



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







**CONFINED TO THE LIBRARY.**

XJ 77.1 [Jon]



A  
JOURNAL  
OR

Historical Account  
OF THE  
Life, Travels, Sufferings, Christian Ex-  
periences and Labour of Love in the  
*Work of the Ministry,*

OF THAT  
Ancient, Eminent and Faithful Servant  
of JESUS CHRIST,

**George Fox;**

Who departed this Life in great Peace  
with the LORD, the 13<sup>th</sup> of the 11<sup>th</sup>  
Month, 1690.

---

The Second Part.

---

L O N D O N:

Printed and Sold by J. Sowle in *White-Hart-*  
*Court* in *Gracious-street*, 1709.

---

JAN 17 1900

THE NEW YORK

LIBRARY

OF THE CITY OF NEW YORK

ASTOR LENOX TILDEN FOUNDATION

121 N. 4th St. New York City

# JOURNAL.

OR

## Historical Account

OF THE

LIFE, TRAVELS, SUFFERINGS, &c.  
of GEORGE FOX.


**N**OW after I had made some stay in *London*, 1662. and had cleared my self of those Services, that at that time lay upon me there, I went *London* into the Country, having with me *Alexander Parker* and *John Stubbs* (who was lately come back from *Alexandria* in *Egypt*, as was mentioned before.) We travelled down through the Countries, visiting Friends Meetings, till we came to *Bristol*. When we were *Bristol* come thither, we understood, that the Officers were likely to come, and break up the Meeting. Yet on the First-Day we went to the Meeting at *Broad-mead*. And *Alexander Parker* standing up first to Declare, while he was speaking, the Officers came up, and took him away. *Broad-mead Meeting* After he was gone, I stood up in the Eternal Power of God, and declared the Everlasting Truth of the Lord God; and the Heavenly Power came over all, and the Meeting was quiet the rest of the time, and brake up peaceably. I tarried till the First-Day following; visiting Friends, and being visited by Friends. On the First-Day in the Morning several Friends came to me to *Edward Pyot's* House, (where I lay the Night before) and used great Endeavours to perswade me, not to go to the Meeting that



1662. that day ; for the Magistrates (they said) had threatened to take me, and had raised the Trained-Bands. I wish'd them to go their way to the Meeting, not telling them what I intended to do : but I told *Edw. Pyot*. I intended to go to the Meeting, and he sent his Son with me, to shew me the Way from his House by the Fields. As I went, I met divers Friends, who were coming to me to prevent my going ; and did what they could, to stop me : *What*, said one, *Wilt thou go into the Mouth of the Beast ? Wilt thou go into the Mouth of the Dragon*, said another ? But I put them by, and went on. When I came into the Meeting, *Margaret Thomas* was speaking ; and when she had done, I stood up. Now I saw a Concern and Fear upon Friends for me ; but the Power of the Lord, in which I declared, soon struck the Fear out of them : and Life sprang, and an Heavenly, Glorious Meeting we had. After I had Cleared my self, of what was upon me from the Lord to the Meeting, I was moved to Pray : and after I had prayed, and was slept down ; I was moved to stand up again, and tell Friends, *Now they might see, there was a God in Israel, that could deliver*. A very large, full Meeting this was, and very hot : but Truth was over all, and the Life was up, which carried through all ; and the Meeting broke up in Peace. For the Officers and Soldiers had been breaking up another Meeting, which had taken up their time ; so that our Meeting was ended, before they came. But I understood afterwards, they were in a great Rage, that they had missed me ; for they were heard to say one to another before, *I'll warrant, we shall have him* : but the Lord prevented them. I went from the Meeting to *Joan Hily's*, where many Friends came to see me ; rejoicing and blessing God for our Deliverance. In the Evening I had a fine fresh Meeting among Friends, at a Friend's House over the Water, where Friends were much refreshed in the Lord. After this I stay'd most part of that Week in *Bristol*, and at *Edward Pyot's*. *Edward* was brought so low and weak with an Ague, that

Broad-  
mead-  
Meeting.

W. Hol.

that when I came first thither, he was look'd upon as 1662.  
a Dying Man : but it pleased the Lord to raise him   
up again ; so that, before I went away, his Ague left *Bristol.*  
him, and he was finely well.

Now having been two First-Days together at the  
Meeting at *Broad-mead*, and feeling my Spirit clear of  
*Bristol* ; I went next First-Day to a Meeting in the  
Country not far from *Bristol*. And after the Meet-  
ing was over, some Friends, that came from *Bristol*,  
told me, that the Soldiers that day had beset the  
Meeting-House round at *Bristol* ; and then went up,  
saying, *They would be sure to have me now* : But when  
they came up, and found me not there, they were in  
a great Rage, and kept the Friends in the Meeting-  
House most part of the day, before they would let  
them go home ; and queried of them, *Which way I*  
*was gone, and how they might send after me* ? For the  
Mayor, they said, *would fain have spoken with me*.  
But I had a Vision of a great Mastiff Dog, that would  
have bitten me : but I put one hand above his Jaws,  
and the other hand below, and tore his Jaws to pieces.  
So the Lord by his Power tore their Power to pieces,  
and made way for me to escape them. Then passed  
I through the Countries, visiting Friends in *Wiltshire* *Wiltsh.*  
and *Berkshire*, till I came to *London*, and had great *Barksh.*  
Meetings amongst Friends, as I went : and the Lord's *London.*  
Power was over all ; and a blessed time it was for the  
spreading of his glorious Truth. It was indeed the  
Immediate Hand and Power of the Lord, that did  
preserve me out of their Hands at *Bristol*, and over  
the Heads of all our Persecutors ; and the Lord alone  
is worthy of all the Glory, who did uphold and pre-  
serve for his Name and Truth's sake.

At *London* I staid not long this time, but was  
drawn in my Spirit to visit Friends Northward, as  
far as *Leicestershire*, *John Stubb* being with me. So  
we travelled down through the Countries, having *Leice-*  
Meetings amongst Friends, as we went, and at *Skegby* *Shersb.*  
we had a great Meeting. Thence passing on, we came *Notting-*  
to a place called *Barnet-Hills*, where lived then one *hamsh.*  
*Skegby.*  
*Barnet-*

1662. Captain Brown, a Baptiste, whose Wife was Convinced of Truth. This Captain Brown, after the Act for *Breaking up Meetings* came forth, being afraid, lest his Wife should go to Meetings, and be cast into Prison, left his House at Barrow, and took a place on these Hills, saying, *His Wife should not go to Prison.* And this being a free Place, many, both Priests and others, got thither, as well as he. But he, who would neither stand to Truth himself, nor suffer his Wife, was in this place, where he thought to be safe, found out by the Lord: whose hand fell heavy upon him for his Unfaithfulness, so that he was sorely plagued, and grievously judged in himself for flying, and drawing his Wife into that private place. We went to see his Wife, and being come into the House, I asked him, How he did? *How do I?* said he, *The Plagues and Kernels of God are upon me, a Runagate, a Cain as I am: God may look for a Witness for me, and such as mine for if all were no faithfullers than I, God would have no Witnesses left in the Earth.* In this Condition he lived, there on Bread and Water, and thought it was too good for him. At length he got home again with his Wife, to his own House at Barrow, where afterwards he came to be Convinced of God's Eternal Truth, and died in it. A little before his Death he said, *Though he had not born a Testimony for Truth in his Life, he would bear a Testimony in his Death, and would be buried in his Orchard* and was so. He was an Example to all the Flying Baptists in the time of Persecution, who could not bear Persecution themselves, and yet persecuted us, when they had Power.

*Like  
Acres  
Swearing  
on.*

From Barrow-Hill we came to Swarington, in Leicestershire, where Wil. Smith, and some other Friends came to see, but they passed away towards Night, leaving me at a Friend's House in Swarington. At Night, as I was sitting in the Hall, speaking to a Widow Woman and her Daughter, there came one called Lord Beaumont, with a Company of Soldiers, who flapping their Swords on the Door, rush into the

the House with their Swords and Pistols in their hands, 1662.  
 crying, *Put out the Candles, and make fast the Doors.* Then they seized upon the Friends in the House, and asked, *If there were no more about the House?* The Friends told them, there was one Man more in the Hall. Now there being some Friends, that came out of *Derbyshire*, one of them was named *Thomas Faux*; and this Lord *Beaumont* (so called) after he had asked all their Names, bid his Man, set down that Man's Name *Thomas Fox*: but the Friend said, *Nay*; his Name was not *Fox*, but *Fauxs*. In the mean time some of the Soldiers came, and fetcht me out of the Hall, and brought me to him; and he asked me my Name: I told him, my Name was *George Fox*, and that I was well known by that Name. *Ay*, said he, *you are known all the World over*: I said, I was known for no Hurt, but for Good. Then he put his Hands into my Pockets to search them, and pluck'd out my Comb-Case: and afterwards commanded one of his Officers to search further, for Letters; as he pretended. I told him, I was no Letter-Carrier: and ask'd him, Why would he come amongst a Peaceable People with Swords and Pistols, without a Constable, which was contrary to the King's Proclamation; and to the late Act? For he could not say, there was a Meeting; I being only talking with a poor Widow-Woman and her Daughter. By reasoning thus with him, he came somewhat down: yet, sending for the Constables, he gave them Charge of us that Night, and to bring us before him next Morning. Accordingly the Constables set a Watch of the Town's People upon us that Night; and had us up next Morning to his House, about a Mile from *Swarington*. When we came before him, he told us, *We Met contrary to the Act*: Whereupon I desired him to shew us the Act. *Why*, says he, *you have it in your Pocket*. I told him, he did not find us in a Meeting. Then he asked us, *Whether we would take the Oaths of Allegiance and Supremacy?* I told him, I never took any Oath in all my Life, nor Engagement, nor the Covenant: Yet still

1667. still he would force the Oath upon us. Then I desired him to shew us the Oath, that we might see whether we were the Persons the Oath was to be tendred to; and whether it was not for the Discovery of Popish Rebels. At length he brought forth a little Book, but we called for the Statute-Book. He would not shew us that; but caused a *Mittimus* to be made, which mentioned, *That we were to have had a Meeting*: And with this *Mittimus* he delivered us to the Constables to Convey us to *Leicester-Jail*. But when the Constables had brought us back to *Swanington*, it being Harvest-time, it was hard to get any body to go with us; for the People were loth to go with their Neighbours to Prison, especially in such a busie time. They would have given us our *Mittimus*, to have carried it our selves to the *Jail*; for it had been usual for Constables to give Friends their own *Mittimus*, (for they durst trust Friends;) and they have gone themselves with their *Mittimus* to the *Jailer*. But we told them, though our Friends had sometimes done so, yet we would not take this *Mittimus*; but some of them should go with us to the Jail. At last they hired a poor labouring Man to go with us; who yet was loth to have gone, though hired. So we rid through the Country to *Leicester*; being Five of us in number; some carried their Bibles open in their hands, declaring the Truth to the People, as we rode, in the Fields and through the Towns, and telling them; We were the Prisoners of the Lord Jesus Christ; going to suffer Bonds for his Name and Truths sake: and one Woman-Friend carried her Wheel on her Lap, to Spin on in Prison: and the People were mightily affected. At *Leicester* we went to an Inn; and the Master of the House seemed to be troubled, that we should go to Prison: and being himself in Commis-  
 sion, he sent for Lawyers in the Town to advise with; and would have taken up the *Mittimus*, and kept us in his own House, and not have let us gone into the Jail. But I told Friends, it would be great Charge to lie at an Inn, and many Friends and People would be

be coming to Visit us; and it might be hard for him 1662-  
to bear our having Meetings in his House; and be- <sup>Loved</sup>  
sides, we had many Friends in the Prison already; <sup>Leicester</sup>  
and we had rather be with them. So we let the Man <sup>Prison</sup>  
know, that we were sensible of his Kindness: and to  
Prison we went; the Poor Man that brought us thi-  
ther, delivering both the *Mittimus* and us to the Jailer.  
This Jailer had been a very wicked, cruel Man: and  
there being Six or Seven Friends in Prison, before we  
came, he had taken some occasion to quarrel with  
them, and had thrust them into the Dungeon amongst  
the Fellons; where was hardly room for them to lie  
down, they were so thronged. We stay'd all that  
day in the Prison-Yard, and desired the Jailer to let  
us have some Straw: He surlily answered, *You do not*  
*look like Men that would lie on Straw.* After a while  
*William Smith*, a Friend, came to me; and he being  
acquainted in the House, I asked him, What Rooms  
there were in the House, and what Rooms Friends u-  
sually had been put into, before they were put into  
the Dungeon? I asked him also, Whether the Jailer  
or his Wife was Master? He said, The Wife was Ma-  
ster; and that though she was Lame, and sat mostly  
in her Chair, not being able to go but on Crutches;  
yet she would beat her Husband, when he came within  
her reach, if he did not do as she would have him do.  
Now I considered, that probably many Friends might  
come to Visit us: and that, if we had a Room to our  
selves, it would be better for them to speak to me,  
and for me to speak to them, as there should be occa-  
sion. Wherefore I desired *William Smith* to go speak  
with the Woman, and let her know, if she would let  
us have a Room, and let our Friends come up out of  
the Dungeon, and leave it to us and them to give her  
what we would; it might be better for her. He went;  
and after some reasoning with her, she consented;  
and we were had into a Room. Then we were told,  
That the Jailer would not suffer us to fetch any Drink  
out of the Town into the Prison; but that what Beer  
we drank, we must take of him. I told them, I would  
remedy



1662. remedy that, if they would : for we would get a Pale  
 of Water, and a little Wormwood once a day ; and  
 that might serve us : So we should have none of his  
 Beer ; and the Water he could not deny us.

Before we came there, when those few Friends, that  
 were Prisoners there, did Meet together on the First-  
 Days, if any of them was moved to pray to the Lord,  
 the Jailer would come up with his great Quarter-staff  
 in his Hand, and his Mastiff-Dog at his Heels, and  
 would pluck them down by the Hair of the Head,  
 and strike them with his Staff : but when he struck  
 Friends, the Mastiff-Dog, instead of falling upon  
 Friends, would take the Staff out of his Hand. Now  
 when the First-Day came, after we came in, I spake  
 to one of my Fellow-Prisoners to carry down a Stool  
 and set it in the Yard, and give notice to the Debtors  
 and Fellons, that there would be a Meeting in the  
 Yard ; and they that would hear the Word of the  
 Lord declared, might come thither. So the Debtors  
 and Prisoners went into the Yard ; and we went down  
 and had a very precious Meeting ; the Jailer not med-  
 ling. Thus every First-Day we had a Meeting there  
 as long as we staid in Prison : and several came in  
 out of the City and Country, and many were Con-  
 vinced ; and some received the Lord's Truth there,  
 who stood faithful Witnesses for it ever since.

Leicester  
 Sessions.

When the Sessions came, we were had up before the  
 Justices ; with many more Friends, that were sent to  
 Prison whilst we were there, to the number of about  
 Twenty. Being brought into the Court, the Jailer put  
 us into the Place where the Thieves were put ; and  
 then some of the Justices began to tender the Oaths of  
 Allegiance and Supremacy to us. I told them, I ne-  
 ver took any Oath in my Life ; and they knew, we  
 could not Swear, because Christ and his Apostle for-  
 bid it : and therefore they put it but as a Snare to us.  
 But we told them, if they could prove, that after  
 Christ and the Apostle had forbid Swearing, they did  
 ever command Christians to Swear, then we would  
 take these Oaths ; otherwise we were resolved to obey  
 Christ's



Christ's Command, and the Apostle's Exhortation. 1662. They said, *We must take the Oath, that we might manifest our Allegiance to the King.* I told them, I had been formerly sent up a Prisoner by Col. Hacker, from that Town to London, under pretence, that I held Meetings to Plot to bring in King Charles. I also desired them to read our *Mittimus*, which set forth the Cause of our Commitment to be, that we were *To have a Meeting*, and I said, he that was called Lord Beaumont, could not by that Act send us to Jail, unless we had been taken at a Meeting, and found to be such Persons, as the Act speaks of: therefore we desired, they would read the *Mittimus*, and see how wrongfully we were Imprisoned. They would not take notice of the *Mittimus*, but called a Jury, and Indicted us for *Refusing to take the Oaths of Allegiance and Supremacy*. When the Jury was Sworn and Instructed, as they were going out, One, that had been an Alderman of the City, spake to them, and bid them *Have a good Conscience*: and one of the Jury, being a peevish Man, told the Justices, There was One affronted the Jury: Whereupon they called him up, and tendered him the Oath also: and he took it.

While we were standing in the Place where the Thieves used to stand, there was a Cut-Purse had his Hand in several Friends Pockets; and Friends declared it to the Justices, and shewed them the Man: They called him up before them, and upon Examination he could not deny it: yet they set him at Liberty.

It was not long before the Jury Returned, and brought us in Guilty: and then, after some Words, the Justices whispered together, and bid the Jailor take us down to Prison again: But the Lord's Power was over them, and his Everlasting Truth, which we declared boldly amongst them. And there being a great Concourse of People, most of them followed us, so that the Cryer and Bailiffs were fain to call the People back again to the Court: We declared the

Truth,

1662. Truth, as we went down the Streets all along, till we came to the Jail, the Streets being full of People. When we were in our Chamber again, after some time the Jailer came to us, and desired all to go forth that were not Prisoners. And when they were gone, he said, *Gentlemen, It is the Court's Pleasure, that ye should all be set at liberty, except those that are in for Tithes: and you know, there are Fees due to me; but I shall leave it to you, to give me what you will.*

Thus were we all set at Liberty on a sudden. And being thus set at Liberty, the rest passed every one into their Services; only *Leonard Fell* (being come thither) stay'd with me, and we two went again to *Swanington*. I had a Letter from him they called the Lord *Hastings*; who hearing of my Imprisonment, had written from *London* to the Justices at the Sessions, to set me at Liberty. Now I had not delivered this Letter to the Justices; but whether they had any knowledge of his Mind from any other hand, which made them discharge us so suddenly, I know not. But this Letter I carried to him called the Lord *Beaumont*, who had sent us to Prison; and when he had broken it open, and read it, he seemed much troubled: but at last came a little lower; yet threatned us; if we had any more Meetings at *Swanington*, he would break them up and send us to Prison again. But notwithstanding his Threats, we went to *Swanington*, and had a Meeting with Friends there; and he came not, nor sent not to break it up.

From *Swanington* we passed through the Country, and came to a Place called *Twy-Cross*; where that Great Man formerly mentioned; whom the Lord God had raised up from his Sickness in the Year 1649, (and whose Serving-man came at me with a Drawn Sword to have done me a Mischief) He and his Wife came to see me. From thence we travelled through *Warwickshire*, where we had brave Meetings; and so into *Northamptonshire* and *Bedfordshire*, visiting Friends, till we came to *London*.

I stay'd not long at this time in *London*, but went 1662. into *Essex*, and so into the East, and to *Norfolk*; having great Meetings. At *Norwich*, when I came to Captain *Lawrence's*, there was great Threatning of Disturbance; but the Meeting was quiet. Passing from thence to *Sutton*, and so into *Cambridgeshire*, there I heard of *Edward Burrough's* Decease. And being sensible, how great a Grief and Exercise it would be to Friends to part with him, I writ the following Lines to Friends, for the staying and settling of their Minds.

*London.*  
*Essex.*  
*Norfolk.*  
*Norwich.*  
*Sutton.*  
*Cam-*  
*bridgeshire.*

*Friends,*

BE still and quiet in your own Conditions, and settled in the Seed of God, that doth not Change; that in that ye may feel Dear *E. B.* among you in the Seed, in which and by which he begat you to God, with whom he is: and that in the Seed ye may all see and feel him, in which is the Unity with him in the Life. And so Enjoy him in the Life, that doth not Change, which is Invisible.

G. F.

From thence I passed to *Little-Port*, and the *Isle of Ely*; where he, that had been the Mayor, with his Wife, and the Wife of the then present Mayor of *Cambridge* came to the Meeting. So Travelling on into *Lincolnshire* and *Huntingtonshire*, I came to *Thomas Parnel's*, where the Mayor of *Huntington* came to see me, and was very loving. From thence passing on, I came into the *Fen-Country*, where we had large and quiet Meetings. While I was in that Country, there came so great a Flood, that it was dangerous to get out; yet we did get out, and went to *Lyn*, where we had a blessed Meeting. Next Morning I went to visit some Prisoners there; and then went back to the Inn, and took Horse: And as I was riding out of the Yard, the Officers (it seems) came to search the Inn for me. I knew nothing of it then; only I felt a great Burden come upon me, as I rid out of

*Ely.*  
*Little-Port.*

*Lincolnshire.*  
*Huntingtonshire.*  
*Fen-Country.*

*Lyn.*

1662. of the Town, till I was got without their Gates: and when some Friends, that came after, overtook me, they told me, that the Officers had been searching for me in the Inn, as soon as I was gone out of the Yard. So, by the good Hand of the Lord, I escaped their Cruel Hands. After this, we passed through the Countries, visiting Friends in their Meetings. And the Lord's Power carried us over the Persecuting Spirits, and through many Dangers; and his Truth spread and grew, and Friends were established therein: Praises and Glory to his Name for ever!

Norfolk.  
Suffolk.  
Essex.  
Hertf.  
Midd.  
London.  
Kent.  
Ashford.  
Cranbrook.  
Tenterden.

And so having passed through *Norfolk, Suffolk, Essex and Hertfordshire*, we came to *London* again; where I stay'd a while, visiting Friends in their Meetings, which were very large, and the Lord's Power was over all. After some time I left the City again, and Travelled into *Kent*, having *Thomas Briggs* with me; and we went to *Ashford*, where we had a quiet and a very blessed Meeting: and on the First-Day we had a very good and peaceable Meeting at *Cranbrook*. Then we went to *Tenterden*, and had a Meeting there, to which many Friends came from several Parts; and many of the World's People came in, and were reached by Truth. When the Meeting was done, I walked with *Thomas Briggs* into a Close, while our Horses were got ready; and turning my Head, I spied a Captain coming, and a great Company of Soldiers with lighted Matches and Muskets. Some of the Soldiers came to *Thomas* and me, and said, *We must go to their Captain*: and when they had brought us before him, he asked, *Where was George Fox? Which was he?* I said, *I am the Man*. Then he came to me, and was somewhat struck, and said, *I will secure you among the Soldiers*. So he called for the Soldiers to take me; and then he took *Thomas Briggs*, and the Man of the House, and many more: but the Power of the Lord was mightily over him and them all. Then he came to me again, and said, *I must go along with him to the Town*; and he carried himself pretty civilly, bidding the Soldiers bring the rest after.

ter. As we walked, I asked him, *Why they did thus?* 1663  
for I had not seen so much ado a great while; and I <sup>asked</sup>  
bid him be Civil to his Neighbours, who were peace-  
able. When we were come to the Town, they had us  
to an Inn, that was the Jailer's House; and after a  
while, the Mayor of the Town, and this Captain and  
the Lieutenant, who were Justices, came together and  
Examined me, *Why I came thither to make a Distur-*  
*bance?* I told them, I did not come to make a Di-  
sturbance; neither had I made any Disturbance since  
I came. They said, *There was a Law, which was a-*  
*gainst the Quakers Meetings, made only against them.*  
I told them I knew no such Law. Then they brought  
forth the Act, that was made against *Quakers* and  
others: I told them, That was against such as were  
a *Terror to the King's Subjects, and were Enemies,*  
*and held dangerous Principles to the Government;* and  
therefore that was not against us: for we held Truth,  
and our Principles were not dangerous to the Govern-  
ment, and our Meetings were peaceable, as they knew,  
who knew their Neighbours were a peaceable People.  
They told me, *I was an Enemy to the King:* I told  
them, We loved all People, and were Enemies to none:  
and that I, for my own part, had been cast into *Derby-*  
*Dungeon* many Years ago, about the time of *Worcester*  
*Fight*, because I would not take up Arms against  
him; and that I was afterward brought up by Col.  
*Hacker* to *London*, as a Plotter, to bring in King  
*Charles*; and was kept Prisoner at *London*, till I was  
set at Liberty by *Oliver*. They asked me, *Whether*  
*I was Imprisoned in the time of the Insurrection?*  
I said, Yes, I had been Imprisoned then, and since that  
also; and had been set at Liberty by the King's own  
Command. So I opened the Act to them, and shewed  
them the King's late Declaration, and gave them the  
Examples of other Justices; and told them also, what  
the House of Lords had said of it. I spake also to  
them concerning their own Conditions; Exhorting  
them to live in the Fear of God, and to be tender to-  
wards their Neighbours, that feared God; and to  
mind

1662. mind God's Wisdom, by which all things were made  
 and created, that they might come to receive it, and  
 be ordered by it; and by it order all things to God's  
 Glory. They demanded Bond of us for our Appearance  
 at the Sessions; but we pleading our Innocency, refused  
 to give Bond. Then they would have had us Promise to  
 come no more there: But we kept clear of that also.  
 When they saw, they could not bring us to their Terms;  
 they told us, *We should see, they were Civil to us; for it was the Mayor's Pleasure, we should all be set at Liberty.* I told them, Their Civility  
 was Noble: and so we parted.

Suff. x.  
 Newick.  
 Hampsh  
 Southampton.  
 Ring-  
 wood Pa-  
 rish.  
 Palmer  
 Monthly  
 Meeting.

Then leaving *Tenterden*, we went into *Sussex*, and came to *Newick*, where were some Friends, whom we visited: And from thence passed on through the Country, visiting Friends, and having great Meetings; and all quiet and free from Disturbance (except by some *Jangling Baptists*) till we came into *Hampshire*: Where after we had had a good Meeting at *Southampton*, we went to a place called *Palmer* in the Parish of *Ringwood*, where there was to be a Monthly Meeting next Day, to which many Friends came from *Southampton*, *Pool*, and other places; and the Weather being very hot, some of them came pretty early in the Morning. I took a Friend, and walked out with him into the Orchard, inquiring of him, how the Affairs of Truth stood amongst them? (For many of them had been Convinced by me, before I was Prisoner in *Cornwall*.) While we were discoursing, another Young-Man came to us, and told us the Trained-Bands were raising; and he heard, they would come and break up the Meeting. It was not yet Meeting-time by about Three Houts; and there being other Friends walking in the Orchard also, the Friend that I was discoursing with before, desired me to walk into a Corn-Field adjoyning to the Orchard; and so we did. After a while, the Young-Man that spake of the Trained-Bands, left us and went away: and when he was gone a pretty way, he stood, and waved his Hat. Whereupon I spake to the other Young-Man, that



that was with me, to go see what he ailed? and he went, but came not to me again; for the Soldiers, it seems, were come, and were in the Orchard. And as I kept walking, I could see the Soldiers; and some of them (as I heard afterwards) did see me, but had no mind to meddle. So the Soldiers coming so long before the Meeting-time, they did not Tarry; but took what Friends they found at the House, and some that they met in the Lane coming, and had them away. After they were gone, and it grew towards the Eleventh Hour, Friends began to come in apace; and a large and glorious Meeting we had: for the Everlasting Seed of God was set over all, and the People were settled in the New-Covenant of Life, upon the Foundation Christ Jesus. Toward the latter part of the Meeting there came a Man in gay Apparel and looked into the Meeting while I was declaring; and went away again presently. This Man came with an evil Intent: for he went forthwith to Ringwood, and told the Magistrates; *They had taken two or three Men at Pulner, and had left George Fox there Preaching to two or three hundred People.* Upon this, the Magistrates sent the Officers and Soldiers again: but the Meeting being near ended, when that Man look'd in; and he having about a Mile and half to go with his Information to Ringwood to fetch the Soldiers, and they as much to come back, after they had received their Orders; before they could come, our Meeting was over: ending about the third Hour peaceably and orderly. After the Meeting, I spake to the Friends of the House, where this Meeting was; (the Woman of the House lying then Dead in the House) and then some Friends had me to another Friend's House at a little distance from the Meeting-place: where, after we had refresh'd our selves, I took Horse, having about Twenty Miles to ride that Afternoon, to one—Frye's House in Wiltshire, where a Meeting was appointed to be next Day.

After we were gone, the Officers and Soldiers came in a great Host; and when they found they were come too late, and had missed their Prey, they were much

B

Enraged:



1663. Enraged: and the Officers were offended with the Soldiers, that they had not seized my Horse in the Stable, the first time they came. But the Lord, by his good Providence did deliver me, and prevented them of their Mischievous Design. For the Officers were envious Men, and had an evil Mind against Friends: but the Lord brought his Judgments upon them; so that it was taken notice of by their Neighbours. For whereas before they were Wealthy Men; after this their Estates wasted away: and *John Line*, who was the Constable, (and who was not only very forward in putting on the Soldiers to take Friends; but also carried those that were taken to Prison, and took a False Oath against them at the Assize, upon which they were Fined, and continued Prisoners) he was a sad Spectacle to behold. For his Flesh rotting away while he lived, he died in a very miserable Condition, wishing he had never meddled with the Quakers; and confessing that he never prospered, since he had an hand in persecuting them; and that he thought, the hand of the Lord was against him for it.

At — *Frye's* in *Wiltshire* we had a very blessed Meeting, and quiet; though the Officers had a purpose to have broken it up, and were coming on their way in order thereunto. But before they were got to the Meeting, Word was brought after them, *That there was an House newly broken up by Thieves; and they were required to go back again with speed, to search after and pursue the Thieves:* by which means our Meeting escaped Disturbance, and we were delivered out of their Hands.

We passed through *Wiltshire* into *Dorsetshire*, having large and good Meetings, and the Lord's Everlasting Power was with us, and carried us over all, in which we founded forth his saving Truth; and Word of Life, which many gladly received. Thus travelling through the Countries, we visited Friends, till we came to *Topsham* in *Devonshire*, travelling some Weeks Eight or Nine-score Miles a Week, and had Meet-

Meetings every Day. At *Topsham* we met with *Margaret Fell*, and two of her Daughters, *Sarah* and *Mary*, and with *Leonard Fell* and *Thomas Saltbouse*. From thence we passed to *Totness*, where we visited some Friends; and then on to *Kingsbridge*; and so to old *Henry Pollexfen's*, who had been an Ancient Justice of Peace. There we had a large Meeting. And from thence this old Justice passed with us to *Plymouth* and so into *Cornwall*, to one Justice *Porter's*; and from thence to *Thomas Mount's*, where we had another large Meeting. After which we went to *Humphrey Lower's*, where also we had a large Meeting; and from thence to *Loveday Hamblye's*, where we had a General Meeting for the whole Country: and all was quiet.

1663.  
Top-  
sham.  
Totness.  
Kings-  
bridge.  
To H.  
Pollex-  
fen's.  
Ply-  
mouth.  
Cornwall

A little before this, there had been in those Parts *Joseph Hellen* and *G. Bewly*, and they had been at *Loo*, to visit one *Blanch Pope*, a *Ranting Woman*, under pretence to Convince and Convert her: but before they came from her, she had so darkned them with her Principles, that they seemed to be like her Disciples, especially *Joseph Hellen*. For she had asked them, *Who made the Devil? Did not God?* This Idle Question so puzzled them, that they could not Answer her. They afterwards asked me that Question; and I told them, *No*: for all that God made was good, and was blest; so was not the Devil. And he was called a Serpent, before he was called a Devil and an Adversary; and then he had the Title of Devil given to him: And afterward he was called a Dragon, because he was a Destroyer. The Devil abode not in the Truth; and by departing from the Truth, he became a Devil: and so the *Jews*, when they went out of the Truth, were said to be of the Devil; and were called *Serpents*. Now, there is no Promise of God to the Devil, that ever he shall return into Truth again: but to Man and Woman, who have been deceived by him, the Promise of God is, that *The Seed of the Woman shall bruise the Serpent's Head*; shall break his Power and Strength to pieces. Now, when these things were opened more at large to the Satis-


1663. faction of Friends; those Two, who had let up the Spirit of that Ranting Woman, were judged by the Truth: and one of them, viz. *Joseph Hellen*, run quite out from Truth, and was denied by Friends: But *George Bewly* was recovered; and came afterwards to be serviceable to Truth.

Falmouth.  
Penryn.  
Helstone.

We passed from *Loveday Hambley's* to *Francis Hodges*, near *Falmouth* and *Penryn*, where we had a large Meeting; and from thence we went to *Helstone* that Night, where some Friends came to visit us: and the next day we passed to *Thomas Teage's*, where we had another large Meeting, at which many were Convinced: for I was led to open 'the State of the Church in the Primitive Times, and the State of the Church in the Wilderness, and the State of the False Church, that was got up since; and to shew, that now the Everlasting Gospel was preached again over the Head of the Whore, Beast and false Prophets, and Antichrists, which had got up since the Apostles days: and now the Everlasting Gospel was received and receiving, which brought Life and Immortality to Light; that they might see over the Devil, that had darkened them. And the People received the Gospel and the Word of Life gladly, and a glorious blessed Meeting we had for the exalting the Lord's everlasting Truth, and his Name. After the Meeting was done, I walked out; and as I was coming in again, I heard a Noise in the Court: and coming nearer, I found the Man of the House speaking to the *Tinners*, and others of the World's People, and telling them; It was the *Everlasting Truth*, that had been declared there that day: and the People generally confessed to it.

Land's-End.

From thence we passed to the *Land's-End*, to *John Ellis's* House, where we had a precious Meeting: and there was a Fisherman, one *Nicholas Jose*, that was Convinced; and he spake in Meetings, and declared the Truth amongst the People: and the Lord's Power was over all. I was glad, that the Lord had raised up his Standard in those dark Parts of the Nation, where

where since there is a fine Meeting of honest-hearted 1662.  
 Friends; and many there are come to sit under   
 Christ's Teaching: and a great People the Lord will <sup>Lands-</sup>  
 have in that Country. <sup>End.</sup>

From thence we returned to *Redruth*; and the next <sup>Redruth.</sup>  
 day to *Truro*, where we had a Meeting. <sup>Truro.</sup> Next Morn-  
 ing some of the Chief of the Town desired to speak  
 with me, and I went to them; amongst whom was  
 Col. *Rouse*. A great deal of Discourse I had with  
 them concerning the Things of God: and in their  
 Reasoning they said, *The Gospel was the Four Books*  
*of Matthew, Mark, Luke and John*; and they called  
 it *Natural*. But I told them, the Gospel was the  
 Power of God; which was preached, before *Matthew*,  
*Mark, Luke and John*, or any of them were printed  
 or written: And it was preached to *Every Creature*,  
 (of which a great part might never see nor hear of  
 those Four Books;) so that *Every Creature* was to  
 obey the Power of God: for Christ, the Spiritual  
 Man, would Judge the World according to the Gospel,  
 that is, according to his Invisible Power. When  
 they heard this, they could not gain-say; for the  
 Truth came over them. So I directed them to their  
 Teacher, the Grace of God, and shewed them the Suffi-  
 ciency of it; which would teach them how to live,  
 and what to deny; and being obeyed, would bring  
 them their Salvation. And so to that Grace I re-  
 commended them, and left them.

Then returned we through the Country, visiting  
 Friends, and had Meetings at *Humphrey Lower's* a-  
 gain, and at *Thomas Mount's*. And afterwards at  
*George Hawkins* at *Stoke* we had a large Meeting, to <sup>Stoke.</sup>  
 which Friends came from *Lanceston*, and several other  
 places; and a living, precious Meeting it was, in  
 which the Lord's Presence and Power was richly ma-  
 nifested amongst us: and I left Friends there under  
 the Lord Jesus Christ's Teaching.

' In *Cornwall* I was Informed, that there was one <sup>Example</sup>  
 ' Col. *Robinson*, a very wicked Man, who after the  
 ' King came in, was made a Justice of the Peace,  
 ' and

1663. and became a Cruel Persecutor of our Friends; of  
Stoke. whom he sent many to Prison. And hearing, that  
they had some little Liberty, through the Favour  
of the Jailer, to come home sometimes, to visit their  
Wives and Children, he made a great Complaint  
thereof to the Judge at the Assize against the Jailer:  
Whereupon the Jailer was fined an Hundred Marks,  
and Friends were kept very strictly up for a while.  
After he was come home from the Assize, he sent to a  
Neighbouring Justice, to desire him to go to a Fana-  
tick-hunting with him, he sent his Man about with his  
Horses, and walked himself on Foot from his Dwel-  
ling-House to a Tenement, that he had, where his  
Cows and Dairy were kept, and where his Servants  
were then Milking. When he came there, he asked  
for his Bull; and the Maid-Servants said, They  
had shut him into the Field, because he was Un-  
ruly amongst the Kine, and hindred their Milking.  
Then went he into the Field to his Bull; and ha-  
ving formerly accustomed himself to play with the  
Bull, he began to fence at him with his Staff, as he  
used to do. But the Bull snuff'd at him, and pas-  
sed a little back; and then turning upon him again,  
ran fiercely at him, and struck his Horn into his  
Thigh, and heaving him upon his Horn, threw him  
over his Back, and so tore up his Thigh to his  
Belly. And when he came to the Ground again,  
he gored him with his Horns, and would run them  
into the Ground in his Rage and Violence; and  
roared, and licked up his Master's Blood. The  
Maid-Servant hearing her Master Cry out, came  
running into the Field, and came to the Bull, and  
took him by the Horns, to pull him off from her  
Master. The Bull, without hurting her, put her  
gently by with his Horns; but still fell to goring  
of him, and licking up his Blood. Then she ran,  
and got some Work-men, that were at Work not far  
off, to come in and rescue her Master: but they  
could not at all beat off the Bull, till they brought  
Mastiff-Dogs to set on him; and then the Bull fled  
in

in a great Rage and Fury. Upon notice of it his Sister came, and said to him; *Alack Brother, what a heavy Judgment is this, that is befallen you!* And he Answered, *Ah, Sister, It is an heavy Judgment indeed: Pray let the Bull be killed, and the Flesh given to the Poor, said he.* So they carried him home; but he died soon after. And the Bull was grown so fierce, that they were forced to shoot him with Guns; for no Man durst come near him, to kill him. Thus does the Lord sometimes make some Examples of his just Judgment upon the Persecutors of his People, that others may fear, and learn to beware.

Now after I had cleared my self of *Cornwall*, and *Thomas Lower* (who had rid with us from Meeting to Meeting through that County) had brought us over *Horse-bridge* into *Devonshire* again, we took our leave of him. And *Thomas Briggs*, *Robert Widders* and I came through the Country to *Tiverton*: and sit being their Fair, and many Friends there, we had a Meeting amongst them; and the Magistrates gathered in the Street, but the Lord's Power stopt them: I saw them in the Street over against the Door; but they had not Power to come in to meddle with us, though they had Will enough to have done it.

*Horse-bridge.*  
*Devon-*  
*shire.*  
*Tiverton*

After the Meeting was done, we passed to *Collumpton* and to *Wellington*: For we had appointed a Meeting Five Miles off; where we had a large Meeting at a Butcher's House, and a blessed Meeting it was: for the People were directed to their Teacher, the Grace of God, which would bring them Salvation; and many were settled under its Teaching: and the Lord's Presence was amongst us, and we were refreshed in him, in whom we laboured and travelled; and the Meeting was quiet. There had been very great Persecution in that Country, and in that Town a little before, insomuch that some Friends questioned the Peaceableness of our Meeting; but the Lord's Power chained all, and his Glory shined over all. The Friends told us, how they had broken up their Meet-

*Collum-*  
*pton.*  
*Wellington.*



1663. ings by Warrants from the Justices, and how by their  
 Warrants they were required to carry Friends before  
 the Justices; and Friends bid them, Carry them then.  
 The Officers told Friends, they must Go: but Friends  
 said Nay, that was not according to their Warrants,  
 which required them to Carry them. Then they were  
 fain to hire Carts and Waggon, and Horses, and to  
 lift Friends up into their Waggon and Cart, to car-  
 ry them before a Justice. And when they came to a  
 Justice's House, sometimes he happened to be from  
 home: and if he were a Moderate Man, he would  
 get out of the way; and then they were forced to  
 Carry them before another: So that they were Many  
 Days Carting and Carrying Friends up and down  
 from place to place. And when afterward the Offi-  
 cers came to lay their Charges for this upon the Town,  
 the Town's People would not pay it; but made them  
 bear it themselves: and that brake the Neck of their  
 Persecution there for that time. The like was done  
 in several other places, till the Officers had shamed  
 and tired themselves; and then were fain to give  
 over.

At one place they warned Friends to come to the  
 Steeple-house; and the Friends met together to con-  
 sider of it; and had freedom to go to the Steeple-  
 house, and Meet together there. Accordingly, when  
 they came thither, they sate down together, to Wait  
 upon the Lord in his Power and Spirit, and minded  
 the Lord Jesus Christ, their Teacher and Saviour;  
 but did not mind the Priest. When the Officers saw  
 that, they came to them to put them out of the Stee-  
 ple-house again; but the Friends told them, it was  
 not time for them to break up their Meeting yet. A  
 while after, when the Priest had done his Stuff, they  
 came to the Friends again, and would have had them  
 go home to Dinner; but the Friends told them, They  
 did not use to go to Dinner; but were feeding upon  
 the Bread of Life. So there they sate, Waiting upon  
 the Lord, and enjoying his Power and Presence, till  
 they found Freedom in themselves to depart. Thus  
 the



the Priest's People were offended, because they could not get them to the Steeple-house: and when they were there, they were offended, because they could not get them out again. 1663. Welling-  
ton.

From the Meeting near *Collumpton* we went to *Taunton*, where we had a large Meeting; and the next day we came to a General Meeting in *Somersetshire*, which was very large; and the Lord's everlasting Word of Life and Truth was largely declared, and the People were refreshed thereby, and settled upon *Christ* their Rock and Foundation, and brought to sit under his Teaching: and the Meeting was peaceable. But about the Second Hour in the Night there came a Company of Men about the House, and knocked at the Door, and bid, Open the Door, or they would break it open; for they wanted a Man, that they came to search the House for. I heard the Noise, and got up; and at the Window saw a Man at the Door with his Sword by his Side. When they had let him in, he came into the Chamber, where I was, and look'd on me, and said; *You are not the Man I look for*: and so went his way. Taunton.  
Somersetshire.

We came from thence to *Street*, and so to *Puddimore* to *William Beaton's*, where we had a very large General Meeting; wherein the Lord's everlasting Truth was declared, and the People refreshed thereby, and all quiet. From thence we went to *John Dandy's*, where we had another large and very precious Meeting; and then passed on to *Bristol*, where we had good Service for the Lord, and all quiet. Here we met with *Margaret Fell* and her Daughters again. And after some time we went to *Slattenford* in *Wiltshire*, where was a very large Meeting in a great Barn; and good Service we had there: for the Truth, as it is in *Jesus*, was published amongst them, and many were gathered by it into the Name of the Lord. Street.  
Puddimore.  
Bristol.  
Slattenford.  
Wiltsh.

After this I passed into *Gloucestershire* and *Hertfordshire*, having large Meetings in each. In *Hereford* I had a Meeting in the Inn; and after the Meeting Gloucestersh.  
Hertfordsh.  
Hereford.

1663. ing was over, and I was gone, the Magistrates hearing, there had been a Meeting, came to search the <sup>Worcester</sup> Inn for me; and were vexed, that they had missed of me. But the Lord so ordered it, that I escaped their Snare; and Friends were established upon Christ their Foundation, and the Rock of Ages.

WALLES.  
Radnor-  
shire.

Then went I into *Wales*, into *Radnorshire*, and had several precious Meetings there: and the Lord's Name and Standard was set up, and many were gathered to it; and are settled under the Teaching of Christ Jesus, their Saviour who hath bought them.

At a  
Market-  
Town to-  
wards  
ENG-  
LAND.

After I was clear of *Wales*, I turned towards *Eng-land* again, and came to a Market-Town betwixt *Eng-land* and *Wales*, where was a great Fair that Day; and several Friends being at the Fair, we went to an Inn, and Friends came to us. And after we had had a fine Opportunity with Friends, we parted from them and went on our way. The Officers of the Town took notice (it seems) of our being there, and Friends gathering together to us; and they began also to get together to Consult among themselves how to ensnare us, though it was the Fair-time: but before they could do any thing, we were gone on our Journey, and so escaped them.

Shropsh.

From thence we came into *Shropshire*, where we had a large and precious Meeting: And after we had

War-  
wicksh.  
Derbysh.  
Staff-  
ordsh.  
White-  
Hough.

had many Meetings in those Parts, we came into *War-  
wickshire*, and visited Friends there; and so came into *Derbyshire* and *Staffordshire*, visiting Friends Meet-  
ings as we went. At a place called *White-Hough* we

At Cap-  
tain Lin-  
gard's.

had a large blessed Meeting, and quiet: And after the Meeting was done, we took Horse and rode about Twenty Miles that Night, to one Capt. *Lingard's*. We heard afterwards, that when we were gone, the Officers came to have seized on us; and were much disturbed that they mist us: but the Lord disappointed them, and delivered us out of their wicked Hands; and Friends were joyful in the Lord, that we escaped them.

At Capt. *Lingard's* we had a blessed Meeting, the 1663. Lord's Presence being wonderfully amongst us. After this Meeting, we passed through the Peak-Country in *Derbyshire*; and after we had been at a Friend's House there, we went on to *Sunderhill-Green*, where we had a large Meeting. Here *John Whitehead* came to me, and several other Friends; and then I passed through the Country, visiting Friends, till I came into *Holderness*. We went to the farther End of *Holderness*, and so passed down by *Scarborough* and *Whitby*, and near *Malton*, and then to *Tork*, having many Meetings in the way, and the Lord's everlasting Power was over all.

*Derbysh.  
Peak.  
Country.  
Sunder-  
hill-green*

*Holder-  
ness.  
Scarbo-  
rough.  
Whitby.  
Malton.  
York.*

We went from *Tork* to *Barrowbridge*, where I had a glorious Meeting. Thence we passed into the Bishoprick, to one *Richmond's*, where there was a General Meeting: and the Lord's Power was over all; though People were grown exceeding Rude about this time. After the Meeting we went to *Henry Draper's*, where we stay'd all Night: and the next Morning a Friend came to me, as I was passing away, and told me; *If the Priests and Justices (for many Priests were made Justices in that Country at that time) could light on me, they would Destroy me.*

*Barrow-  
bridge.  
Bishop-  
rick of  
Durham*

But I being clear of the Bishoprick, went over *Stainmoore* into part of *Torkshire*; and to *Sedberg*; where having visited Friends, I went into *Westmoreland*, visiting Friends there also. From thence I passed into *Lancashire*, and came to *Swarthmore*, where I stay'd but a little while, before I went over the Sands to *Arncliffe*; where I had a General Meeting. After that Meeting was ended, there came some Men to have broken it up; but understanding, before they got thither, that the Meeting was over, they turned back. I went to *Robert Widder's*, and from thence to *Underbarrow*, where I had a glorious Meeting; and the Lord's Power was set over all. From thence I passed to *Grayrigge*; and having visited Friends there, I went to *Ann Audland's*; where they would have had me to have stay'd their Meeting the next day: but

*Stain-  
moore.  
Torksh.  
Sedberg.  
West-  
morel,  
Lancash.  
Swarth-  
more.  
Arncliffe.*

*Under-  
barrow.  
Gray-  
rigge.*

1663. but I felt a stop in my Spirit, and it was upon me to go to *John Blayking's* in *Sedberg*, and to be next day at the Meeting there; which is large, and a precious People there is. So we had a very good Meeting next day at *Sedberg*; but the Constables went to *Ann Audland's* to their Meeting, to look for me. Thus by the good Hand and Disposing Providence of the Lord I escaped their Snare.

I went from *John Blayking's* with *Leonard Fell* to *Strickland-bead*, where on the First-Day we had a very precious Meeting on the Common. That Night we staid amongst Friends there; and the next day passed into *Northumberland*. After the Justices had heard of this Meeting at *Strickland-bead*, they made Search for me: but by the good hand of the Lord I escaped them again; though there were some very wicked Justices. We went to *Hugh Hutchinson's* House in *Northumberland* (a Friend in the Ministry) from whence we visited Friends thereabouts; and then went to *Darwin-Water*, where we had a very glorious Meeting. There came an Ancient Woman to me, and told me, her Husband remembered his Love to me; and she said, I might call him to mind by this Token, that I used to call him, the *Tall White Old Man*. She said, he was Six-score and two Years old; and that he would have come to the Meeting; but that his Horses were all imployed upon some urgent Occasion. I heard, he lived some Years after.

Now when I had visited Friends in those Parts, and they were settled upon Christ, their Foundation, their Rock and their Teacher; I passed through *Northumberland*, and came into *Cumberland* to old *Thomas Bewley's*. And Friends came about me, and said, *Would I come there, to go into Prison!* For there was great Persecution in that Country at that time: Yet I had a General Meeting at *Thomas Bewley's*, which was large and precious: and the Lord's Power was over all.

One *Musgrave* was at that time Deputy Governor of *Carlisle*, and I passing along the Country, came to  
a Man

a Man's House, that had been Convinced, whose Name 1663.  
 was *Fletcher*; and he told me, If *Musgrave* knew, <sup>W. M.</sup>  
 that I was there, he would be sure to send me to Pri- <sup>Darwin-</sup>  
 son; he was such a severe Man. But I staid not there;  
 only called on the way to see this Man: and then  
 went on to one *William Pearson's* near *Wigton*, where <sup>Wigton.</sup>  
 the Meeting was; which was very large and precious.  
 Some Friends were then Prisoners at *Carlisle*; whom  
 I visited by a Letter, which *Leonard Fell* carried.  
 From *William Pearson's* I passed through the Coun-  
 tries, visiting Friends, till I came to *Pardsey-Crag*, <sup>Pardsey-</sup>  
 where we had a General Meeting, which was large; <sup>Crag.</sup>  
 and all was quiet and peaceable, and the glorious,  
 powerful Presence of the Everlasting God was with  
 us.

So eager were the Magistrates about this time to stir  
 up Persecution in those Parts, that they offered some  
 Five Shillings, some a Noble a Day, to any that could  
 apprehend the *Speakers* amongst the *Quakers*: but it  
 being now the time of the Quarter-Sessions in that  
 County, the Men, who were so hired, were gone to  
 the Sessions, to see to get their Wages; and so all our  
 Meetings were at that time quiet.

From *Pardsey-Crag* we went into *Westmoreland*; <sup>West-</sup>  
 calling in the Way upon *Hugh Tickell* near *Keswick*, <sup>morel.</sup>  
 and upon *Thomas Laybels*, where Friends came to visit <sup>Keswick.</sup>  
 us: and we had a fine opportunity to be refreshed to-  
 gether. We went that Night to one *Francis Benson's* <sup>at St.</sup>  
 in *Westmoreland*, near *Justice Fleming's* House. This <sup>Bentley.</sup>  
*Justice Fleming* was at that time in a great Rage a-  
 gainst Friends, and me in particular; insomuch that  
 in the open Sessions at *Kendal* just before, he had bid  
 Five Pounds to any Man that should take me; that  
 Friend *Francis Benson* told me. And it seems, as I  
 went to this Friend's House, I met one Man coming  
 from the Sessions, that had this Five Pounds offered  
 him to take me, and he knew me; for as I passed by  
 him, he said to his Companion, That is *George Fox*:  
 Yet he had not Power to touch me; for the Lord's  
 Power preserved me over them all. And the Justices  
 being


#663. being so eager to have me ; and I being so often nigh them, and yet they missing me, it tormented them the more.

*Lancash. Lancashire*, where I staid the First-Day, and had a precious Meeting ; and after the Meeting was done, I came over the Sands to *Swarthmore*.

*Swarthmore*. When I came there, they told me Col. Kirby had sent his Lieutenant thither to Search for me ; and that he had searched Trunks and Chests for me. That Night, as I was in Bed, I was moved of the Lord to go next day to *Kirby-Hall*, which was Col. Kirby's House, about Five Miles off, to speak with him ; and I did so. When I came thither, I found there the *Flemmings*, and several others of the *Gentry* (so called of the Country, who were come to take their Leave of Col. Kirby, he being then to go up to *London* to the Parliament. I was had into the Parlour amongst them ; but Col. Kirby was not then within, being gone forth a little way : So they said little to me, nor I much to them. But after a little while, Col. Kirby came in ; and then I spake to him, and told him ; ' I came to Visit him ; understanding that he ' would have seen me ; and to know what he had to ' say to me, and whether he had any thing against ' me ? He said, before all the Company ; *As he was a Gentleman, he had nothing against me. But, said he, Mistress Fell must not keep great Meetings at her House, for they meet contrary to the Act.* I told him, ' That ' Act did not take hold on us, but on such as did ' Meet to Plot and Contrive, and to raise Insurrections ' against the King ; whereas we were no such People : ' for he knew, that they that met at *Margaret Fell's* ' House, were his Neighbours, and a Peaceable People. After many words had passed, he shook me by the hand, and said again, *He had nothing against me ;* and others of them said, *I was a deserving Man.* So we parted, and I returned to *Swarthmore*.

*Swarthmore*. Shortly after, when Col. Kirby was gone to *London*, there was a private Meeting of the Justices and Deputy :




puty-Lieutenants at *Houlker-Hall*, where Justice Pre- 1663.  
*ston* lived; and there they granted forth a Warrant   
to Apprehend me. I heard over Night both of their <sup>Swarth-</sup>  
Meeting, and of the Warrant; and so could have <sup>more.</sup>  
gone away, and got out of their reach, if I would;  
for I had not appointed any Meeting at that time;  
and I had cleared my self of the *North*; and the  
Lord's Power was over all. But I considered, there  
being a Noise of a Plot in the *North*, if I should go  
away, they might fall upon poor Friends; but if I  
gave up my self to be Taken, it might stop them, and  
Friends should escape the better. So I gave up my  
self to be Taken, and prepared my self against they  
came. Next Day an Officer came with his Sword  
and Pistols, to Take me: I told him, 'I knew his  
' Errand before, and had given my self to be Taken;  
' for if I would have escaped their Imprisonment, I  
' could have been gone Forty Miles off, before he  
' came: but I was an Innocent Man, and so mat-  
' tered not, what they could do to me. He asked  
me, *How I heard of it, seeing the Order was made pri-*  
*vately in a Parlour?* I said, it was no matter for that;  
it was sufficient, that I heard of it. Then I asked  
him to let me see his Order; whereupon he laid his  
Hand on his Sword, and said, *I must go with him be-*  
*fore the Lieutenants, to answer such Questions, as they*  
*should propound to me.* I told him, It was but civil  
and reasonable for him to let me see his Order; but  
he would not. Then said I, I am ready. So I went  
along with him; and *Margaret Fell* went with us to  
*Houlker-Hall*. And when we came thither, there was <sup>Houlker-</sup>  
one *Rowlinson*, called a Justice, and one called Sir <sup>Hall.</sup>  
*George Middleton*, and many more, that I did not  
know; besides Old Justice *Preston*, who lived there.  
They brought one *Thomas Atkinson*, a Friend of *Cart-*  
*mel*, as a Witness against me, for some Words which  
he had told to one *Knipe*, who had informed them:  
which Words were; *That I had written against the*  
*Plotters, and had knockt them down:* Which Words  
they could not make much of; for I told them, I had  
heard

1662. heard of a Plot, and had written against it. Then  
 ~ Old Preston asked me, *Whether I had an hand in that*  
 ~ *Script?* I asked him what he meant? He said, in  
 ~ *the Battledoor?* I answered, Yes. Then he asked  
 ~ me, *Whether I did understand Languages?* I said,  
 ~ 'Sufficient for my self; and that I knew no Law,  
 ~ 'that was transgressed by it. I told them also, That  
 ~ 'to understand those outward Languages, was no  
 ~ 'matter of Salvation: for the many Tongues began  
 ~ 'but at the Confusion of *Babel*: And if I did un-  
 ~ 'derstand any thing of them, I Judged and knockt  
 ~ 'them down again, for any matter of Salvation,  
 ~ 'that was in them. Thereupon he turned away,  
 ~ and said, George Fox *knocks down all the Langua-*  
 ~ *ges: Come, said he, we will examin you of higher Mat-*  
 ~ *ters.*

Then said George Middleton, *You deny God, and the*  
*Church, and the Faith.* I replied, 'Nay: I own God,  
 ~ 'and the true Church, and the true Faith. But what  
 ~ 'Church dost thou own, said I? (for I understood he  
 ~ 'was a Papist.) Then he turned again, and said, *You*  
 ~ *are a Rebel, and a Traytor.* I asked him, Whom he  
 ~ spake to? or whom did he call Rebel? He was so  
 ~ full of Envy, that for a while he could not speak:  
 ~ but at last he said, *He spake it to me.* With that I  
 ~ struck my Hand on the Table, and told him; I had  
 ~ suffered more than Twenty such as he, or than any  
 ~ that was there: 'for I had been cast into *Derby-*  
 ~ 'Prison for Six Months together; and had suffered  
 ~ 'much because I would not take up Arms against  
 ~ 'this King before *Worcester* Fight: And I had been  
 ~ 'sent up Prisoner out of my own Country by Col.  
 ~ 'Hacker to O. Cromwell, as a Plotter to bring in King  
 ~ 'Charles, in the Year 1654; and I had nothing but  
 ~ 'Love and Good Will to the King, and desired the  
 ~ 'Eternal Good and Welfare of him and all his Sub-  
 ~ 'jects. *Did you ever hear the like, said Middleton?*  
 ~ 'Nay, said I, ye may hear it again, if ye will. For  
 ~ 'ye talk of the King, a Company of you; but where  
 ~ 'were ye in *Oliver's* days? and what did ye do then  
 ~ 'for



for him? But I have more Love to the King for 1663.  
his Eternal Good and Welfare, than any of you   
have.

Houlker-  
Hall.

Then they asked me, *Whether I had heard of the Plot?* And I said, *Yes*, I had heard of it. They asked me, *How I had heard of it? and whom I knew in it?* I told them, 'I had heard of it through the High-Sheriff of *Yorkshire*, who had told Dr. *Hodgson*, *That there was a Plot in the North*; and that was the way I heard of it: But I never heard of any such thing in the South; nor till I came into the North. And as for knowing any in the Plot, I was as a Child in that; for I knew none of them. Then said they, *Why would you Write against it, if you did not know some, that were in it?* I said, 'My Reason was, Because you are so forward to mash the Innocent and Guilty together; therefore I writ against it to clear the Truth from such things, and to stop all forward foolish Spirits from running into such things. And I sent Copies of it into *Westmorland, Cumberland, Bishoprick and Yorkshire*, and to you here: And I sent another Copy of it to the King and his Council; and it is like, it may be in Print by this time. One of them said, *O! this Man hath great Power!* I said, Yes, I had Power to write against Plotters. Then said one of them: *You are against the Laws of the Land.* I answered, 'Nay; for I and my Friends direct all the People to the Spirit of God in them, to mortify the Deeds of the Flesh: This brings them into the Well-doing, and from that which the Magistrate's Sword is against; which eases the Magistrates, who are for the Punishment of the Evil-Doers. So People being turned to the Spirit of God, which brings them to mortify the Deeds of the Flesh, this brings them from under the occasion of the Magistrate's Sword: and this must needs be one with Magistracy, and one with the Law, which was added, because of Transgression, and is for the Praise of them that do well: So in this we establish the Law, and are an Ease to  
C the

1663. ' the Magistrates; and are not against, but stand for  
 ' all Good Government.

Houlker  
Hall.

'Then Geo. Middleton cried, *Bring the Book, and put the Oaths of Allegiance and Supremacy to him.* Now he himself being a Papist, I asked him, ' *Whether he had taken the Oath of Supremacy, who was a Swearer?* ' But as for us, we could not Swear at all, because ' Christ and the Apostle had forbidden it. Some of them would not have had the Oath put to me; but have let me have my Liberty: but the rest would not agree to that: For this was their last Snare, and they had no other way to get me into Prison; for all other things had been cleared to them. But this was like the Papists Sacrament of the Altar, by which they ensnared the Martyrs. So they tendered me the Oath, and I could not take it: Whereupon they were about to make my *Mittimus*, to send me to *Lancaster-Jail*: But considering together of it, they only engaged me to Appear at the Sessions; and so for that time dismiss me. Then I went back with *Margaret Fell* to *Swarthmore*: and soon after there came Col. *West* to see me; who was at that time a Justice of the Peace. He told us, *He told some of the rest of the Justices, that he would come over to see me and Margaret Fell; but it may be, said he to them, some of you will take Offence at it.* I asked him, What he thought they would do with me at the Sessions? And he said, *They would tender the Oath to me again.*

Swarth-  
more.

Now whilst I was at *Swarthmore*, there came *William Kirby* into *Swarthmore-Meeting*, and brought the Constables with him. I was sitting with Friends in the Meeting, and he said to me; *How now, Mr. Fox! you have a fine Company here.* Yes, said I, *we do meet to Wait upon the Lord.* So he began to take the Names of Friends; and them that did not readily tell him their Names, he committed to the Constables hands, and sent some to Prison. The Constables were unwilling to take them without a Warrant; whereupon he threatned to set them by the Heels: But the Constable told him; *He could keep them in his Presence;*  
 but

but after he was gone, he could not keep them without 1662.  
a Warrant.

The Sessions now coming on, I went to *Lancaster*,  
and *Appeared* according to my Engagement. There  
was upon the Bench that Justice *Flemming*, that had  
bidden Five Pounds in *Westmorland* to any Man, that  
would apprehend me: for he was a Justice both in  
*Westmorland* and *Lancashire*. There was also Justice  
*Spencer* and Col. *West*, and Old Justice *Rawlinson* the  
Lawyer; who gave the Charge, and was very sharp  
against Truth and Friends: but the Lord's Power  
stopt them. The Session was large, and the Concourse  
of People great: and way being made for me, I came  
up to the Bar, and stood there with my Hat on; they  
looking earnestly upon me, and I upon them for a  
pretty space. Then Proclamation being made *for all*  
*to keep Silence upon pain of Imprisonment*: And all  
being quiet, I said twice, *Peace be among you*. Then  
spake the *Chair-man*, and asked; *If I knew, where I*  
*was?* I said, 'Yes, I do; but it may be, said I, my  
' Hat offends you: that's a low thing, that's not the  
' Honour, that I give to Magistrates; for the true  
' Honour is from Above; which, said I, I have recei-  
' ved; and I hope, it is not the Hat, which ye look  
' upon to be the Honour. The *Chair-man* said, *They*  
*looked for the Hat too*; and asked, *Wherein I shewed*  
*my Respect to Magistrates, if I did not put off my Hat?*  
I replied; 'In coming, when they called me. Then  
they bid one, *Take off my Hat*. After which it was  
some time before they spake to me; and I felt the  
Power of the Lord to arise. After some Pause, old  
Justice *Rawlinson* (the *Chair-man*) asked me, *If I did*  
*know of the Plot?* I told him, 'I had heard of it in *York-*  
*shire* by a Friend, that had it from the High-Sheriff.  
Then they asked me, *Whether I had declared it to the*  
*Magistrates?* I said, 'I had sent Papers abroad against  
' Plots and Plotters; and also to you, as soon as I  
' came into the Country, to take all Jealousies out of  
' your Minds concerning me and my Friends: For  
' it was and is our Principle, to declare against such  
things.

1662. things. They asked me then, *If I knew not of an Act against Meetings?* I said, 'I knew there was an Act, that took hold of such as *met to the terrifying of the King's Subjects*, and were *Enemies to the King*, and held *dangerous Principles*; but I hoped, they did not look upon us to be such Men: for our Meetings were not to *terrifie the King's Subjects*, neither are we Enemies to him, or any Man. Then they tendered me the Oaths of Allegiance and Supremacy. I told them, 'I could not take any Oath at all, because Christ and his Apostle had forbid it: And they had had sufficient Experience of Swearers, (I told them) first one way, then another; but I had never taken any Oath in my Life. Then Rawlinson the Lawyer asked me, *Whether I held it was unlawful to Swear?* This Question he put on purpose to ensnare me; for by an Act that was made, such were liable to Banishment, or a great Fine, that should say, it was *Unlawful to Swear*. But I seeing the Snare, avoided it; and told him, 'That in the time of the Law, amongst the Jews, before Christ came, the Law commanded them to Swear: but Christ, who doth fulfill the Law, in his Gospel-time commands, *not to swear at all*; and the Apostle *James* forbids Swearing, even to them that were *Jews*, and that had the Law of God. So after much other Discourse had passed, they called for the Jailer, and committed me to Prison. I had about me that Paper, which I had written as a Testimony against Plots, which I desired they would read, or suffer to be read in open Court; but they would not. So I being Committed for refusing to Swear, 'I bid them and all the People take notice, that I suffered for the Doctrine of Christ, and for my Obedience to his Command. Afterwards I understood, the Justices did say, that they had private Instructions from Col. Kirby to prosecute me, notwithstanding his fair Carriage and seeming Kindness to me before, when he declared before many of them, *That he had nothing against me*. There were several Friends besides Committed to Prison, some for

Latca-  
Her Srf-  
Jons.

G. F.  
commit-  
ted to  
Prison.

for Meeting to Worship God, and some for not Swear- 1663.  
ing; so that the Prison was very full. And many of them being poor Men, that had nothing to maintain their Families by, but their Labour, which now they were taken off from; several of their Wives went to the Justices that had committed their Husbands to Jail, and told them, *If they kept their Husbands in Jail, for nothing but the Truth of Christ, and for good Conscience-sake, they would bring their Children to them to be maintained.* A mighty Power of the Lord rose in Friends, and gave them great Boldness; so that they spake much to the Justices: Friends also, that were Prisoners, writ unto the Justices, 'lay-  
' ing the Weight of their Sufferings upon them; and  
' shewing them both their Injustice, and want of Pity  
' and Compassion towards their poor Neighbours,  
' whom they knew to be Honest, Consciencious and  
' Peaceable People, that in tenderness of Conscience  
' could not take any Oath; yet they sent them to  
' Prison, for refusing to take the Oath of Allegiance.  
' Though several of them, who were Imprisoned on  
' that Account, were known to be Men that had  
' served the King in his Wars, and had hazarded their  
' Lives in the Field in his Cause, and had suffered  
' great Hardships, with the loss of much Blood for him;  
' and had always stood faithful to him from First to  
' Last, and had never received any Pay for their Ser-  
' vice: and to be thus requited for all their Faithful  
' Services and Sufferings, and that by them that pre-  
' tended to be the King's Friends, was hard, unkind  
' and ungrateful Dealing. At length the Justices,  
being continually attended with Complaints of Grievances, released some of the Friends, that were Prisoners, but kept divers of them still in Prison.

Amongst those that were then in Prison, there were Four Friends Prisoners for Tithes, who were sent to Prison at the Suit of the Countess of Derby (so called) and had lain there then near Two Years and an half. One of these, whose Name was *Oliver Atherton*, being a Man of a Weakly Constitution, was through

1663. his long and hard Imprisonment in a cold, raw, un-  
 wholsom place, brought so low and weak in his Body,  
 that there appeared no hopes of his Recovery, or Life,  
 unless he might be removed from thence. Wherefore  
 a Letter was written on behalf of the said *Oliver Atherton* to the said Countess, and sent by his Son *Godfrey Atherton*, wherein was laid before her ‘ the Rea-  
 ‘ sons, why he, and the rest, could not pay Tithes;  
 ‘ because if they did, they should deny Christ come  
 ‘ in the Flesh, who by his coming had put an end to  
 ‘ Tithes, and to the Priesthood, to which they had  
 ‘ been given, and to the Commandment, by which  
 ‘ they had been paid under the Law. And his Weak  
 ‘ Condition of Body was also laid before her,  
 ‘ and the apparent likelihood of his Death, if she  
 ‘ did continue to hold him there: that she might be  
 ‘ moved to Pity and Compassion; and also warned,  
 ‘ not to draw the Guilt of his Innocent Blood upon  
 ‘ her self. But when his Son went to her with his Fa-  
 ther’s Letter, a Servant of hers abused him; and pluck’d  
 off his Cap and threw it away, and put him out of  
 the Gate. Nevertheless, the Letter was delivered in-  
 to her own hand; but she shut out all Pity and Ten-  
 derness, and continued him in Prison, till Death. So  
 when his Son came back to his Father in Prison, and  
 told him, as he lay on his Dying-Bed, that the Coun-  
 tess denied his Liberty, he only said, *She hath been the*  
*Cause of shedding much Blood; but this will be the hea-*  
*viest Blood, that ever she spilt:* and soon after he died.  
 Then Friends having his Body delivered to them to  
 Bury, as they carried it from the Prison to *Ormskirk*,  
 the Parish wherein he had lived, they stuck up Papers  
 upon the Crosses at *Garstang*, *Preston*, and other Towns,  
 through which they passed, with this Inscription:

*This is Oliver Atherton of Ormskirk-Parish, per-  
 secuted to Death by the Countess of Derby for good  
 Conscience sake towards God and Christ, because he  
 could not give her Tithes, &c.*




Setting forth at large the Reasons of his refusing to 1662.  
 pay Tithes, the Length of his Imprisonment, the Hard-  
 ships he underwent, her Hard-heartedness towards him, <sup>Lancaster Prison.</sup>  
 and the manner of his Death. After his Death, *Richard*  
*Cubban*, another of the said Countess her Prisoners for  
 Tithe, writ a large Letter to her, on behalf of him-  
 self, and his other Fellow-Prisoners at her Suit; lay-  
 ing their Innocency before her: *And that it was not*  
*out of Wilfulness, Stubbornness or Covetousness, that*  
*they refused to pay her Tithes; but purely in good Con-*  
*science towards God and Christ: and letting her know,*  
*that if she should be suffered to keep them there, till*  
*they every one died there, as she had done their Fellow-*  
*Sufferer, Oliver Atherton; yet they could not yield to*  
*pay her. And therefore desired her to consider their*  
*Case in a Christian Spirit, and not bring their Blood up-*  
*on her self also.* But she would not shew any Pity or  
 Compassion towards them, who had now suffered hard  
 Imprisonment about two Years and an half under her;  
 but instead thereof she sent to the Town of *Garstang*,  
 and threatned to complain to the King and Council,  
 and bring them into Trouble, for suffering the Paper  
 concerning *Oliver Atherton's* Death to be stuck upon  
 their Cross. The Rage that she express'd, made the  
 People take the more notice of it; and some of them  
 said, *The Quakers had given her a Bone to pick.* But  
 she, that regarded not the Life of an Innocent Suffer-  
 er for Christ, lived not long after her self: For that  
 day three Weeks, that *Oliver Atherton's* Body was car-  
 ried through *Ormskirk* to be buried, she died; and  
 her Body was carried dead that day Seven Weeks  
 through the same Town to her Burying-Place. And  
 thus the Lord pursued the hard-hearted Persecutor.

As for me, I was kept to the Assize: and then Judge <sup>Lancaster Assize.</sup>  
*Turner* and Judge *Twisden* coming that Circuit, I was  
 brought before Judge *Twisden*, on the 14th day of the  
 Month called *March*, in the latter end of the Year  
 1663. When I was set up to the Bar, I said, *Peace be*  
*amongst you all.* The Judge lookt upon me, and said;  
*What! do you come into the Court with your Hat on!*

1662. Upon which Words the Jailer taking it off, I said,  
 { The Hat is not the Honour, that comes from God.  
 Then said the Judge to me, *Will you take the Oath of*  
*Allegiance*, George Fox? I said, 'I never took any Oath  
 ' in my Life, nor any Covenant or Engagement. *Well,*  
 said he, *will you Swear, or no?* I answered, 'I am a  
 ' Christian: and Christ commands me *not to Swear*;  
 ' and so does the Apostle *James* likewise: and whe-  
 ' ther I should obey God or Man, do thou Judge. I  
 ask you again, said he, *Whether you will Swear, or no?*  
 I answered again, 'I am neither Turk, Jew, nor Hea-  
 ' then, but a Christian, and should shew forth Chri-  
 ' stianity. And I asked him, 'If he did not know,  
 ' that Christians in the Primitive Times, under the  
 ' Ten Persecutions, and some also of the Martyrs in  
 ' Queen *Mary's* days refused Swearing, because Christ  
 ' and the Apostle had forbidden it? I told him also;  
 ' They had had Experience enough, how many Men  
 ' had first Sworn for the King, and then against the  
 ' King. But as for me, I had never taken an Oath  
 ' in all my Life: and my Allegiance did not lie in  
 ' Swearing, but in Truth and Faithfulness; for I ho-  
 ' nour all Men, much more the King. But Christ,  
 ' who is the Great Prophet, who is the King of Kings,  
 ' who is the Saviour of the World, and the Great  
 ' Judge of the whole World, he saith, I must *not*  
 ' *Swear*: Now, whether must I obey, Christ, or Thee?  
 ' For it is tenderness of Conscience, and in Obedience  
 ' to the Commands of Christ, that I do not Swear:  
 ' And we have the Word of a King for tender Con-  
 ' sciences. Then I asked the Judge, If he did own  
 ' the King? *Yes*, said he, *I do own the King*. Why  
 ' then, said I, dost thou not observe his Declaration  
 ' from *Breda*, and his Promises made, since he came  
 ' into England, *That no man should be called in que-*  
 ' *stion for matters of Religion, so long as they lived*  
 ' *peaceably*? Now, if thou ownest the King, said I,  
 ' why dost thou call me into question, and put me  
 ' upon taking an Oath, which is a matter of Religion;  
 ' seeing thou nor none else can charge me with un-  
 ' peaceable

Lanca-  
 ster As-  
 sise.



‘ peaceable living ? Then he was moved ; and look- 1663.  
ing angrily at me, said ; *Sirrah, Will you Swear ?*   
I told him, ‘ I was none of his *Sirrah*s ; I was a Chri- <sup>Lancaster</sup>  
‘ stian : and for him, that was an Old Man, and a <sup>Set off</sup>  
‘ Judge, to sit there, and give Nick names to Priso-  
‘ ners ; it did not become either his Grey Hairs, or  
‘ his Office. *Well*, said he, *I am a Christian too.* ‘ Then  
do Christians Works, said I. *Sirrah !* said he, *Thou*  
*thinkest to frighten me with thy Words.* Then catch-  
ing himself, and looking aside, he said ; *Heark ! I*  
*am using the word [Sirrah] again ;* and so check’d him-  
self. I said, ‘ I spake to thee in love ; for that Lan-  
‘ guage did not become thee, a Judge : Thou ought-  
‘ est to Instruct a Prisoner in the Law, if he were Ig-  
‘ norant, and out of the way. *And I speak in Love*  
*to thee too*, said he. But, said I, *Love gives no Nick-*  
*names.* Then he roused himself up, and said ; *I will*  
*not be afraid of thee, George Fox : Thou speakest so*  
*loud, thy Voice drowns mine and the Court’s ; I must*  
*call for three or four Criers, to drown thy Voice : Thou*  
*hast good Lungs.* ‘ I am a Prisoner here, said I, for  
‘ the Lord Jesus Christ’s sake ; for his sake do I suffer,  
‘ and for him do I stand this day : and if my Voice  
‘ were five times louder, yet I should lift it up, and  
‘ sound it out for Christ’s Sake, for whose Cause I  
‘ stand this day before your Judgment-Seat, in Obe-  
‘ dience to Christ, who commands *not to Swear* ; be-  
‘ fore whose Judgment-Seat you must all be brought,  
‘ and must give an Account. *Well*, said the Judge,  
George Fox say, *Whether thou wilt take the Oath, Yea,*  
*or Nay ?* I replied, ‘ I say, as I said before, Whether  
‘ ought I to obey God or Man, Judge thou ? ‘ If I  
‘ could take any Oath at all, I should take this : for  
‘ I do not deny some Oaths only, or on some Occa-  
‘ sion ; but all Oaths, according to Christ’s Doctrine,  
‘ who hath commanded his, *Not to swear at all.* Now  
‘ if thou, or any of you, or any of your Ministers  
‘ or Priests here will prove, that ever Christ or his  
‘ Apostle, after they had forbidden all Swearing, com-  
‘ manded Christians to Swear, then I will Swear. I  
saw

*W* saw several Priests there; but never an one of them offered to speak. Then said the Judge, *I am a Servant to the King, and the King sent me not to dispute with you, but to put the Laws in Execution: Therefore tender him the Oath of Allegiance.* ‘If thou love the King, said I, why dost thou break his Word, and not keep his Declarations and Speeches, wherein he promised Liberty to Tender Consciences? I am a Man of a tender Conscience; and in Obedience to Christ’s Command I cannot Swear. *Then you will not Swear,* said the Judge: *Take him away, Jailer.* I said, It is for Christ’s sake, that I cannot Swear, and for Obedience to his Command I Suffer; and so the Lord forgive you all. So the Jailer took me away: but I felt, the mighty Power of the Lord was over them all.

Upon the Sixteenth Day of the same Month I was brought before Judge *Twisden* again, and he was somewhat offended at my Hat; but it being the last Morning of the Assize, before he was to go out of Town, and not many People there, he made the less of it. He asked me, *Whether I would Traverse, or stand Mute, or Submit?* But he spake so fast, and in such haste, that it was hard to know, what he said. However, I told him, ‘I desired I might have Liberty to Traverse the Indictment, and Try it. Then said he, *Take him away, I will have nothing to do with him, take him away.* I said, ‘Well, live in the Fear of God, and do Justice. *Why,* said he, *have not I done you Justice?* I replied, ‘That which thou hast done, hath been against the Command of Christ. So I was taken away, and had to the Jail again; and there kept Prisoner, till the next Assizes.

Sometime before this Assize, *Margaret Fell* was sent Prisoner to *Lancaster-Jail* by *Flemming*, *Kirby* and *Preston* Justices; and at the Assize the Oath was tendered to her also, and she was committed again to Prison, to lie till the next Assize.

Now Justice *Flemming* being one of the fiercest and most violent Justices in Persecuting Friends, and send-

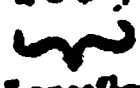
ing his honest Neighbours to Prison for Religion's 1663.  
 sake ; and there being many Friends at this time in *Lancaster-Jail* committed thither by him, and some *Lancaster Prison*  
 having died in Prison ; we that were then Prisoners,  
 had it upon us to write to him, as followeth.

O Justice Flemming !

‘ **M**ercy and Compassion, and Love and Kindness  
 ‘ adorns and graces Men and Magistrates. Oh !  
 ‘ dost thou not hear the Cry of the Widows, and the  
 ‘ Cry of the Fatherless, who were made so through  
 ‘ Persecution ! Were they not driven, like Sheep, from  
 ‘ Constable to Constable, as though they had been the  
 ‘ greatest Transgressors, or Malefactors in the Land ?  
 ‘ Which grieved and tendered the Hearts of many  
 ‘ sober People, to see, how their Innocent Neighbours  
 ‘ and Countrymen ( who were of a peaceable Car-  
 ‘ riage, and honest in their Lives and Conversations  
 ‘ amongst Men ) were used and served ! One more  
 ‘ is dead, whom thou sentest to Prison, having left  
 ‘ Five Children, both Fatherless and Motherless.  
 ‘ Now, how canst thou do otherwise, than take Care  
 ‘ of these Fatherless Infants, and also of the other’s  
 ‘ Wife and Family ? Is it not thy place ? Consider  
 ‘ Job, ( c. 29th. ) how he was a Father to the Poor ;  
 ‘ he delivered the Poor that cried, and the Fatherless,  
 ‘ that had none to help : how he brake the Jaws of  
 ‘ the Wicked, and plucked the Spoil out of his Teeth.  
 ‘ But Oh ! measure thy Life and his, and take heed  
 ‘ of the Day of God’s Eternal Judgment, which will  
 ‘ come : and the Sentence and Decree from Christ,  
 ‘ when every Man must give an Account, and re-  
 ‘ ceive a Reward according to his Deeds : and then  
 ‘ it will be said, *Oh, where are the Months, that are*  
 ‘ *past !* Again, Justice Flemming, consider ; when  
 ‘ John Stubbs was brought before thee, having a Wife  
 ‘ and four small Children, and little to live on, but  
 ‘ what they honestly got by their own Diligence ; as  
 ‘ soon as he appeared, thou cried’st out, *Put the Oath*

‘ to

1663. *to that Man.* And when he confessed, he was but a  
 poor Man; yet then thou hadst no regard: but  
 cast away Pity, not hearing, what he would say.  
 And now he is kept up in Prison, because he could  
 not Swear, and break the Command of Christ and  
 the Apostle: It is to be hoped, thou wilt take Care  
 for his Family, that his Children do not starve;  
 and see, that they do not want Bread. Can this  
 be Allegiance to the King, to do that, which Christ  
 and his Apostle say, is *Evil*, and brings into Con-  
 demnation? And would not you have cast Christ  
 and the Apostle into Prison, who command *not to*  
*Swear*, if they had been in *your days*? Consider also  
 thy poor Neighbour *William Wilson*, who was known  
 to all the Parish and Neighbours to be an Industri-  
 ous Man, and careful to maintain his Wife and  
 Children; but had little, but what he got with his  
 Hands in Diligence and Travels, to supply himself:  
 How should his Wife maintain her Children, when  
 thou hast cast her Husband into Prison, and there-  
 by made him incapable of working for them?  
 Therefore it may be expected, thou wilt have a care  
 of his Wife and Children, and see, they do not  
 want: for how should they live, having no other  
 way to be sustained, but by the little that he got?  
 Surely, the noise of this is in the very Markets;  
 and the Death of thy two Neighbours, and the Cry  
 of the Widows, and the Cry of the Fatherless is  
 heard: And all those Fatherless, and those Widows  
 are made so for Righteousness sake. For might not  
*John Stubbs* and *William Wilson* have had their Li-  
 berty still, if they would have Sworn; though they  
 had been such as go after Mountebanks and Stage-  
 Plays, or run a hunting? O consider! for the  
 Lord's Mind is otherwise; for he is tender: And  
 the King hath declared his Mind to be, that there  
 should be no Cruelty inflicted upon his peaceable  
 Subjects. Besides, several poor, honest People were  
 Fined, who had need to have something given them;  
 And it had been more honourable, to have given

‘ them something; than to Fine them, and send them 1663.  
‘ to Prison: some of whom live upon the Charity of  
‘ other People. Now, what Honour or Grace can it   
‘ be to thee, to cast thy poor Neighbours into Pri- <sup>Lancaster</sup>  
‘ son, who be peaceable; seeing thou knowest, these <sup>Prison.</sup>  
‘ People cannot do that, which thou requirest of  
‘ them, if it were to save their Lives, or all that they  
‘ have? because in tenderness they cannot take any  
‘ Oath, Thou makest that a Snare to them. What,  
‘ thinkest thou, do the People say concerning this?  
‘ *We know*, say they, *the Quakers Principle, that*  
‘ *keep to Tea and Nay; but we see others Swear and*  
‘ *Forswear*: For many of you have Sworn first one  
‘ way, and then another. So we leave it to the Spi-  
‘ rit of God in thy Conscience, Justice *Flemming*, who  
‘ was’t so eager for the taking of *George Fox*, and so  
‘ offended with them, that had not taken him; and  
‘ now hast fallen upon thy poor Neighbours. But  
‘ Oh! where’s thy Pity for their poor, Fatherless  
‘ Children, and Motherless Infants? O take heed of  
‘ *Herod’s* Hard-heartedness, and casting away all Pi-  
‘ ty! *Esau* did so, not *Jacob*. Here is also *Thomas*  
‘ *Walters* of *Boulton* cast into Prison, and the Oath  
‘ Imposed on him through Thee; and for denying  
‘ to Swear at all, in Obedience to Christ’s Command,  
‘ he is continued in Prison: who hath Five small  
‘ Children, and his Wife near down-lying. Surely,  
‘ thou shouldest take Care for them also; and see, that  
‘ his Wife and small Children do not want: who are  
‘ as Fatherless, and she as a Widow through Thee.  
‘ Dost thou not hear in thy Ears the Cry of the Fa-  
‘ therless, and the Cry of the Widows, and the Blood  
‘ of the Innocent speak, who through thee have been  
‘ persecuted to Prison, and now dead? Oh! heavy  
‘ Sentence at the Day of Judgment! How wilt thou  
‘ Answer, when Thou and thy Works come to be  
‘ Judged, when thou shalt be brought before the  
‘ Judgment-Seat and Bar of the Almighty, who in  
‘ thy Prosperity hast made Widows and Fatherless  
‘ for Righteousness sake, and for Tenderness of Con-  
‘ science

1663. ' science towards God? The Lord knows and sees it!  
 ~~~~~  
 Lancaster ' O Man! Consider in thy Life-time, how thou hast  
 Prison. ' stained thy self with the Blood of the Innocent!  
 ' When thou had'st Power, and might'st have done  
 ' Good amongst thy peaceable Neighbours, thou  
 ' wouldest not; but used'st thy Power not to a good  
 ' Intent, but contrary to the Lord's Mind, and to  
 ' the King's. The King's Favour, and his Mercy  
 ' and Clemency to sober People, and to tender Con-  
 ' sciences hath been manifested by Declarations and  
 ' Proclamations; which thou hast abused and flight-  
 ' ed, by persecuting his peaceable Subjects. For at  
 ' London, and in other parts the Quakers Meetings  
 ' are peaceable: and if thou look but as far as *York-*  
 ' *shire*, where the Plot hath been, Friends Innocency  
 ' hath cleared it self in the Hearts of sober Justices;  
 ' and for you here to fall upon your peaceable Neigh-  
 ' bours and People, and to be rigorous and violent  
 ' against them, that are tender, godly and righteous,  
 ' it is no Honour to you. How many Drunkards,  
 ' and Swearers, and Fighters, and such as are subject  
 ' to Vice, have you caused to be brought before you  
 ' to your Courts? It were more honourable for you  
 ' to look after such: for the Law was not made for  
 ' the Righteous, but for Sinners and Transgressors.  
 ' Therefore Consider, and be humbled for these things;  
 ' for the Lord may do to thee, as thou hast done to  
 ' others: and thou dost not know, how soon there  
 ' may be a Cry in thy own Family, as the Cry is  
 ' amongst thy Neighbours, of the Fatherless and Wi-  
 ' dows, that are made so through thee. But the  
 ' Quakers can and do say; *The Lord forgive thee,*  
 ' *and lay not these things to thy Charge, if it be his*  
 ' *Will.*

Besides this, which went in the Name of Many, I sent him also a Line or two, subscribed by my self only, and directed—

1664.

W

Lancaster  
Prison.

## To Daniel Flemming.

Friend,

‘ **T**Hou hast Imprisoned the Servants of the Lord,  
 ‘ without the Breach of any Law : Therefore  
 ‘ take heed, what thou doest, (for in the Light of the  
 ‘ Lord God thou art seen ) lest the Hand of the Lord  
 ‘ be turned against thee !

G. F.

It was not long after this, e’re *Flemming’s* Wife died, and left him Thirteen or Fourteen Motherless Children.

When I was Prisoner at *Lancaster*, there was Prisoner also one Major *Wiggan*, a Baptist-Preacher. He boasted much before-hand, what he would say at the Assize, if the Oath should be put to him ; and that he would refuse to Swear. But when the Assize came, and the Oath was tendered him, he desired Time to consider of it : and that being granted him, till the next Assize ; he got leave to go to *London*, before the Assize came again ; and came no more back, but staid at *London*, till the Plague brake forth : and there both he and his Wife were Cut off. He was a very Wicked Man, and the Judgments of God came upon him : For he had published a very wicked Book against Friends, full of Lies and Blasphemies ; the Occasion of which was this. Whilst he was in *Lancaster-Castle*, he challenged Friends to have a Dispute with them : Whereupon I got leave of the Jailer to go up to them. And entring into Discourse with him, he affirmed : *That some Men never had the Spirit of God ; and that the true Light, which enlightheth every one, that cometh into the World, is natural.* For proof of his first Assertion, he instanced *Balaam*, affirming ; *That Balaam had not the Spirit of God.* I affirmed and proved, ‘ *That Balaam* had the Spirit of God ; and that Wicked Men have the Spirit of God, else how could ‘ they quench it, and vex it, and grieve it, and resist



1664. ' fift the Holy Ghost, like the stiff-necked Jews? To  
 his Second Assertion I answered; ' That the true  
 Light, which enlightneth every Man, that cometh  
 into the World, was the Life in the Word; and that  
 was Divine and Eternal, and not Natural. And  
 he might as well say, that the Word was Natural,  
 as that the Life in the Word was Natural. And  
 Wicked Men were enlightned by this Light, else  
 how could they hate it? Now it is expressly said,  
 that they did hate it; And the Reason given, why  
 they did hate it, was, *because their Deeds were evil*;  
 and they would not come to it, because it reprov'd  
 them: and that must needs be in them, that re-  
 prov'd them. Besides, that Light could not be the  
 Scriptures of the New-Testament; for it was testi-  
 fied of, before any part of the New-Testament was  
 written: So it must be the Divine Light, which is  
 the Life in Christ the Word, before Scriptures  
 were. And the Grace of God, which brought Sal-  
 vation, had appeared unto all Men; and taught the  
 Saints: but they that turned it into Wantonness,  
 and walked despitefully against the Spirit of Grace,  
 were the Wicked. Again, the Spirit of Truth, the  
 Holy Ghost, the Comforter, which leads the Disci-  
 ples of Christ into all Truth; the same should Re-  
 prove the World of Sin, of Righteousness, and of  
 Judgment, and of their Unbelief. So the Wicked  
 World had it to reprove them; and the true Disci-  
 ples and Learners of Christ, that believed in the  
 Light; as Christ commands, they had it to lead  
 them. But the World, that did not believe in the  
 Light, though they were lighted; but hated the  
 Light, which they should have believed in, and  
 loved the Darkness rather than it, this World  
 had a Righteousness and a Judgment, which the  
 Holy Ghost reprov'd them for, as well as for their  
 Unbelief. So having proved, that the Good and  
 the Bad were enlightned, and that the Grace of God  
 had appeared unto them all, and that all had the  
 Spirit of God, else they could not vex and grieve it;  
 I told



I told Major *Wiggan*, The least Babe there might see 1664. him : and presently stood up one *Richard Cubham*, and proved him an *Anti-christ*, and a *Deceiver*, by Scripture. Then the Jailer had me away to my Prison again. And afterwards *Wiggan* wrote a Book of this Dispute, and put in abundance of abominable Lies : But his Book was soon Answered in Print ; and he himself not long after was Cut off, as afore is said. Lancaster Prison.

This *Wiggan* was poor ; and while he was a Prisoner at *Lancaster*, he sent into the Country, and got Money gathered for Relief of the Poor People of God in Prison : and many People gave freely, thinking it had been for Us ; when-as indeed it was for himself. But when we heard of it, we laid it upon him : and writ also into the Country, that ‘ Friends might let the People know the Truth of the Matter ; that it was not our manner to have Collections made for us : and that those Collections were only for *Wiggan* and another, a drunken Preacher of his Society ; who would be so drunk, that once he lost his Britches.

After this it came upon me to write a Paper to the Judges, and other Magistrates, concerning their Giving Evil Words and Nick-names to such, as were brought before them. And that which I writ, was after this manner, and thus directed :

*To all you that be Judges, or other Officers whatsoever, in the whole World, who profess your selves to be Christians.*

*Friends,*

‘ **H**erein and by reading the Scriptures, ye may see both your own Words and Carriage, and the Words, Carriage, and Practice of both *Jews* and *Heathens* ; and of the great King of Kings, the great Law-giver, and Judge of the whole World. First, For the Words and Carriage of the *Jews*, when such as were worthy of Death, were brought  
D before

1664. before such as were Rulers amongst them. When  
 ↳ *Achan* had taken the *Babylonish* Garment, and the  
 Lapcater Two hundred Shekels of Silver, and the Wedge of  
 Prison. Gold of Fifty Shekels weight, and *Joshua*, who was  
 then Judge of *Israel*, had by the Lot found him  
 out; he did not say unto him, *Sirrah*, nor, *You Ras-*  
*cal, Knave, Rogue*, as some, that are called *Christian*  
*Magistrates*, are too apt to do. But *Joshua* said un-  
 to *Achan*, *My Son*; Mark his clean Language and  
 savoury Expression, and gracious Words, *My Son*,  
 said he, *give, I pray thee, Glory to the Lord God of*  
*Israel, and make Confession unto him; and tell me*  
*now, what thou hast done; hide it not from me.* Then  
*Achan* confessed, that he had *sinned against the Lord*  
*God of Israel*; and *thus and thus* he had done. And  
 then *Joshua*, the Judge, said; *Why hast thou troubled*  
*Israel? The Lord shall trouble thee this day: and*  
*they stoned him and his with Stones, and burnt his*  
*Goods with Fire.* But there was no unfavoury Word  
 given to him, that we read of; though he was wor-  
 thy of *Death*, Josh. 7.

So when the Man, that gathered Sticks upon the  
 Sabbath-day, was taken, and brought before *Moses*,  
 the Judge in *Israel*, and put in Ward, until the  
 Mind of the Lord was known concerning him; We  
 read not of any reviling Language given him: but  
 the Lord said to *Moses*, and *Moses* to the People;  
*The Man shall surely be put to Death*, Numb. 15. 35.

So likewise in the Rebellion of *Coran*, *Dathan*  
 and *Abiram*, where *Moses* called them to Trial, he  
 did not *Sirrah* them, or mis-call them; but said  
 to *Corah* and the rest, *Hear, I pray you, ye Sons of*  
*Levi*, Numb. 16. 8. And when he gave the Sentence  
 against them, he said; *If these Men die the common*  
*Death of all Men, &c.* He did not say, *If these*  
*Rascals, or Knaves*,—as many, that profess them-  
 selves *Christians*, will now do.

When *Elihu* spake to *Job*, who was a Judge, and  
 to his Friends, and said, *Let me not, I pray you,*  
*accept any man's Person, neither let me give flatter-*  
*ing*

ing Titles unto Man; for I know not to give flattering  
 Titles: in so doing my Maker would soon take me a-  
 way, Job 32. Job did not say, Sirrah, hold thy  
 Tongue; nor gave him any unfavoury Expression.  
 Then for the Words of David and Solomon, and other  
 Kings and Officers, see in the Books of the Kings  
 and Chronicles the favoury Language, that they  
 gave to them, that were brought before them. Nay,  
 though Shimei cursed David the King, yet neither  
 did David then, or afterward, nor Solomon, when  
 he caused him to be put to Death, give him any  
 reproachful Language, or so much as call him Sir-  
 rah, 2 Sam. 16. and 1 Kings 2.

Read the Prophecies of *Isaiah* and *Micha*, *Jerem-  
 iah*, *Ezekiel*, and the rest of the Prophets, who  
 Prophesied to several Peoples, and against Rulers,  
 Kings and Magistrates; yet where can it be found,  
 that they had any bad Language given them, as  
*Sirrah*, or the like, by any Ruler either of the *Jews*  
 or *Heathens*? Nay; though *Jeremiah* was cast into  
 the Prison, and into the Dungeon; yet there was  
 no such word as *Sirrah*, or *Knave*, given to him,  
*Jer.* 37.


Then for the Words and Carriage of the *Heathens*:  
 When *Abraham* was brought before *Abimelech*, who  
 was a King, he gave *Abraham* no unfavoury Expres-  
 sions, *Gen.* 20. And when *Isaac* came before *Abi-  
 melech*, he gave him no taunting Language neither,  
*Gen.* 26. When *Joseph* was cast into Prison, and  
 that in *Egypt*, we do not read, that he had any rail-  
 ing Language given him, *Gen.* 39. Neither did  
*Pharaoh*, when *Moses* and *Aaron* went before him,  
 give them bad Language, as *Sirrah*, *Knave*, or the  
 like.

When *Nebuchadnezzar* Sentenced the Three Chil-  
 dren to the Fiery Furnace, there was no such Lan-  
 guage given them, as *Sirrah*, *Knave*, *Rascal*; but  
 called them by the Names, they were known by,  
*Dan.* 3. And when *Daniel* was brought before King  
*Darius*, and sentenced to be cast into the Lion's

1664. ' Den, he had no such Ill Names given him, as many  
 ' give now; who call those *Heathen Rulers*, but them-  
 Lancaster ' selves *Christians*.  
 Prison.

' If ye look into the New Testament, there, in the  
 ' Parable of the *Wedding-Supper*, the King, that came  
 ' to view his Guests, did not say unto him, that was  
 ' found without a Wedding-Garment, *Sirrah*, how  
 ' *camest thou in hither?* but, *Friend*, how *camest thou*  
 ' *in hither?* &c. though he was one, that was to be  
 ' bound hand and foot, and *cast into utter darkness*,  
 ' Matth. 22. Nay, when *Judas* had betrayed his Ma-  
 ' ster, *Christ Jesus* the Lord of Life, and had sold  
 ' him to the Priests, Christ did not call him *Sirrah*,  
 ' when he came to apprehend him, but *Friend*, Matth.  
 ' 26. 50. *Stephen* in his Examination, Sentence and  
 ' Death had no such reproachful Word given him,  
 ' as *Sirrah*, or *Knave*, Acts 6. & 7. Chapter. When  
 ' the Apostles *Peter* and *John* were brought before  
 ' the High-Priest, and Rulers of the *Jews*, and com-  
 ' manded not to preach in the Name of *Jesus*, Acts 4.  
 ' they were not called *Sirrah*, or *Knaves*, nor had  
 ' any such Ill Names given them. And when *Paul*  
 ' and *Silas* were cast into Prison by the Magistrates,  
 ' there was no such Word given them in their Exa-  
 ' mination, nor in their Sentence, Acts 16. They called  
 ' them *Men*, not *Rogues*, *Sirrahs*, nor *Knaves*. And  
 ' when the Magistrates had done contrary to Law,  
 ' they *feared*: So ye may see, how short of this Ex-  
 ' ample many are, that call themselves *Christian Ru-*  
 ' *lers*; who are not afraid to cast Innocent People  
 ' into Prison, and give them Ill Names besides, be-  
 ' low both *Jews* and *Heathens*.

' When the Uproar was at *Ephesus* about *Diana's*  
 ' Shrine, *Demetrius*, who bore great Sway among the  
 ' Crafts-men, did not call *Paul* *Sirrah*; but called  
 ' him by his Right Name *Paul*, Acts 19. And when  
 ' *Paul* was brought Prisoner before the High-Priest  
 ' *Ananias*, and the Council of the *Jews*, and told  
 ' them, *He had lived in all good Conscience towards*  
 ' *God, until that day*; though they (who professed  
 ' the

' the Scriptures, but lived out of the Life of them ) 1663.  
 ' could not abide to hear of Living in a good Con-   
 ' science (as Professors of the Scriptures now, that <sup>Lancast. Prison.</sup>  
 ' live not in the Life, cannot abide to hear of Living  
 ' in a good Conscience now-a-days: ) But *Ananias*  
 ' caused *Paul* to be smitten on the Mouth; yet he did  
 ' not call him *Knave*, nor *Sirrah*, Acts 23. The  
 ' *Apostate-Jews* indeed, (who, though they professed  
 ' Scripture, were out of the Life thereof, and had re-  
 ' jected *Christ* ) in their accusing *Paul* before the Ro-  
 ' man Magistrates, did once call him a *Pestilent Fel-*  
 ' *low*, Acts 24. as the Accusing Professors, who live  
 ' out of the Life, will sometimes call us now. But  
 ' *Felix* gave *Paul* no such Language; neither did *Fe-*  
 ' *stus*, nor King *Agrippa* in all their Examinations of  
 ' him, give *Paul* any such Words, as *Sirrah*, *Rascal*,  
 ' *Knave*, or the like: but heard him patiently. So  
 ' now *Christians* may see through all the Scriptures,  
 ' that when any Persons were brought before Rulers,  
 ' Kings, or Magistrates, whether *Jews* or *Heathens*,  
 ' they did not use to call them Evil Names, as *Sirrah*,  
 ' *Rascal*, *Knave*, and the like: they had no such foul-  
 ' mouth'd Language in their Courts: Nor did they  
 ' use to say to them, *Sirrah*, put off your Hat. Now  
 ' ye, that profess Christianity, and say, the Scripture  
 ' is your Rule, may see, that more Corrupt Words  
 ' proceed out of your Mouths, than either out of the  
 ' *Jews* or *Heathens*; if ye will Try your Practice by  
 ' the Scriptures: And doth not the Apostle tell you,  
 ' that no Corrupt Communication should proceed  
 ' out of your Mouths? and that your Words should  
 ' be gracious? Now I query, Where and whence ye,  
 ' that call your selves *Christians*, have got all these  
 ' bad Words and Names, seeing, neither God, nor  
 ' *Christ*, nor the *Prophets*, nor the *Judges*, nor *Kings*,  
 ' nor *Rulers* ever gave any such Names, so far as  
 ' appears by Scripture, either amongst the *Heathens*,  
 ' *Jews* or *Christians*?

G. F.

Lancaster  
Prison.  
1664.

Before the next Assizes came, there was a Quarter-Sessions holden at *Lancaster* by the Justices: To which though we were not brought; yet I put Friends upon drawing up an Account of their Sufferings, and laying them before the Justices in their open Sessions: For Friends had suffered deeply by Fines and Distresses; the Bayliffs and Officers making great Havock and Spoil of their Goods: But no Redress was made.

And because some Evil-minded Magistrates would be telling us sometimes of the late Plot in the *North*; we gave forth the following Paper to stop their Mouths, and to clear Truth and Friends therefrom: Which was as followeth:

*A Testimony from us, the People of God, whom the World call Quakers, To all the Magistrates and Officers of what sort soever, from the Highest to the Lowest.*

**W**E are peaceable, and seek the Peace, and Good, and Welfare of all Men and Women upon the Earth; as in our Lives and peaceable Carriages is manifested: and we desire the Eternal Good and Welfare of all, and their Souls everlasting Peace. We are Heirs of the Blessing, before the Curse was; and of the Power of God, before the Devil was, and before the Fall of Man. We are Heirs of the Gospel of Peace, which is the Power of God; and we are Heirs of Christ, who have inherited him and his Everlasting Kingdom, and do possess the Power of an Endless Life. Knowing this our Portion and Inheritance, this is to take off all Jealousies out of your Minds, and out of the Minds of all People concerning us, That all Plots and Conspiracies, Plotters and Conspirators against the King, and all Aiders or Assisters thereunto we always did, and do utterly deny to be any of us; or to be of the Fellowship of the Gospel, or to be of Christ's Kingdom,



dom, or to be his Servants. For Christ said; *His Kingdom was not of this World; if it were, his Servants would fight.* And therefore he bid Peter, *Put up his Sword; for, said he, he that taketh the Sword, shall perish by the Sword.* Here is the Faith and Patience of the Saints, to bear and suffer all things; knowing (as we know) that *Vengeance is the Lord's, and he will repay it* to them that hurt his People, and that do wrong to the Innocent: Therefore cannot we *avenge*, but *suffer* for his Name's sake. And we do know, that the Lord will judge the World in Righteousness, according to their Deeds: and that, when every one shall give an Account to him of the *Deeds done in the Body*, then will the Lord give every Man according to his *Works*, whether they be *Good*, or whether they be *Evil*. Christ saith, *he came not to destroy Men's Lives*: And when his Disciples would have had *Fire to come down from Heaven*, to have consumed them that did not receive him, he told them; *They knew not, what Spirit they were of*, that would have Men's Lives destroyed: and therefore he rebuked them, and told them: *That he came not to destroy Men's Lives, but to save them.* Now we are of Christ's Mind, who is the great Prophet, whom all ought to hear in all things, who saith to his; *If they strike thee on one Cheek, turn the other; and render to no Man Evil for Evil.* This Doctrine of his have we learned; and do not only confess him in Words, but follow his Doctrine: and therefore have and do we suffer all manner of Reproaches, Scandals and Slanders, and spoiling of Goods, Buffetings and Whippings; Stripes and Imprisonments for these many years; and can say: *The Lord forgive them, that have thus served us; and lay not these things to their Charge!* And we know, that the Jews outward Sword, by which they cut down the *Heathen* outwardly, was a Type of the inward Sword of the Spirit, which cuts down the inward *Heathen*, the raging Nature in People. And the Blood of Bulls, Lambs, Rams,

1664.  
Lancaster  
Prison.

1664. <sup>W</sup> and other Offerings, and that Priesthood that offered  
<sup>Lancast.</sup> them, together with other things in the Law, were  
<sup>Prison.</sup> Types of Christ, the one Offering, and of his Blood :  
 who is the Everlasting Priest and Covenant, *Christ*,  
 our Life and Way to God, and who is the great  
 Prophet, and Shepherd that looks to his Flock, and  
 the Head of his Church, and the great Bishop of  
 our Souls, whom we witness come ; and he doth  
 oversee and keep his Flock. For in *Adam* in the  
 Fall we know, the striving, quarrelling, unpeace-  
 able Spirits are in the Enmity one with another,  
 and not in Peace : But in Christ Jesus, the Second  
*Adam*, that never fell, is *Peace, Rest, and Life*. And  
 the Doctrine of Christ, who never sinned, is to *love*  
*one another* ; and who be in this Doctrine, hurt no  
 Man : in which we are, in Christ, who is our Life.  
 Therefore it is well for you to distinguish betwixt  
 the *Precious* and the *Vile*, between them that *fear*  
*God*, and serve him, and them that *do not* ; and to  
 put a difference between the Innocent and the Guil-  
 ty, and between him that is Holy and Pure, and  
 the Ungodly and Prophane : for they that do not  
 so, bring Troubles, Burdens and Sorrows upon them-  
 selves. And this we write in Love to your Souls,  
 that ye may consider these things : for they that  
 hate Enemies, and hate one another, we cannot say,  
 they are of God, nor in Christ's Doctrine ; but are  
 Opposers of it. And such, as wrestle with Flesh  
 and Blood, with Carnal Weapons, are gone into the  
 Flesh, out of the Spirit : They are not in our Fel-  
 lowship in the Spirit, in which is the Bond of Peace ;  
 neither are they of Us, nor have we Unity with  
 them in their fleshly state, and with their Carnal  
 Weapons. For our Unity and Fellowship stands in  
 the Gospel, which is the Power of God, before the  
 Devil was, the Liar, and the Murderer, the Man-  
 slayer, and the Envious Man. Now Christ's Mind,  
 and his Doctrine being to save Men's Lives, we,  
 who are of Christ's Mind, are out of, and above  
 these things. And our desire is, that in the Fear  
 of



‘ of the Lord ye may all Live; that in that ye may 1664  
 ‘ all receive God’s Wisdom, by which all things were  
 ‘ created; that by it all may be ordered to God’s <sup>Lancaster</sup>  
 ‘ Glory. <sup>Castle.</sup>

*This is from them that love all your Souls,  
 and seek your Eternal Good.*

Being now a Prisoner in *Lancaster-Castle*, a deep  
 sense came upon me of a Day of sore Trial and Ex-  
 ercise, that was come and coming upon all, that had  
 been high in Profession of Religion: And I was mo-  
 ved to give forth the following Paper, as a Warning  
 unto such :

‘ **N**OW is the Day, that every one’s Faith and  
 ‘ Love to God and Christ will be Tried; and  
 ‘ who are Redeemed out of the Earth, and who are  
 ‘ in the Earth, will be manifested; and who is their  
 ‘ Master they serve: and whether they will run to  
 ‘ the Mountains, to Cover them. Now will it ap-  
 ‘ pear, who are the *Stony-Ground*, who are the *Thorny-*  
 ‘ *Ground*, and who are the *High-way-Ground*, in whom  
 ‘ the Fowls of the Air take away the Seed, and the  
 ‘ Thorns and Cares of the World choke, and the Heat  
 ‘ of Persecution scorches, and burns up your green  
 ‘ Blade: For the Day trieth all things. Therefore  
 ‘ let not such, as *forfake Truth, for saving the Earth*,  
 ‘ say, that your Brother Priest only *serveth not the*  
 ‘ *Lord Jesus Christ, but his own Belly, and mindeth*  
 ‘ *Earthly things*; for such themselves also do the same,  
 ‘ and do hug and embrace Self, and not the Lord.  
 ‘ Now it will be made manifest, who is every ones  
 ‘ God, and Christ, and Saviour; and their Love will  
 ‘ be manifest, whether it be of the World, or the Love  
 ‘ of God: for if it be the Love of the World, it is  
 ‘ Enmity; and the Enmity will manifest it self, what  
 ‘ it is: and the Day will Try every Spirit and his  
 ‘ Fruits. Therefore, all my dear Friends, in the Ever-  
 ‘ lasting Seed of God live, that is over all the House  
 ‘ of *Adam* and his Works in the Fall: and so dwell-  
 ling

1664. *ling in the Seed, Christ, that never fell, in him*  
*you all have Vertue, and Life, and Peace; and*  
*through him ye will overcome all, that is in*  
*the Fall.*

G. F.

I writ also another short Epistle to Friends, to Warn them to keep out of that Spirit; that wrought in *John Perrot* and his Company against the Truth.

*Dear Friends,*

**D**Well in the Love of God, and in his Righteousness, that will preserve you above all Changeable Spirits, that be foul and unclean, and that dwell not in the Truth, but in Quarrels. Avoid such, and keep your Habitations in the Truth, and dwell in the Truth, and in the Word of God, by which ye are reconciled to God. And keep your Meetings in the Name of Jesus Christ, that never fell; and then ye will see over all the Gatherings of *Adam's* Sons and Daughters, you being Met in the Life over them all; in which is your Unity, and Peace, and Fellowship with God, and one with another, in the Life, in which ye may enjoy God's Presence among you. So remember me to all Friends in the everlasting Seed of God. And all they, that are gotten into Fellowship in outward things, their Fellowship will corrupt, and rot, and wither away. Therefore live in the Gospel, the Power of God, which Power of God, the Gospel was, before the Devil was. And this Fellowship in the Gospel, the Power of God, is a Mystery to all the Fellowships in the World. So look over all outward Sufferings, and look at the Lord, and the Lamb, who is the First and Last, the *Amen*; in whom farewell.

G. F.

In

In the Sixth Month the Assizes were held again at 1664; at *Lancaster*, and the same Judges, *Twisden* and *Turner*, came that Circuit again: but Judge *Turner* then sat on the Crown-Bench; and so I was brought before him. But before I was called to the Bar, I was put among the Murderers and Fellons for about the space of two Hours; the People, the Justices, and the Judge also gazing upon me. After they had Tried several others, they called me to the Bar; and impannel'd a Jury: And then the Judge asked the Justices, *Whether they had tendered me the Oath at the Sessions?* And they said, *They had.* Then he bid, *Give them the Book, that they might swear, they had tendered me the Oath at the Sessions?* And they said, *They had.* Then he bid, *Give them the Book, that they might swear, they had tendered me the Oath according to the Indictment.* Some of the Justices refused to be Sworn: but the Judge said, he would have it done to take away all Occasion of Exception. Now when the Jury were sworn, and the Justices had sworn, *That they had tendered me the Oath, according to the Indictment;* then the Judge asked me, *Whether I had not refused the Oath at the last Assizes?* I said, 'I never took Oath in my Life; and Christ, the Saviour and Judge of the World, said, *Swear not at all.* The Judge seemed not to take notice of my Answer; but asked me: *Whether or no I had not refused to take the Oath at the last Assize?* I said: 'The Words, that I then spake to them, were, *That if they could prove, either Judge, Justices, Priest or Teacher, that after Christ and the Apostle had forbidden Swearing, they commanded, that Christians should Swear, I would Swear.* The Judge said, *He was not at that time to dispute, whether it was lawful to Swear; but to Inquire, whether I had refused to take the Oath, or no.* I told him, 'Those things mentioned in the Oath, as *Plotting against the King, and owning the Pope's, or any other Foreign Power,* I utterly deny. Well, said he, *You say well in that: but did you deny to take the Oath? What say you? What wouldst thou have me* to

1664. *to say, said I? for I have told thee before, what I did say. Then he asked me, If I would have these Men to Swear, that I had taken the Oath? I asked him, 'If he would have those Men to Swear, that I had refused the Oath?' At which the Court burst out into Laughter. I was grieved, to see so much Lightness in a Court, where such Solemn Matters are handled; and thereupon asked them: 'If this Court was a Play-house? Where is Gravity and Sobriety, said I? for this Behaviour doth not become you. Then the Clerk read the Indictment and I told the Judge, 'I had something to speak to it, (for I had informed my self of the Errors, that were in it.) He told me, *He would bear me afterward any Reasons, that I could alledge, why he should not give Judgment.* Then I spake to the Jury, and told them, 'That they could not bring me in Guilty, according to that Indictment; for the Indictment was wrong laid, and had many gross Errors in it. The Judge said, *I must not speak to the Jury, but he would speak to them:* and he told them, *I had denied to take the Oath at the last Assizes; and, said he, I can tender the Oath to any Man now, and Premunire him for not taking it: And he said, They must bring me in Guilty, seeing I refused to take the Oath.* Then, said I, what do ye do with a Form? Ye may throw away your Form then. And I told the Jury, it lay upon their Consciences, as they would answer it to the Lord God before his Judgment-Seat. Then the Judge spake again to the Jury; and I bid him, *do me Justice.* So the Jury brought me in Guilty. Whereupon I told them, 'That both the Justices, and they too had sworn themselves; and therefore they had small cause to laugh, as they did a little before. Oh the Envy, and Rage, and Malice, that was there against me, and the Lightness! But the Lord confounded them, and they were wonderfully stopt. So they set me aside; and called up *Margaret Fell*, who had a great deal of good Service amongst them: and then the Court brake up near the Second Hour.*

In

In the Afternoon we were brought up again, to 1664. have Sentence passed upon us : And *Margaret Fell* desired, that Sentence might be deferred, till the next Morning. <sup>Lancaster</sup> ' I desired nothing, but Law and Justice <sup>for me.</sup> at his hands, for the Thieves had Mercy : Only I desired the Judge to send some to see my Prison ; which was so bad, they would put no Creature they had in it : and I told him, that Col. Kirby, who was then on the Bench, said, *I should be locked up, and no Flesh alive should come to me.* The Judge shook his Head, and said ; *When the Sentence was given, he would leave me to the favour of the Jailer.* Now most of the Gentry of the Country were gathered together, expecting to hear the Sentence ; and the Noise among the People was, *That I should be Transported.* But they were all crossed at that time : for the Sentence being deferred, till next Morning ; I was had back, as I came, to Prison again. Upon my complaining of the badness of my Prison, some of the Justices, with Col. Kirby went up to see it : But when they came to it, they durst hardly go into it ; the Floor was so bad and dangerous, and the place so open to Wind and Rain : and some that came up, said ; *Sure, it was a Jakes-house.* When Col. Kirby saw it, and heard what others said of it, he excused the matter as well as he could, and said ; *I should be removed from that place, ere it was long, to some more convenient place.*

Next day, towards the Eleventh Hour, we were called forth again to hear the Sentence : And *Margaret Fell* being called first to the Bar, she had some Counsels to Plead ; who found many Errors in her Indictment : Whereupon, after the Judge had acknowledged them, she was set by. Then the Judge asked, *What they could say to mine ?* Now I was not willing to let any Man plead for me ; but to speak to it myself : And indeed, though *Margaret* had some, that pleaded for her ; yet she *spoke as much her self, as she would.* But before I came to the Bar, I was moved in my Spirit to pray, ' That God would con-  
' found

1664. found their Wickedness and Envy, and set his Tenth  
 over all, and exalt his Seed. And the Lord heard  
 and answered, and did Confound them in their Pro-  
 ceedings against me. And though they had most En-  
 vy against me; yet the most gross Errors were found  
 in my Indictment.

Now, I having put by others from pleading for  
 me, the Judge asked me; *What I had to say, why he*  
*should not pass Sentence upon me.* I told him, 'I was  
 ' no Lawyer; but I had much to say, if he would  
 ' but have Patience to hear. At that he laughed, and  
 others laughed also, and said, Come, what have you to  
 say? He can say nothing. 'Yes, said I, I have much  
 ' to say: have but the Patience to hear me.

' Then I asked him, Whether the Oath was to be  
 ' tendred to the King's Subjects, or to the Subjects of  
 ' Foreign Princes? He said, To the Subjects of this  
 Realm. Then said I, 'Look the Indictment, and ye  
 ' may see, that ye have left out the Word Subject: so  
 ' not having named me in the Indictment, as a Sub-  
 ' ject, ye cannot Premunire me for not taking an Oath.  
 Then they looked the Statute, and the Indictment, and  
 saw that it was as I said: and the Judge confessed it  
 was an Error. I told him, 'I had something else to  
 ' stop his Judgment. And I desired him to look, What  
 ' Day the Indictment said the Oath was tendred to me  
 ' at the Sessions there? They look'd, and said, It was  
 the Eleventh Day of January. 'What Day of the  
 ' Week was that Session held on, said I. On a Tuesday,  
 said they. Then said I, 'Look your Almanacks, and  
 ' see, whether there was any Sessions held at Lan-  
 ' caster on the Eleventh Day of January, so called?  
 So they looked, and found, that the Eleventh Day  
 was the Day called Monday, and that the Sessions was  
 on the Day called Tuesday, which was the Twelfth  
 Day of that Month. 'Look ye now, said I; ye  
 ' have Indicted me for refusing the Oath in the Quar-  
 ' ter-Sessions held at Lancaster on the Eleventh Day  
 ' of January last, and the Justices have Sworn, that  
 ' they tendred me the Oath in open Sessions here that  
 Day 3

‘ Day; and the Jury upon their Oaths have found 1664.  
‘ me Guilty thereupon: and yet ye see, there was no  
‘ Session held in *Lancaster* that Day. Then the Judge, <sup>Lancaster Assizes</sup>  
to have covered the matter, asked, Whether the Sessions did not begin on the Eleventh Day? But some in the Court answered, No; The Session held but one Day, and that was the Twelfth. Then the Judge said, *This was a great Mistake, and an Error.* Some of the Justices were in a great Rage at this, and were ready to have gone off the Bench, and stamp, and said; *Who hath done this? Some body hath done it on purpose:* and a great Heat was amongst them. Then said I, ‘ Are not the Justices here, that have Sworn to this Indictment, forsworn Men in the face of the Country? But this is not all, said I; I have more yet to offer, why Sentence should not be given against me. Then I asked; ‘ In what Year of the King the last Assize here was holden, which was in the Month called *March* last? And the Judge said, *It was in the Sixteenth Year of the King.* ‘ But, said I, the Indictment says, It was in the Fifteenth Year: and they looked, and found it so. This also was acknowledged to be another Error. But then they were all in a Fret again, both Judge and Justices, and could not tell, what to say: For the Judge had sworn the Officers of the Court, that the Oath was tendered to me at the Assize mentioned in the Indictment. ‘ Now, said I, Is not the Court here forsworn also, who have sworn, that the Oath was tendered to me at the Assize holden here in the Fifteenth Year of the King, when-as it was in his Sixteenth Year; and so they have sworn a whole Year false? The Judge bid them look, whether *Margaret Fell’s* Indictment was so or no? And they lookt; and found, it was not so. I told the Judge, ‘ I had more yet to offer, to stop Sentence: And I asked him; ‘ Whether All the Oath ought to be put into the Indictment, or no? *Yes*, said he, *it ought to be All put in.* Then said I, ‘ Compare the Indictment with the Oath, and there thou may’st see these Words,

‘ viz,



1664. *viz. [or by any Authority derived, or pretended to  
be derived from him, or his See] left out of the In-*  
Lanca-  
ster As-  
sises.
*dictment; which is a principal part of the Oath:  
And in another place the Words [Heirs and Suc-  
cessors] are left out. The Judge did acknowledge  
these also to be great Errors. But said I, I have not  
yet done; I have yet something further to alledge.  
Nay, said the Judge, I have enough; you need say no  
more. 'If (said I) thou hast enough, I desire no-  
thing but Law and Justice at thy hands: for I don't  
look for Mercy. You must have Justice, said he,  
and you shall have Law. Then I asked, 'Am I at Li-  
berty, and free from all, that ever hath been done  
against me in this matter? Yes, said the Judge,  
You are free from all that hath been done against you.  
But then, starting up in a Rage, he said; I can put  
the Oath to any Man here: and I will tender you the  
Oath again. I told him, 'He had Examples enough  
yesterday of Swearing and False-swearing, both in  
the Justices and in the Jury: For I saw before mine  
Eyes, that both Justices and Jury had forsworn  
themselves. The Judge asked me, If I would take  
the Oath? I bid him, 'Do me Justice for my  
false Imprisonment all this while: For what had I  
been Imprisoned so long for? And I told him, I  
ought to be set at Liberty. You are at Liberty, said  
he; but I will put the Oath to you again. Then I turn-  
ed me about, and said; 'All People, take notice, this  
is a Snare: for I ought to be set free from the Jailer,  
and from this Court. But the Judge cried, Give  
him the Book: and the Sheriff, and the Justices, cried,  
Give him the Book. Then the Power of Darkness rose  
up in them, like a Mountain: and a Clerk lift up  
a Book to me. And I stood still, and said, 'If it  
be a Bible, give it me into my hand. Yes, yes, said  
the Judge and Justices, give it him into his hand. So  
I took it, and lookt in it, and said, 'I see, it is a  
Bible; I am glad of it. Now he had caused the  
Jury to be called, and they stood by (for after they  
had brought in their former Verdict, he would not  
disiniss*

dismiss them, though they desired it; but told them, 1664.  
*He could not dismiss them yet; for he should have business for them: and therefore they must attend, and be ready, when they were called.* And when he said so, I felt his Intent, that if I was freed, he would come on again.) So I looked him in the Face; and the Witness of God started up in him, and made him blush, when he looked at me again: for he saw that I saw him. Nevertheless hard'ning himself, he caused the Oath to be read to me, the Jury standing by: And when it was read, he asked me, *Whether I would take the Oath, or no?* Then said I, 'Ye have given me a Book here to kiss, and to swear on; and this Book, which ye have given me to kiss, says, *Kiss the Son;* and the Son says in this Book, *Swear not at all:* and so says also the Apostle *James.* Now (said I) I say as the Book says; and yet ye Imprison me: How chance, ye do not Imprison the Book for saying so? How comes it, that the Book is at Liberty amongst you, which bids me not swear; and yet ye Imprison me, for doing as the Book bids me? Why don't you Imprison the Book? Now as I was speaking this to them, and held up the Bible open in my hand, to shew them the place in the Book, where Christ forbid Swearing, they pluckt the Book out of my hand again; and the Judge said, *Nay, but we will Imprison George Fox.* Yet this got abroad over all the Country, as a By-word, *That they gave me a Book to swear on, that commanded me, Not to swear at all; and that the Bible was at Liberty, and I in Prison, for doing as the Bible said.* Now when the Judge still urged me to Swear, I told him, 'I never took Oath, Covenant nor Engagement in my Life; but my *Yea* or *Nay* was more binding to me, than an Oath was to many others: For had they not had Experience how little Men regarded an Oath? and how they had Sworn one way, and then another? and how the Justices and Court had forsworn themselves now? And I told him, I was a Man of a tender Conscience; and if they had any sense of a tender

Lancast.  
Assize.

1664. *der* Conscience, they would consider, that it was  
 in Obedience to Christ's Command, that I could not  
 Swear. But, said I, if any of you can Convince  
 me, that after Christ and the Apostle had command-  
 ed not to swear, they did alter that Command, and  
 commanded Christians to swear, then ye shall see,  
 I will Swear. And there being many Priests by, I  
 said; If ye cannot do it, let your Priests stand up,  
 and do it: But not one of the Priests made any An-  
 swer, O, said the Judge, *all the World cannot Con-*  
*vince you.* No, said I, how is it like, the World  
 should Convince me? for *the whole World lies in*  
*Wickedness:* but bring out your Spiritual Men (as  
 ye call them) to Convince me. Then the Sheriff  
 said, and the Judge said the same, *That the Angels*  
*swore in the Revelations.* I replied, When God bring-  
 eth in his First-begotten Son into the World, he saith,  
*Let all the Angels of God Worship him;* and he saith,  
*Swear not at all.* Nay, said the Judge, *I will not*  
*dispute.* Then I spake to the Jury, telling them, 'It  
 was for Christ's sake, that I could not Swear; and  
 therefore I warned them, not to act contrary to that  
 of God in their Consciences: for before his Judg-  
 ment-seat they must all be brought. And I told  
 them, that as for Plots, and Persecution for Reli-  
 gion, and Popery, I do deny them in my Heart;  
 for I am a Christian, and shall shew forth Christia-  
 nity amongst you this day: And it is for Christ's  
 Doctrine I stand. More Words I had both with the  
 Judge and Jury, before the Jailer took me away.

In the Afternoon I was brought up again, and put  
 among the Thieves a pretty while; where I stood with  
 my Hat on, till at length the Jailer took it off. Then  
 the Jury, having found this New Indictment against  
 me *for not taking the Oath,* I was called to the Bar?  
 And the Judge asked me, *What I would say for my*  
*self?* I bid them, Read the Indictment: for I would  
 not Answer to that, which I did not hear. The Clerk  
 read it, (and as he read, the Judge said, *Take heed, it*  
*be not false again:*) but he read it but in such a man-  
 ner,

ner, that I could hardly understand what he read. 1664.  
 But when he had done, the Judge asked me, *What I* Lancast. Assize.  
*said to the Indictment?* I told him, 'At once hearing  
 ' so large a Writing read, and that at such a distance,  
 ' that I could not distinctly hear all the Parts of it;  
 ' I could not well tell what to say to it: but if he  
 ' would let me have a Copy of it, and give me time  
 ' to consider of it, I should Answer it. This put  
 them to a little stand; but after a while the Judge  
 asked me, *What time I would have?* I said, 'Till the  
 ' next Assize. But, said he, *What Plea will ye now*  
*make? Are ye Guilty, or Not Guilty?* I said, 'I am  
 ' Not Guilty at all of denying Swearing obstinately  
 ' and wilfully: and as for those things mentioned in  
 ' the Oath, as Jesuitical Plots, and Foreign Powers,  
 ' I utterly deny them in my Heart: and if I could  
 ' take any Oath, I should take that; but I never took  
 ' any Oath in all my Life. The Judge said, *I said*  
*well: But, said he, The King is Sworn, the Parliament*  
*is Sworn, I am Sworn, and the Justices are Sworn, and*  
*the Law is preserved by Oaths.* I told him, 'They  
 ' had sufficient Experience of Men's Swearing; and  
 ' he had seen how the Justices and Jury had Sworn  
 ' wrong the other day: And if he had read in the  
 ' Book of Martyrs, how many of the Martyrs had  
 ' refused to Swear, both within the time of the  
 ' Ten Persecutions, and in Bishop Bonner's days, he  
 ' might see, that to deny Swearing in Obedience to  
 ' Christ's Command, was no new thing. Then he  
 said; *He wish'd the Laws were otherwise.* I said,  
 ' Our *Yea* is *Yea*, and our *Nay* is *Nay*: and if we trans-  
 ' gress our *Yea*, and our *Nay*, let us suffer, as they do,  
 ' or should do, that Swear falsely: And this, I told  
 ' him, we had offered to the King; and the King said,  
 ' *It was reasonable.*

So, after some further Discourse had passed, they Lancaster Prison.  
 committed me to Prison again; there to lie till the  
 next Assize: and Col. Kirby gave Order to the Jayler,  
 To keep me Close, and suffer no Flesh alive to come at  
 me; for I was not fit, he said, to be discoursed with

1664. *by Men.* Then was I put up into a smokey Tower, where the Smoke of the other Prisoners came up so thick, that it stood as Dew upon the Walls; and sometimes the Smoke would be so thick, that I could hardly see the Candle, when it burned: and I being locked under Three Locks, the Under-Jailer, when the Smoke was great, would hardly be perswaded to come up, to unlock one of the upper-most Doors, for fear of the Smoke: so that I was almost smothered. Besides it Rained in upon my Bed; and many times, when I went to stop out the Rain in the Cold Winter-Season, my Shirt would be as wet as Muck with the Rain that came in upon me, while I was labouring to stop it out. And (the place being high, and open to the Wind) sometimes as fast as I stopt it, the Wind being high and fierce, would blow it out again. In this manner did I lie all that long, cold Winter, till the next Assize: In which time I was so starved with Cold and Rain, that my Body was greatly swelled, and my Limbs much benumbed.

Lancaster  
Assizes.

The Assize began on the 16th Day of the Month called *March*, 1664. And the same Judges *Twisden* and *Turner*, coming that Circuit again, Judge *Twisden* sat this time on the Crown-Bench; and before him I was brought. Now I had informed my self again of the Errors that were in this Indictment also: For though at the Assize before, Judge *Turner* had said to the Officers in Court, *Pray see, that all the Oath be in the Indictment, and that the word, Subject be in; and that the Day of the Month, and Year of the King be put in right: For it is a shame that so many Errors should be seen, and found in the face of the Country; yet there were many Errors, and those great ones, in this Indictment, as well as in the former. And surely, the Hand of the Lord was in it, to confound their mischievous Work against me, and to blind them therein: Infomuch, that although, after the Indictment was drawn at the former Assize, the Judge examined it himself, and tried it with the Clerks; yet the Word, Subject, was left out of this*

Indictment

Indictment also, and the Day of the Month was put 1664. in wrong, and several Material Words of the Oath were left out: Yet they went on confidently against me, thinking all was safe and well. And when I was set to the Bar, and the Jury called over to be Sworn, the Clerk asked me, First; *Whether I had any Objection to make against any of the Jury?* I told him, 'I knew none of them. Then having Sworn the Jury, they swore three of the Officers of the Court, to prove, *That the Oath was tendred to me at the last Assizes, according to the Indictment.* Come, come, said the Judge, *It was not done in a Corner.* Then he asked me, *What I had said to it?* or, *Whether I had taken the Oath at the last Assize?* I told him, what I had said, viz. 'That the Book they gave me to Swear on, faith, *Swear not at all:* And I repeated more, of what I had formerly said to them, as it now came to my Remembrance. Whereupon the Judge said; *I will not dispute with you but in point of Law.* 'Then said I, 'I have something to speak to the Jury concerning the Indictment. He told me, *I must not speak to the Jury: but if I had any thing to say, I must speak to him.* Then I asked him, 'Whether the Oath was to be tendred to the King's Subjects only, or to the Subjects of Foreign Princes? He replied, *To the Subjects of this Realm: for I will speak nothing to you,* said he, *but in point of Law.* 'Then said I, Look the Indictment, and thou may'st see, that the word, *Subject,* is left out of this Indictment also. And therefore, seeing the Oath is not to be tendred to any but the Subjects of this Realm, and ye have not put me in as a Subject; the Court is to take no notice of this Indictment. I had no sooner spoke thus, but the Judge cried, *Take him away, Jailer, take him away:* So I was presently hurried away. And the Jailer and People looked, when I should be called for again; but I was never brought forth to the Court any more, though I had many other great Errors to assign in the Indictment. But after I was gone, the Judge asked the Jury, *if they were agreed?* And they said, *Yes,*




1664. and found for the King against me: as I was told. But I was never called to hear Sentence given; nor was any Sentence given against me, that I could hear of. For I heard, that when they had looked more narrowly into the Indictment, they saw, and were sensible themselves, that the Indictment was not good: and the Judge having Sworn the Officers of the Court, that the Oath was tendred me at the Assize before, such a day, according as was set in the Indictment, and that proving to be the wrong day, I should have proved the Officers of the Court forsworn Men again, if the Judge would have suffered me to go on to plead to the Indictment: which was thought to be the Reason, why he hurried me away so soon. The Judge had passed Sentence of *Premunire* upon *Margaret Fell*, before I was brought before him: and it seems, when I was hurried away so, they recorded me, as a Premunired Person; though I was never brought to hear the Sentence, nor knew of it: which was very Illegal. For they ought to have not only had me present, to hear the Sentence given; but also to have asked me first, *What I could say, why Sentence should not be given against me?* But they knew, I had so much to say, that they could not give Sentence, if they heard it.

Lancaster  
Prison.

While I was a Prisoner in *Lancaster-Castle*, there was a great Noise and Talk of the *Turk's* over-spreading Christendom; and great Fears entred many. But one day, as I was walking in my Prison-Chamber, *'I saw the Lord's Power turn against him; and that he was turning back again.* And I declared to some, what the Lord had let me see, when there were such Fears of his over-running Christendom; and within a Month after the News-Books came down, wherein it was mentioned, that *They had given him a Defeat.*

Another time, as I was walking in my Chamber, with my Eye to the Lord, *'I saw the Angel of the Lord, with a glittering drawn Sword stretched Southward, as though the Court had been all on a Fire.* Not long after, the Wars brake out with *Holland,*



land, and the Sickneſs brake forth; and afterwards 1664.  
the Fire of *London*: So the Lord's Sword was drawn  
indeed. 

Lancaster  
Prison.

Now by reaſon of my long and cloſe Imprisonment in ſo bad a place, I was grown very weak of Body: but the Lord's Power was over all, and ſupported me through all, and enabled me to do Service for him, and for his Truth and People, as the place would admit. For while I was in *Lancaster-Prison*, I Answered ſeveral Books, as the *Maſs*, and the *Common-Prayer*, and the *Directory*, and the *Church-Faith*; which are the Four Chief Religions, that are got up ſince the Apoſtles days. And there being ſeveral Friends in Priſon at *Lancaster*, and other Priſons, for not paying Tithes, I was moved to give forth the following Lines to the World concerning Tithes.

‘ **I**N the time of the Law, they that did not bring 1665.  
‘ their Tithes into the Store-houſe, they robbed  
‘ God; and then there was not Meat in their Houſe:  
‘ Therefore the Lord commanded them *To bring them*  
‘ *into his Houſe, that there might be Meat in the Store-*  
‘ *houſe; which was to fill the Fatherleſs, Stranger and*  
‘ *Widow.* But theſe Priests, who are Counterfeits, who  
‘ take Peoples Tithes now by a Law, are from the  
‘ Beaſt; and if any will not pay them, they Priſon  
‘ them, or make them pay Treble. So theſe Rob the  
‘ Poor People, and Rob the Fatherleſs; and the Stran-  
‘ ger, and the Widow is not filled: So their Cry is  
‘ gone up to Heaven againſt theſe. And many are  
‘ made almoſt Beggars by theſe Oppreſſing Priests;  
‘ their Cattle and their Corn being taken away from  
‘ them, and they caſt into Priſon. Others are Sued  
‘ at the Law by theſe Priests, and have Treble Dam-  
‘ age taken from them; and yet ſuch Priests are cried  
‘ up to be Miniſters of the Goſpel. Though when the  
‘ Unchangeable Priest was come, the Priesthood, that  
‘ was Changeable, was denied, as we now deny theſe.  
‘ But if any be moved now to Cry againſt them, they  
‘ are Stocked, or Beat, or Imprison'd; as there are  
‘ many

1665. *W* many now in Prison at *Lancaster*, and in other places, by a National Law : the like whereof was never done by the Law of God, which was delivered to *Moses*. For we do not read, that under *Moses* his Law any suffered Imprisonment, or spoiling of their Goods for not paying Tithes ; or was to pay Treble Damage. Surely, surely, the Cry for Vengeance will be heard, which arises from the Oppressed Souls, that lie under the Altar. And there are many, which be Prisoners at *Kendal*, because they cannot pay Tithes ; as Capt. *Ward*, and *Thomas Robertson*, and the Widow *Garland*, who hath many small Children ; and these Suffer, because they cannot pay Tithes. Others there be in *Kendal*-Prison, who were moved of the Lord to speak to the Priests ; whereof one was moved to go in Sack-cloth, and of late with Ashes upon her Head. And others have been moved to go in Sack-cloth, as a Lamentation for the miserable Estate of this Nation ; seeing so much Crying up of the Preaching of the Gospel, and yet so much Strife, Debate, and Oaths, and Dissension among People : But where the Gospel is received indeed, Strife and Contention is ended, and Oppression is taken off. But Oh ! The Land mourns, because of the Oppression of them called Ministers ! And though the Cry of the Oppressed hath not entred into the Ears of the Magistrates : Yet is the Cry of the poor, oppressed People of God entred into the Ears of the Lord of Sabaoth ; who now will be avenged of all his Adversaries. And all you Unjust Law-givers, and Unjust Judges, to that in all your Consciences I speak, to be Clear'd, when ye are Judged by the just Judge of Heaven and Earth ; whose Terror is gone out, and is gone forth against all the Ungodly, and all the Oppressors of God's People whatsoever, whether ye will hear or forbear.

G. F.

After

After the Assize at *Lancaster* was over, Col. Kirby, 1665. and some others of the Justices were very uneasie with my being at *Lancaster*, (for I had gauled them sore at my Trials there) and they laboured much to get me removed from thence to some remote Place. Col. Kirby threatned that I should be sent far enough; and sometimes he said, *I should be sent beyond the Seas*. So about Six Weeks after the Assizes, they got an Order from the King and Council, to remove me from *Lancaster*; and with it they brought a Letter from the Earl of *Anglesey*, wherein was written; *That if those things were found true against me, which I was charged withal, I deserved no Clemency nor Mercy*: And yet the greatest Matter they had against me was, because I could not disobey the Command of Christ, and Swear.

When they had prepared for my Removal, the Under-Sheriff, and the Head-Sheriff's Man, with some Bailiffs came, and fetched me out of the Castle; when I was so weak with lying in that cold, wet, and smoky Prison, that I could hardly go or stand. They had me down into the Jailer's House, where was *William Kirby*, a Justice, and several others; and they called for Wine to give me. I told them, 'I would have none of their Wine. Then they cried; *Bring out the Horses*. 'I desired them first to shew me their Order, or a Copy of it, if they intended to Remove me: But they would shew me none, but their Swords. Then I told them; There was no Sentence passed upon me, nor was I Premunired, that I knew of; and therefore I was not made the King's Prisoner, but was the Sheriffs: For they and all the Country knew, that I was not fully heard at the last Assize, nor suffered to shew forth the Errors, that were in the Indictment; which were sufficient to quash it, though they had kept me from one Assize to another, to the end they might Try me. But they all knew there was no Sentence of *Premunire* passed upon me: And therefore I not being the King's Prisoner, but the Sheriff's, did desire to see their Order. Instead of shewing

1665. shewing me their Order, they haled me out, and lifted me up upon one of the Sheriff's Horses. And when I was on Horseback in the Street, the Town's People being gathered to gaze upon me, I told the Officers; I had received neither Christianity, Civility, nor Humanity from them. So they hurried me away about Fourteen Miles to *Bentham*; and I was so very weak, that I was hardly able to sit on Horseback; and my Cloaths smelt so of Smoke, that they were loathsome to my self. And the Wicked Jailer, one *Hunter*, a young Fellow, would come behind, and give the Horse a Lash with his Whip, and make him skip and leap; that I, being weak, had much a-do to sit him: and then he would come and look me in the Face, and say; *How do you, Mr. Fox?* I told him, 'It was not Civil in him to do so: but the Lord cut him off soon after.

*Torksh.  
Bentham*

*Giggleswick*

When we were come to *Bentham* in *Torkshire*, there met us many Troopers, and a Marshal; and many of the Gentry of the Country were come in, and abundance of People to stare at me. I being very Weak and Weary, desired them to let me lie down on a Bed, which the Soldiers permitted me: for they, that brought me thither, gave their Order to the Marshal; and he set a Guard of his Soldiers upon me. When they had staid there a while, they press'd Horses, and raised the Bailiff of the Hundred, and the Constables, and others, and had me to *Giggleswick* that Night: but an exceeding Weak Man I was. There they raised the Constables, with their Clog-Shoes, who sat drinking all Night in the Room by me; so that I could not get much Rest. The next Day we came to a Market-Town, where several Friends came to see me; and *Robert Widders*, and divers Friends, came to me upon the Road. The next Night I asked the Soldiers, 'Whither they intended to carry me, and whither I was to be sent? Some of them said, Beyond-Sea; others said, To *Tinmouth-Castle*. And a great Fear there was amongst them, lest some should Rescue me out of their hands: but that Fear was needless.

needleſs. Next Night we came to *York*, where the 1665. Marshal put me up into a great Chamber, where there <sup>came moſt part of two Troops to ſee me, One of *York*.</sup> thoſe Troopers, being an envious Man, and hearing, that I was premunired, asked me, *What Eſtate I had? and whether it was Copy-hold, or Free-land?* I took no notice of his Queſtion; but was moved to declare the Word of Life to the Soldiers; and many of them were very loving. At Night the Lord *Frecheville* (ſo called) who commanded thoſe Horſe, came to me, and was very Civil and Loving; and I gave him an Account of my Imprifonment, and declared many things to him relating to Truth. They kept me at *York* two days; and then the Marshal and Four or Five Soldiers were ſent to convey me to *Scarborough-Caſtle*. Indeed, theſe were very Civil Men, and carried themſelves civilly and lovingly to me. On the way we baited at *Malton*; and they permitted Friends <sup>to come and viſit me.</sup> When we were come to *Scarborough*, they had me to an Inn, and gave notice to the Governour; and he ſent half a dozen Soldiers to be my Guard that Night. Next Day they conducted me up into the Caſtle, and there put me into a Room, and ſet a Centry on me: and I being ſo very weak, and ſubject to fainting, they for a while let me go out ſometimes into the Air with the Centry. They ſoon removed me out of this Room, and put me into an Open Room, where the Rain came in: and the Room ſmoked exceedingly; which was very offensive to me. One Day the Governour, who was called *Sir Jo. Croſland*, came to ſee me; and brought with him one called *Sir Francis Cobb*. I deſired the Governour to go into my Room, and ſee, what a Room I had. Now I had got a little Fire made in it, and the Room was ſo filled with Smoke, that when they were in, they could hardly find their way out again: And he being a Papiſt, I told him, That was his Purgatory, which they had put me into. I was forced to lay out a matter of Fifty Shillings, to ſtop out the Rain, and keep the Room from Smoking ſo much.

1665. much. But when I had been at that Charge, and made the Room somewhat tolerable; they removed me out of it, and put me into a worse Room, where I had neither Chimney, nor Fire-Hearth. And the Room being to the Sea-side, and lying much open, the Wind drove in the Rain forcible; so that the Water came over my Bed, and ran about the Room, that I was fain to skim it up with a Platter. And when my Cloaths were wet, I had no Fire to dry them; so that my Body was nummed with Cold, and my Fingers swell'd, that one was grown as big as two: and though I was at some Charge on this Room also; yet I could not keep out the Wind and Rain. Besides, they would suffer few Friends to come at me, and many times not any; no, not so much as to bring me a little Food; but I was forced, for the First-Quarter, to hire one of the World to bring me Necessaries; and sometimes the Soldiers would take it from her, and then she would scuffle with them for it. Afterwards I hired a Soldier to fetch me Water and Bread, and something to make a Fire of, when I was in a Room, where a Fire could be made. Commonly a Three-penny-Loaf served me Three Weeks, and sometimes longer: and most of my Drink was Water, that had Wormwood steeped or bruised in it. But one time, when the Weather was very sharp, and I had taken great Cold, I got a little Elicampane-Beer: and I heard one of the Soldiers say to the other, *That they would play me a pretty Trick: for they would send for me up to the Deputy-Governour, and in the mean time they would drink my Strong-Beer out;* and so they did. When I came back, one of the Soldiers came to me in a Jeer, and asked me for some Strong-Beer. I told him, they had play'd their pretty Trick: and so I took no farther notice of it. But inasmuch as they kept me so very strait, not giving Liberty for Friends to come to me; I spake to the Keepers of the Castle to this effect; 'I did not know, 'till I was removed from *Lancaster-Castle*, and 'brought Prisoner to this *Castle of Scarborough*, that

I

Scarbo-  
rough-  
Castle.



I was Convicted of a *Premunire*; for the Judge did 1665.  
not give Sentence upon me at the Assizes, in open Court. But seeing, I am now a Prisoner here, if I may not have my Liberty and Enlargement, let my Friends and Acquaintance have their Liberty to come and visit me; as *Paul's* Friends had among the *Romans*, who were not *Christians*, but *Heathens*. For *Paul's* Friends had their Liberty, and all that would, might come to him; and he had his Liberty to preach to them in his hired House: But I cannot have Liberty to go into the Town, nor for my Friends to come to me here. So you, that go under the name of *Christians*, are worse in this respect; than those *Heathens* were.

But though they would not let Friends come to me; they would often bring others, either to Gaze upon me, or to Contend with me.

One time there came a great Company of Papists to discourse with me: and they affirmed; *The Pope was infallible, and had stood infallible ever since Peter's time*. But I shewed them the contrary by History: For one of the Bishops of *Rome* (*Marcellinus* by Name) denied the Faith, and Sacrificed to Idols; and therefore he was not Infallible. And I told them; if they were in the Infallible Spirit, they need not have Jails, Swords, and Staves, Racks and Tortures, Fires and Faggots, Whips and Gallows, to hold up their Religion by, and to destroy Men's Lives about Religion: for if they were in the Infallible Spirit, they would preserve Men's Lives, and use none but Spiritual Weapons about Religion. I told them also, what one, that had been of their Society, told me. It was a Woman, who lived in *Kent*, and had not only been a Papist her self, but had brought over several to that Religion: but she coming to be convinced of God's Truth, and turned by it to Christ her Saviour, exhorted the Papists to the same. And one time having one of them, a Taylor, at work at her House, while she opened to him the Falseness of the Popish Religion, and endeavoured



1665. *deavoured to draw him from it to the Truth, he*  
*drew his Knife at her, and got between her and*  
*the Door: But she spake boldly to him, and bid*  
*him put up his Knife, for she knew his Principle.*  
*I asked the Woman, What she thought he would*  
*have done with his Knife? and she said, *He would**  
*have stabbed her. Stab thee!* said I, what would he  
 have Stabbed thee for? thy Religion? *Yes,* said she,  
*It is the Principle of the Papists, if any turn from*  
*their Religion, to Kill them if they can.* This Story  
 I told those Papists: and told them, I had it from  
 one, that had been one of them; but had forsook  
 their Principles, and had discovered their Practices.  
 They did not deny this to be their Principle, but  
 said; *What! would I declare this abroad?* I told them,  
*Yes,* such things ought to be declared abroad, that  
 it might be known, how contrary their Religion  
 was to true Christianity: Whereupon they went a-  
 way in a great Rage.

Another Papist came to discourse with me, and  
 he said; *All the Patriarchs were in Hell, from the Crea-*  
*tion, till Christ came: and that when Christ suffered, he*  
*went into Hell, and the Devil said to him, What comest*  
*thou hither for, to break open our Strong Holds? And*  
*Christ said, To fetch them all out. And so,* he said,  
*Christ was three Days and three Nights in Hell, to bring*  
*them out.* I told him, that was false: for Christ  
 said to the Thief, *This day thou shalt be with me in*  
*Paradise.* And *Enoch* and *Elijah* were translated in-  
 to Heaven. And *Abraham* was in Heaven: for the  
 Scripture saith, *Lazarus* was in his Bosom: and  
*Moses* and *Elias* were with Christ upon the Mount,  
 before he suffered. These Instances stopt the Pa-  
 pists Mouth, and put him to a stand.

Another time there came one called Dr. *Witty*, who  
 was esteemed a great Doctor of Physick: He came  
 with him, that was called the Lord *Falconbridge*, with  
 whom came also the Governour of *Tinmouth-Castle*,  
 and several Knights. And I being called to them,  
 this *Witty* undertook to discourse with me, and asked  
 me,

me, *What I was in Prison for?* I told him, 'Because 1665.  
'I would not disobey the Command of Christ, and  
'Swear. He said; *I ought to Swear my Allegiance to* Scarbo-rough-  
cast.  
*the King.* Now he being a great Presbyterian, I  
asked him; 'Whether he had not Sworn against the  
'King and House of Lords, and taken the Scotch-  
'Covenant? And had he not since Sworn to the  
'King? And what then was his Swearing good for?  
'But my Allegiance, I told him, did not consist in  
'Swearing; but in Truth and Faithfulness. So after  
some further Discourse, I was had away to my Pri-  
son again: And afterwards this Dr. Witty boasted in  
the Town amongst his Patients, That he had Con-  
quered me. When I heard of his Boasting, I told the  
Governour, 'It was a small Boast in him, to say,  
'*He had Conquered a Bondman:* And I desired to bid  
him come to me again, when he came to the Castle.  
He came again a while after, with a matter of Six-  
teen or Seventeen great Persons; and then he ran  
himself worse on ground, than before. For in Dis-  
course he affirmed before them all, 'That Christ had  
'*not enlightned every Man, that cometh into the World;*  
'*and That the Grace of God, that brought Salvation,*  
'*had not appeared unto all Men, and That Christ had*  
'*not died for all Men.* I asked him, What sort of  
'Men those were, which Christ had not enlightned?  
'and whom his Grace had not appeared to? and  
'whom he had not died for? He said, *Christ did*  
*not die for Adulterers, and Idolaters, and Wicked Men.*  
Then I asked him, 'Whether Adulterers, and Wick-  
'ed Men were not Sinners? And he said, Yes.  
'And did not Christ die for Sinners, said I? Did he  
'not come to call Sinners to Repentance? Yes, said  
'he. Then said I, Thou hast stopt thy own Mouth.  
'So I proved, That the Grace of God had appeared  
'unto all Men, though some turned it into Wanton-  
'ness, and walked despitefully against it; and that  
'Christ had enlightned all Men, though some  
'hated the Light. Several of the People, that  
'were present, confessed, it was true; but he went  
'away

1665. away in a great Rage, and came no more at  
me.

Scarbo-  
rough-  
Castle.

Another time the Governour brought a Priest: but his Mouth was soon stopt. Not long after he brought two or three Parliament-Men, and they asked me, *Whether I did own Ministers and Bishops?* I told them, 'Yes, such as Christ sent forth, such as had freely received, and would freely give; and such as were qualified, and were in the same Power and Spirit, that they were in the Apostles days. But such Bishops and Teachers, as theirs were, that would go no further, than they had a great Benefice, I did not own; for they were not like the Apostles. For Christ saith to his Ministers, *Go ye into all Nations, and preach the Gospel*; But ye Parliament-Men, that keep your Priests and Bishops in such great, fat Benefices, ye have spoiled them all. For do ye think, they will go into all Nations to preach? or will go any further, than they have a great, fat Benefice? Judge your selves, whether they will or no.

There came another time the Widow of him, who was called the Old Lord *Fairfax*, and with her a great Company; and one of the Company was a Priest. I was moved to declare the Truth to them; and the Priest asked me, *Why we said Thou and Thee to People? for he counted us but Fools and Idiots for speaking so.* I asked him, 'Whether they, that Translated the Scriptures, and that made the Grammar and Accidence, were Fools and Idiots, seeing they translated the Scriptures so, and made the Grammar so, *Thou* to one, and *You* to more than one; and left it so to us? And if they were Fools and Idiots, then why had not He, and such as he, that looked upon themselves as Wise Men, and that could not bear *Thou* and *Thee* to a Singular, alter'd the Grammar, Accidence and Bible, and put the Plural instead of the Singular? But if they were Wise Men, that had so translated the Bible, and had made the Grammar and Accidence so; then I wish'd him to

confi-

consider, Whether they were not Fools and Idiots 1665.  
 themselves, that did not speak, as their Grammars  
 and Bibles taught them; but were offended with  
 us, and called us Fools and Idiots, for speaking so? Scarbo-  
rough-  
Castle.  
 Thus the Priest's Mouth was stopt; and many of the  
 Company did acknowledge the Truth, and were  
 pretty loving and tender: and some of them would  
 have given me Money; but I would not receive it.

After this came one called Dr. Cradock, with three  
 Priests more, and the Governour, and his Lady (so  
 called) and another, that was called a Lady; and a  
 great Company with them. Dr. Cradock asked me,  
*What I was in Prison for?* I told him; 'For obeying  
 the Command of Christ, and the Apostle, in not  
 Swearing. But if he, being both a Doctor and a Ju-  
 stice of Peace, could Convince me, that after Christ  
 and the Apostle had forbidden Swearing, they com-  
 manded Christians to Swear, then I would Swear.  
 Here was the Bible, I told him, He might, if he  
 would, shew me any such Command. He said, *It*  
*is written, Ye shall Swear in Truth and Righteousness.*  
 Ay, said I, it was written so in *Jeremiah's* time;  
 but that was many Ages before Christ commanded  
*not to swear at all*: but where it is written so, since  
 Christ forbid all Swearing? I could bring as many  
 Instances out of the Old Testament for Swearing,  
 as thou, and it may be, more too; but of what  
 Force are they, to prove Swearing lawful in the  
 New Testament, since Christ and the Apostle forbid  
 it? Besides, said I, in that Text, where it is written,  
*Ye shall Swear*, What [*Ye*] was this? Was it *Ye Gen-*  
*tiles*, or *Ye Jews*? To this he would not Answer.  
 But one of the Priests that were with him Answered,  
 and said; *It was to the Jews, that this was spoken*:  
 and then Dr. Cradock confessed, it was so. 'Very  
 well, said I; but where did God ever give a Com-  
 mand to the *Gentiles* to Swear? For thou knowest,  
 that we are *Gentiles* by Nature. Indeed, said he, in  
 the Gospel-times every thing was to be established out of  
 the Mouths of two or three Witnesses: but there was to

1665. *be no Swearing then?* ‘Why then, said I, dost thou  
 force Oaths upon Christians, contrary to thy own  
 Knowledge, in the Gospel-times? And why, said I,  
 dost thou Excommunicate my Friends? (for he had  
 Excommunicated abundance, both in *Yorkshire* and  
*Lancashire*.) He said, *For not coming to Church*.  
 Why, said I, ye left us above Twenty Years ago,  
 (when we were but young Lads and Lasses) to the  
*Presbyterians, Independents, (and Baptists,)* many  
 whereof made Spoil of our Goods, and persecuted  
 us, because we would not follow them. Now we,  
 being but Young, knew little then of your Princi-  
 ples: and the Old Men, that did know them, if ye  
 had intended to have kept them to you, and have  
 kept your Principles alive, that we might have  
 known them, ye should either not have fled from  
 us, as ye did; or ye should have sent us your Epi-  
 stles, and Collects, and Homilies, and Evening-Songs,  
 (for *Paul* writ Epistles to the Saints, though he was  
 in Prison:) But they and we might have turned  
*Turks or Jews*, for any Collects, Homilies or Epi-  
 stles we had from you all this while. And now  
 thou hast Excommunicated us, both Young and Old,  
 and so have others of you done; that is, ye have  
 put us out of your Church, before ye have got us  
 into it, and before ye have brought us to know your  
 Principles. And is not this Madness in you, to put  
 us out, before we were brought in? Indeed, if ye  
 had brought us into your Church; and when we  
 had been in, if we had done some bad thing, that  
 had been something like a Ground for Excommuni-  
 cation, or putting out again. But, said I, What  
 dost thou call the Church? *Why*, said he, *That which*  
*you call the Steeple-house*. Then I asked him, ‘Whe-  
 ther Christ shed his Blood for the Steeple-house?  
 and purchased and sanctified the Steeple-house with  
 his Blood? And seeing the Church is Christ’s Bride  
 and Wife, and that he is the Head of the Church,  
 Dost thou think the Steeple-house is Christ’s Wife  
 and Bride, and that he is the Head of that Old House,  
 or

‘ or of his People ? *No*, said he, *Christ is the Head of the People, and they are the Church*. Then said I, ‘ But you have given that Title *Church* to an Old House, which belongs to the People; and you have taught People to believe so. I asked him also. ‘ Why he persecuted Friends for not paying Tithes ? And whether God did ever give a Command to the Gentiles, that they should pay Tithes ? And whether Christ had not ended Tithes, when he ended the Levitical Priesthood, that took Tithes ? And whether Christ, when he sent forth his Disciples to Preach, had not commanded them to Preach freely, as he had given them freely ? And whether all the Ministers of Christ are not bound to observe this Command of Christ ? He said, *He would not dispute that* : Neither did I find he was willing to stay on that Subject, for he presently turned to another Matter, and said, *You Marry, but I know not how*. I replied, ‘ It may be so : but why dost thou not come and see ? Then he threatened, that he would use his Power against us, as he had done. I bid him, ‘ Take heed : for he was an Old Man. I asked him also, ‘ Where he did read from *Genesis* to the *Revelations*, that ever any Priest did Marry any ? And I wisht him to shew me some Instance thereof, if he would have us come to them to be Married : For, said I, thou hast Excommunicated one of my Friends two Years after he was Dead, about his Marriage. And why dost thou not Excommunicate *Isaac*, and *Jacob*, and *Boaz*, and *Ruth* ? Why dost thou not use thy Power against these ? For we do not read, that they were ever Married by the Priests : but they took one another in the Assemblies of the Righteous, in the Presence of God and his People : and so do we. So that we have all the Holy Men and Women, that the Scripture speaks of in this Practice on our Side. Much Discourse we had ; but when he found, he could get no Advantage on me, he went away with his Company.

Scarbo-rough-Castle.



1656. and the Lord blessed them there. There was one Master of a Ship was very wicked and cruel to Friends, that were put on Board his Ship: for he kept the Friends down under Decks, though the Sicknes was amongst them; so that many died of it. But the Lord plagued him for his Wickedness: for he lost most of his Seamen by the Plague, and lay several Months crossed with Contrary Winds; though other Ships went out, and made their Voyages. At last he came before *Plimouth*; and there the Governour and Magistrates would not suffer him, nor any of his Men to come ashore; though he wanted many Necessaries for his Voyage: but *Thomas Lower*, and *Arthur Coston*, and *John Light* and some other Friends went to the Ship's-side, and carried Necessaries for the Friends, that were Prisoners on Board. The Master being thus cross'd, and plagued and vext, he cursed them that put him upon this Freight; and said, *He hoped he should not go far, before he was taken.* And the Vessel was but a little while gone out of sight of *Plimouth*, but she was taken by a *Dutch* Man of War, and carried into *Holland*. When they came into *Holland*, the States there, sent the Banished Friends back to *England*, with a Letter of Pasport and a Certificate, *That they had not made an Escape, but were sent back by them.* But in time the Lord's Power wrought over this Storm; and many of our Persecutors were Confounded, and put to Shame.

After I had lain Prisoner above a Year in *Scarborough-Castle*, I sent a Letter to the King, in which I gave him an Account of my Imprisonment, and the bad Usage I had had in Prison; and also that I was informed, no Man could deliver me, but he. After this, *John Whitehead* being at *London*, and having Acquaintance also with him, that was called Esq, *Marsh*, he went to Visit him, and spake to him about me: And he undertook, if *John Whitehead* would get the State of my Case drawn up, to deliver it to the Master of Requests, whom he called Sir *John Birkenhead*, he would endeavour to get a Release for me. So *John*

*Whitehead*



*Whitehead and Ellis Hookes* drew up a Relation of my 1666. Imprisonment and Sufferings, and carried it to *Marsh*; and he went with it to the Master of Requests, who procured an Order from the King for my Release. The Substance of the Order was, *That the King being certainly Informed, that I was a Man principled against Plotting and Fighting, and had been ready at all times to discover Plots, rather than to make any, &c. that therefore his Royal Pleasure was, that I should be Discharged from my Imprisonment, &c.* As soon as this Order was obtained, *John Whitehead* came down to *Scarborough* with it, and delivered it to the Governor: Who upon Receipt thereof, gathered the Officers together, and without requiring Bond or Sureties for my peaceable Living, being satisfied, that I was a Man of a peaceable Life, he discharged me freely, and gave me the following Passport.

*Scarborough-Castle.*


*Permit the Bearer hereof, George Fox, late a Prisoner here, and now discharged by His Majesty's Order, quietly to pass about his Lawful Occasions, without any Molestation. Given under my Hand at Scarborough-Castle this First day of September, 1666.*

JORDAN CROSLANDS.

Governour of Scarborough-Castle.

After I was Released, I would have given the Governor something, for the Civility and Kindness he had of late shewed me; but he would not receive any thing: but said, *Whatever Good he could do for me, and my Friends, he would do it, and never do them any hurt.* And afterwards, if at any time the Mayor of the Town sent to him for Soldiers to break up Friends Meetings, if he sent any down, he would privately give them a Charge, *Not to meddle*: and so he continued Loving to his Dying-Day. The Officers also and the Soldiers were mightily changed, and grown very Respectful to me, and when they had occasion


*Scarborough.*

1666. to speak of me, they would say, *He is as stiff as a Tree ;*  
 *and as pure as a Bell ; for we could never bow him.*

Scarbo-  
rough.

The very next day after I was Released from *Scarborough-Prison*, the Fire brake out at *London* ; and the Report of it came quickly down into the Country. Then I saw, the Lord God was true and just in his Word, which he had shewed me before in *Lancaster-Jail*, when I saw the Angel of the Lord with a glittering, drawn Sword Southward, as is before expressed. And the People of *London* were forewarned of this Fire : yet few laid it to Heart, or believed it ; but rather grew more Wicked, and higher in Pride. For we had a Friend, that was moved to come out of *Huntingtonshire* a little before the Fire, and to scatter his Money up and down the Streets, and to turn his Horse loose in the Streets, and to untie the Knees of his Breeches, and let his Stockings fall down, and to unbutton his Doublet ; and told the People, *‘ So should they run up and down, scattering their Money and their Goods, half undress’d, like mad People, as he was a Sign to them : And so they did : when the Fire brake out, and the City was burning. Thus hath the Lord exercised his Prophets and Servants, by his Power, and shewed them Signs of his Judgments, and sent them to forewarn the People : but instead of Repenting, they have beaten and cruelly entreated some ; and some they have Imprisoned, both in the former Power’s days, and since. But the Lord is just ; and happy are they that obey his Word. Some have been moved to go Naked in their Streets, in the other Power’s days, and since, as Signs of their Nakedness ; and have declared amongst them, That God would strip them out of their Hypocritical Professions, and make them as bare and naked, as they were. But instead of considering it, they have many times Whipt, or otherwise abused them, and sometimes Imprisoned them. Others have been moved to go in Sack-cloth, and to denounce the Woes and Vengeance of God against the Pride and Haughtiness of the People : But few regarded it. And in the other*

Power’s

Power's Days; the Wicked, Envious, Professing Priests 1666. put up several Petitions both to *Oliver* and *Richard*,  called *Protestors*, and to the Parliaments, Judges and <sup>Scarbo-</sup>Justices against us, stult full of Lies, and vilifying rough. Words and Slanders: but we got Copies of them, and through the Lord's Assistance answered them all; and cleared the Lord's Truth, and our selves of them. But oh! the Body of Darkness, that rose against the Truth in them, that made Lies their Refuge! But the Lord swept them away; and in and with his Power, Truth, Light and Life hedged his Lambs about, and did preserve them, as on Eagle's Wings. Therefore we all had, and have great Encouragement to Trust the Lord, whom we did see by his Power and Spirit, how he did overturn and bring to nought all the Confederacies and Counsels, that were hatched in the Darkness against his Truth and People; and by the same Truth gave his People Dominion, that in it they might serve him.


And indeed, I could not but take notice. how the Hand of the Lord turned against those my Persecutors, who had been the cause of my Imprisonment, or had been Abusive or Cruel to me in it. For the Officer, that fetched me to *Houlker-Hall*, wasted his Estate, and soon after fled into *Ireland*. And most of the Justices, that were upon the Bench at the Sessions, when I was sent to Prison, died in a while after; as *Old Tho. Preston*, *Rawlinson*, and *Porter*, and *Matthew West* of *Borwick*. And though Justice *Fleming* did not die, (yet his Wife died, and left him thirteen or fourteen Motherless Children) who had Imprisoned two Friends to Death, and thereby made several Children Fatherless. *Col. Kirby* never prospered after: And the Chief Constable, *Richard Dodgson* died soon after; and *Mount*, the Petty-Constable, and the other Petty-Constable, *John Ashburnham* his Wife, who railed at me in her House, died soon after. And *William Knipe*, that was the Witness they brought against me, died soon after also. And *Hunter*, the Jailer of *Lancaster*, who was very wicked to me, while

1666. while I was his Prisoner, he was cut off in his Young Days. And the Under-Sheriff, that carried me from *Lancaster-Prison* towards *Scarborough*, he lived not long after. And one *Joblin*, the Jailer of *Durham*, who was Prisoner with me in *Scarborough-Castle*, and had often incensed the Governour and Soldiers against me; though he got out of Prison, yet the Lord cut him off in his Wickedness soon after. When I came into that Country again, most of these, that dwelt in *Lancashire*, were dead, and others ruined in their Estates: So that, though I did not seek Revenge upon them, for their actings against me contrary to the Law; yet the Lord had executed his Judgments upon many of them.

Being now set free from my Imprisonment in *Scarborough-Castle*, I went about three Miles to a large, General Meeting at a Friend's House, that had been a Chief-Constable; and all was quiet and well. On the Fourth Day after I came into *Scarborough* again, and had a Meeting in the Town at *Peter Hodgson's* House. To this Meeting came one called a *Lady*, and several other Great Persons; also a Young-Man, that was Son to the Bailiff of the Town, and had been Convinced, while I was there in Prison. That *Lady* (so called) came to me, and said; *I spake against the Ministers*. I told her; 'Such as the Prophets' and Christ declared against formerly, I declared against now.

From hence I went to *Whitby*; and having visited Friends there, I passed thence to *Burlington*, where I had another Meeting; and from thence to *Oram*, where I had another Meeting: and from thence to *Marmaduke Stor's*, and had a large Meeting at a Constable's House, on whom the Lord had wrought a great Miracle.

Next Day two Friends being to take each other in Marriage, there was a very great Meeting, which I was at. And I was moved to open to the People the State of our Marriages, declaring; 'How the People of God took one another in the Assemblies of the

the Elders: and how that it was God, that did Join 1666.  
Man and Woman together before the Fall. And   
though Men had taken upon them to Join in the <sup>Oran.</sup>  
Fall, yet in the Restoration it was God's Joining,  
that was the right and honourable Marriage: But  
never any Priest did Marry any, that we read of  
in the Scriptures, from *Genesis* to the *Revelations*.  
Then I shewed them the Duty of Man and Wife, how  
they should serve God, being Heirs of Life and Grace  
together.

After the Meeting, I passed from thence to *Grace* <sup>G. Bar-</sup>  
*Barwick*, where I had a General Meeting, which was <sup>wick.</sup>  
very large: and when that was over, I came to  
*Richard Sbipton's*, where I had another Meeting; and <sup>Whitby.</sup>  
so to a Priest's House, whose Wife was Convinced,  
and himself grown very Loving, and glad to see me.  
This was that Priest, that in the Year 1651. threat-  
ned, *If ever he met with me again, he would have my*  
*Life, or I should have his*; and said, *He would lose*  
*his Head, if I were not knockt down in a Month*: But  
now he was partly Convinced, and become very kind.  
I went from his House towards the Sea, where sever-  
al Friends came to visit me; and amongst others,  
one *Philip Scarff*, who had formerly been a Priest, but  
having received the Truth, was now become a Preacher  
of Christ freely, and continued so. Passing on, I  
called to see an Ancient Man, who was Convinced of  
Truth, and was above an Hundred Years old. Then  
came I to a Friend's House, where I had a great Meet-  
ing, and quiet. And passing on through the Country, <sup>Near</sup>  
I had a great Meeting near *Malton*; and another large <sup>Malton,</sup>  
Meeting near *Hull*: from which I went to a place  
called *Holdendike*. As we went into the Town, the <sup>Near</sup>  
Watch-men questioned me, and those that were with <sup>Hull.</sup>  
me; but they not having any Warrant to stay us, we <sup>Holden-</sup>  
went on by them, and they in a Rage threatned, they <sup>dike.</sup>  
would search us out. I went to the House of one, that  
was called the *Lady Mountague*; and there I lodged  
that Night; and several Friends came thither to Vi-  
sit me. Next Morning being up betimes, I walked  
out

1666. out into the Orchard, and saw a Man about Sun-  
 rising go into the House, in a great Cloak. He stay'd  
 not long; but came soon out again, and went away,  
 not seeing me. I felt something strike at my Life;  
 and went into the House; where I found the Maid-  
 Servant affrighted and trembling: and she told me,  
*That Man had a Naked Rapier under his Cloak.* By  
 which I perceived, he came with an Intent to have  
 done Mischief; but the Lord prevented him.

York.

From this place passing through the Country, I  
 visited Friends, till I came to *Tork*, where we had a  
 large Meeting. After the Meeting I went to visit  
 Justice *Robinson*, an ancient Justice of the Peace; who  
 had been very loving to me and Friends from the be-  
 ginning. There was at this time a Priest with him;  
 and he told me, *It was said of us, that we loved none,*  
*but ourselves.* I told him, 'We loved all Mankind,  
 ' as they were God's Creation, and as they were Chil-  
 ' dren of *Adam* and *Eve* by Generation; and we lo-  
 ' ved the Brotherhood in the Holy Ghost. This stopt  
 him: so that after some other Discourse, we parted  
 friendly, and we passed away.

About this time I had written a Book, Intituled;  
*Fear God, and Honour the King:* In which I shewed,  
*That none could rightly Fear God, and Honour the*  
*King, but they, that departed from Sin and Evil:*  
 This Book did much affect the Soldiers, and most  
 People.

G. Wat-  
 kinson.

Now having visited Friends at *Tork*, we passed  
 thence to a Market-Town, where we had a Meeting  
 at one *George Watkinson's*, who formerly had been a  
 Justice. A glorious, blessed Meeting it was, and very  
 large, and the Seed of Life was set over all. But we  
 had been troubled to have got into this Town, had  
 not Providence made way for us; for the Watch-men  
 stood ready to stop us: but there being a Man riding  
 just before us, the Watch-men questioned him first:  
 and perceiving, that he was a Justice of Peace, they  
 let him pass; and we riding close after him, by that  
 means we escaped.

From



From this place we passed to *Thomas Taylor's*, who 1666. had formerly been a Captain, where we had a precious Meeting. Hard by *Thomas Taylor's*, there lived *T. Taylor* one called a *Knight*, who was much displeased, when he heard, I was like to be Released out of Prison; and threatned, *That if the King set me at Liberty, he would send me to Prison again the next day.* But though I had this Meeting so near him, yet the Lord's Power stopt him from meddling, and our Meeting was quiet. Col. *Kirby* also, who had been the Chief Means of my Imprisonment at *Lancaster* and *Scarborough*-Castles, when he heard I was set at Liberty, got another Order for the Taking me up; and said, *He would ride his Horse Forty Miles to take me, and would give Forty Pounds to have me taken.* Yet a while after I came so near him, as to have a Meeting within Two Miles of him: and then was he struck with the Gout, and kept his Bed; so that it was thought, he would have died.

From *Thomas Taylor's* I passed through the Country, visiting Friends, till I came to *Synderhill-Green*, *Sinderhill-Green.* where I had a large and General Meeting. The Priest of the place hearing of it, he sent the Constable to the Justices for a Warrant; and they rid their Horses so hard, that they almost spoiled them: But the notice they had, being short, and the way long, the Meeting was ended, before they came. I heard not of them, till I was going out of the House, after Meeting was over; and then a Friend came to me, and told me, They were searching another House for me; which was the House I was then going to. As I went along the Closets towards it, I met the Constables and Wardens, and the Justice's Clerk with them; so I passed through them: and they looked at me, and I went to the House, that they had been searching. Thus the Devil and the Priest lost their Design: for the Lord's Power bound them, and preserved me over them; and Friends parted, and all escaped them. And the Officers went away, as they came; for the Lord God had frustrated their Design: praised be his Name for ever! After



1666. After this I went into *Derbyshire*, where I had a large Meeting: And some Friends were apprehensive of the Constables coming in; for they had had a great Persecution in those parts: but our Meeting was quiet. There was a Justice of Peace in that Country, had taken away much of Friend's Goods: whereupon one *Ellen Fretwell* had made her Appeal to the Sessions; and the rest of the Justices granted her her Goods again, and spake to that persecuting Justice, That he should not do so any more. And she was moved to speak to that Justice, and to Warn him; whereupon he bid her, *Come and sit down on the Bench.* Ay, said she, *If I may perswade you to do Justice to the Country, I will sit down with you:* No, said he, *then you shall not;* and bid her *Get her out of the Court.* But as she was going out, she was moved of the Lord to turn again, and say; *She should be there, when he should not.* After the Sessions were ended, he went home, and drove away her Brother's Oxen, for going to Meetings: and then another Woman, a Friend of *Chesterfield*, whose Name was *Susan Fritb*, was moved of the Lord to tell him; *That, if he continued on in his persecuting of the Innocent, the Lord would execute his Plagues upon him.* Soon after which, this Justice fell distracted, and died. This Relation I had from *Ellen Fretwell* her self.

Notting-  
hamsh.  
Skegby.  
Mans-  
field.

Notting-  
ham.

I Travelled out of *Derbyshire* into *Nottinghamshire*, and had a large Meeting at *Skegby*: and from thence went to *Mansfield*; where also I had a Meeting: and thence went to another Town, where there was a Fair, at which I met with many Friends. Then passing through the Forest in a mighty thundering and raining Day, I came to *Nottingham*: and so great was the Tempest that Day, that many Trees were torn up by the Roots, and some People killed; but the Lord preserved us. On the First-Day following I had a large Meeting in *Nottingham*, very quiet; and Friends were come to sit under their Teacher, the Grace of God, which brought them Salvation, and were established upon the Rock and Foundation Christ Jesus.

After

After the Meeting I went to visit the Friend, that had been Sheriff about the Year 1649, whose Prisoner I had then been. 1666.

From *Nottingham* I passed into *Leicestershire*, and came to *Syleby*, where we had a large, blessed Meeting. After which I went to *Leicester*, to visit the Prisoners there; and then came to *John Penford's*, where we had a General Meeting, large and precious. From thence I passed through the Country, visiting Friends and my Relations, till I came into *Warwickshire*, and to *Warwick*; where having visited the Prisoners, I passed from thence to *Badgley*, and had a precious Meeting there. Then I Travelled through *Northamptonshire*, *Bedfordshire*, *Buckinghamshire*, and *Oxfordshire*, visiting Friends in each County. In *Oxfordshire* the Devil had laid a Snare for me, but the Lord brake it: and his Power came over all, and his blessed Truth spread, and Friends were Increased therein. Thus after I had passed through many Counties, visiting Friends, and had had many large and precious Meetings amongst them, I came at last to *London*. But I was so weak with lying almost Three Years in cruel and hard Imprisonments, and my Joints, and my Body were so stiff and benumbed, that I could hardly get on my Horse, or bend my Joints, nor well bear to be near the Fire, or to eat Warm Meat; I had been kept so long from it. Being come to *London*, I walk'd a little among the Ruins, and took good notice of them; and I saw the City lying, according as the Word of the Lord came to me concerning it, several Years before.

Now after I had been a time in *London*, and had visited Friends Meetings through the City, I went into the Country again, and had large Meetings in the Countries, as I went; at *Kingston*, *Reading*, and in *Wiltshire*, till I came to *Bristol*. At *Bristol* also I had many large Meetings; and *Thomas Lower* came thither out of *Cornwall* to meet me: and Friends were there from several Parts of the Nation, it being then the Fair-time. After I was clear of *Bristol*, I left that

Nottingham.

Leicestershire.  
Syleby.  
LeicesterWarwickshire.  
Warwick  
Badgley.  
Northamptonshire.Bedfordshire.  
Buckinghamshire.  
Oxfordshire.  
London.Kingston  
Reading.  
Wiltshire.  
Bristol.

1667. that City, and went to *Nath. Crips's*: and so through the Countries, till I came back to *London* again; having large Meetings in the Way, and all quiet, blessed be the Lord. And thus, though I was very *Weak*, yet I Travelled up and down in the Service of the Lord; and the Lord enabled me to go through in it.

*N. Crips.  
London.*

About this time, some that had run out from Truth, and clashed against Friends, were reached unto by the Power of the Lord; which came wonderfully over, and made them *Condemn and Tear their Papers of Controversies to pieces*. Several Meetings we had with them, and the Lord's Everlasting Power was over all, and set Judgment on the Head of that, that had Run out. And in these Meetings, (which lasted whole Days) several, that had Run out with *John Parrot* and others, came in again, and Condemned that Spirit, that led them to *Keep on their Hats, when Friends Prayed, and when they themselves Prayed*: and some of them said, *that Friends were more righteous than they*; and that, *If Friends had not stood, they had been gone, and had fallen into Perdition*. And thus the Lord's Power was wonderfully manifested, and came over all.

*Monthly  
& Quar-  
terly  
Meet-  
ings.*

Then was I moved of the Lord, to Recommend the setting up of Five Monthly Meetings of Men and Women in the City of *London* (besides the Womens-Meetings, and the Quarterly-Meetings) to take Care of God's Glory, and to Admonish and Exhort such, as walked disorderly or carelessly, and not according to Truth. For whereas Friends had had only Quarterly Meetings; now Truth was spread, and Friends were grown more Numerous, I was moved to Recommend the setting up of Monthly Meetings throughout the Nation. And the Lord opened to me, and let me see, What I must do, and how the Mens and Womens Monthly and Quarterly Meetings should be ordered and established in this Nation, and in other Nations; and that I should Write to them, where I came not, to do the same. So, after things were well settled at *London*,

*London*, and the Lord's Truth, and Power, and Seed, 1667 and Life reigned and shined over all in the City, then I passed forth into the Countries again; and went down into *Essex*: And after the Monthly Meetings were settled in that County, I went from thence into *Suffolk* and *Norfolk*, *Thomas Dry* being with me. And when we had visited Friends in their Meetings in those parts, and the Monthly Meetings were settled there, we passed from thence, and went into *Huntingtonshire*; where we had very large and blessed Meetings: and though we met with some Opposition there, yet the Lord's Power came over all; and the Monthly Meetings were established there also. When we came into *Bedfordshire*, we had great Opposition; but the Lord's Power came over it all. Afterwards we went into *Nottinghamshire*, where we had many precious Meetings; and the Monthly Meetings were settled there. Then passing into *Lincolnshire*, we had a Meeting of some Men-Friends of all the Meetings in the County, at his House, who had been formerly Sheriff of *Lincoln*; and all was quiet. After this Meeting we passed over *Trent* into *Nottinghamshire* again, (he that had been the Sheriff of *Lincoln*, being with me) where we had some of all the Meetings in that County together; and our Meeting was glorious and peaceable: And many precious Meetings we had in that County.

At that time *William Smith* was very Weak and Sick: and the Constables and others had seized upon all his Goods, to the very Bed he lay upon, for Truth's sake. These Officers threatned, to come and break up our Meeting; but the Lord's Power chained them, so that they had not power to meddle with us, blessed be his Name. After the Meeting was over, I went to visit *William Smith*; and there were the Constables and others watching his Corn and his Beasts, that none of them might be Removed.

From thence we passed into *Leicestershire*, and so into *Warwickshire*; where many blessed Meetings we had: and the Order of the Gospel was set up, and

1667. the Men's Monthly Meetings established in all those  
~~Counties.~~ Then we went into *Derbyshire*, where we  
~~Derbysh.~~ had several large and blessed Meetings: And in many  
places we were threatned by the Officers; but through  
the Power of the Lord we escaped their hands. So  
leaving things well settled in *Derbyshire*, we Travel-  
~~Peak-~~ led over the *Peak-Hills*, (which were very cold; for  
~~Hills.~~ it was then Frost and Snow) and so came into *Staf-*  
~~Stafford-~~ *fordshire*: and at *Thomas Hammersley's* we had a Ge-  
~~Shire.~~ neral Men's-Meeting; where things were well settled  
in the Gospel-Order, and the Monthly Meetings were  
established there also. But I was so exceeding weak,  
I was hardly able to get on or off my Horse's Back:  
But my Spirit being earnestly engaged in the Work,  
the Lord had concerned me in, and sent me forth a-  
bout, I Travelled on therein, notwithstanding the  
Weakness of my Body; having Confidence in the  
Lord, that he would carry me through: as he did  
~~Cheshire.~~ by his Power. So we came into *Cheshire*, where we  
had several blessed Meetings, and a General Men's-  
Meeting; wherein all the Monthly Meetings for that  
County were settled, according to the Gospel-Order,  
in and by the Power of God: And after the Meeting  
was done, I passed away. But when the Justices heard  
of it, they were very much troubled, that they had  
not come, and broken it up, and taken me: but the  
Lord prevented them. So after I had cleared my self  
there in the Lord's Service, I passed into *Lancashire*,  
~~Lancash.~~ to *William Barnes's*, near *Warrington*, where met some  
~~Near~~ of most of the Meetings in that County; and there  
~~Warring-~~ all the Monthly Meetings were established in the  
~~ton.~~ Gospel-Order also. From thence I sent Papers into  
*Westmorland* by *Leonard Fell* and *Robert Widders*, and  
~~(West~~ also into *Bishoprick*, *Cleveland* and *Northumberland*,  
~~morland.~~ and into *Cumberland* and *Scotland*, to exhort Friends,  
~~Bishop-~~ to settle the Monthly Meetings in the Lord's Power  
~~rick of~~ in those places; which they did. And so the Lord's  
~~Durham.~~ Power came over all, and the Heirs of it came to in-  
~~Cleaver-~~ herit it. For the Authority of our Meetings is the  
~~land.~~ Power of God, the Gospel, which brings Life and  
~~North-~~ Immor-  
~~umber-~~  
~~land.~~  
~~Cumberl.~~  
~~SCOT-~~  
~~LAND.)~~

Immortality to Light, that they may see over the Devil, that hath darkned them, and that all the Heirs of the Gospel might walk according to the Gospel, and glorify God with their Bodies, Souls and Spirits, which are the Lord's: For the Order of the Glorious Gospel is not of Man, nor by Man. To this Meeting in *Lancashire*, *Margaret Fell*, being a Prisoner, got liberty to come, and went with me from thence to *Jane Milners* in *Cheshire*, where we parted. And I passed out of *Cheshire* into *Shropshire*, and from thence into *Wales*, and had a large General Men's Meeting at *Charles Lloyd's*, where some Opposers came in; but the Lord's Power brought them down.

Having gone through *Denbyshire* and *Montgomeryshire*, we passed into *Merionethshire*; where we had several blessed Meetings: and then went to the Seaside, where also we had a precious Meeting. And having passed through several Countries, and Friends there being established upon Christ their Foundation, we left *Wales*, the Monthly Meetings being settled there in the Power of God; and returned into *Shropshire*, where the Friends of the Country gathering together, the Monthly Meetings were established there also. Then coming into *Worcestershire*, after we had had many Meetings up and down amongst Friends in that Country, we had a General Men's Meeting at *Henry Gibs's* House at *Pasbar*; where also the Monthly Meetings were settled in the Gospel-Order.

The Sessions were held that day in that Town; and some Friends were pretty much concerned, lest they should send some Officers to break up our Meeting: but the Lord's Power restrained them; so that our Meeting was quiet; through which Power we had Dominion. After the Meeting I passed away, and had several Meetings amongst Friends in that Country, till I came to *Worcester*; and it being the Fair-time, we had a precious Meeting there. There was then in *Worcester* one Major *Wild*, a Persecuting Man; and after I was gone out of Town, some of his Soldiers inquired after me: but I having left the Friends there

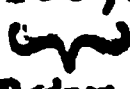


1667. there settled in good Order, was passed away to  
 ~ Draltwich.

From thence we passed to *Shrewsbury*, where also  
 we had a very precious Meeting. But the Mayor hearing  
 that I was in Town, got the rest of the Officers  
 together to Consult, what to do against me: For  
 they said, *The Great Quaker of England was come to  
 Town.* But when they were come together, the Lord  
 confounded their Counsels; so that, when some were  
 for Imprisoning me, others of them opposed it: and  
 for being divided amongst themselves, I escaped their  
 hands.

We went also into *Radnorshire*, where we had many  
 precious Meetings; and the Monthly Meetings were  
 settled in the Lord's Power. As we came forth of  
 that Country, staying a little at a Market-Town, a  
 Justice's Clerk and some other Rude Fellows combined  
 together, to do us a Mischief upon the Road. Acci-  
 dentally they followed us out of Town, and soon  
 overtook us: but there being many Market-People  
 on the way, they were somewhat hindered from do-  
 ing what they intended. Yet observing, that Two  
 of our Company rid at some distance behind, they  
 sat upon them Two; and one of them drew his Sword,  
 and cut one of those two Friends, whose Name was  
*Richard Moor*, the Chirurgeon of *Shrewsbury*. Mean-  
 while another of these Rude Fellows came galloping  
 after me and the other Friend, that was with me,  
 and we being to pass over a Bridge, that was some-  
 what of the narrowest for him to pass by us, he, in  
 his Ragefulness to get before us, rid into the Brook, and  
 plunged his Horse into a deep Hole in the Water. I  
 saw the Design, and stopt; and desired Friends to be  
 patient, and give them no occasion; and in this time  
 came *Richard Moor* up to us, with the other Friend,  
 that was with him; who knew the Men and their  
 Names. Then we rid on the Road again, and a little  
 further we met another Man on foot, who was Drunk,  
 and had a naked Sword in his hand. And not far  
 beyond him, in a Bottom, we met Two Men and Two  
 Women,



Women, one of which Men had his Thumb cut off 1667. by this Drunken Man, that had the Naked Sword:  for he being in Drink, would have Ravished one of <sup>Radnor-shire.</sup> the Women; and this Man with-standing him, and rescuing the Young-Woman from him, he whipt out his Sword, and cut off the Man's Thumb. Now though this Drunken Man was then on foot, having alighted to do his Wickedness; yet he had a Horse, that, being loose, followed him a pretty way behind. Wherefore I rid after the Horse: and having caught him, I brought him to the Man, that had his Thumb cut off; and bid him, Take the Horse to the next Justice of Peace, and by that means they might find out, and pursue the Man, that had wounded him.

Upon this occasion I writ a Letter to the Justices, and to the Judge of the Assize, which was then at hand: And I imployed some Friends to carry it to the Justices first. The Justice, to whom the Clerk belonged, rebuked his Clerk and the others also, for disturbing and abusing us upon the High-Way: So that those Men were glad to come and make Intreaty to Friends, not to appear against them at the Assize; which, upon their Submission and Acknowledgment of their Fault, Friends granted. And this thing was of good Service in the Country: for it stopt many rude People, that before had been forward to abuse Friends.

We passed into *Herefordshire*, where we had several blessed Meetings: and we had a General Men's Meeting also, where all the Monthly Meetings were settled. There was about this time a Proclamation against Meetings: and as we came through *Herefordshire*, we were told of a great Meeting there was of the *Presbyterians*; who had engaged themselves to stand, and give up all, rather than forsake their Meetings. But when they heard of this Proclamation, the People came, but the Priest was gone: and then they were at a loss. Then they met in *Lemster* privately; and provided Bread, and Cheefe, and Drink in readines, that if the Officers should come, they Herefordsh.

1667. would put up their Bibles, and fall to Eating. The  
 (wings) Bailiff found them out, and came in among them,  
 Nere- and said; *Their Bread and Cheese should not cover*  
 fordth. *them, but he would have their Speakers.* They cried,  
*What then would become of their Wives and Children?*  
 But he took their Speakers, and kept them a while.  
 This the Bailiff told our Friend Peter Young, and said;  
*They were the veriest Hypocrites, that ever made a Pro-*  
*fession of Religion.*

The like Contrivance they had in other places,  
 For there was one Pocock at London, that married  
 Abigail Darcy, who was called a Lady: and she be-  
 ing Convinc'd of Truth, I went to his House to see  
 her. This Pocock had been one of the Triers of the  
 Priests: and being an high Presbyterian, and envi-  
 ous against us; he used to call our Friends *House-*  
*Creepers.* Now I going to visit his Wife, and he be-  
 ing present, she said to me; *I have something to speak*  
*to thee against my Husband.* 'Nay, said I, thou must  
 'not speak against thy Husband. Yes, said she, *but*  
*I must in this Case.* The last First-Day, said she, *He*  
*and his Priests and People, the Presbyterians, met, and*  
*they had Candles and Tobacco-Pipes, and Bread and*  
*Cheese, and Cold Meat on the Table; and they agreed*  
*before-hand, that if the Officers should come in upon*  
*them, then they would leave their Preaching and Pray-*  
*ing, and would fall to their Cold Meat.* 'Oh, said I  
 'to him, is not this a Shame to you, who Persecu-  
 'ted and Imprisoned us, and spoiled our Goods, be-  
 'cause we would not follow you, and be of your  
 'Religion, and called us *House-Creepers*; and now  
 'ye do not stand to your own Religion your selves!  
 'Did ye ever find our Meetings stufft with Bread and  
 'Cheese, and Tobacco-pipes? Or did ye ever read  
 'in the Scriptures of any such Practice among the  
 'Saints? Why, said the Old Man, *We must be as*  
*Wise, as Serpents.* Then said I, *This is the Serpent's*  
 'Wisdom indeed. But who, said I, would ever have  
 thought, that you Presbyterians and Independents,  
 who persecuted and imprisoned others, and spoiled  
 their

their Goods, and whipped such, as would not follow 1667.  
your Religion, should now flinch your selves, and  
not dare to stand to, and own your own Religion; <sup>Here-</sup>  
but cover it with Tobacco-pipes, Flaggons of Drink, <sup>fordsb.</sup>  
Cold Meat and Bread and Cheese! But this, and  
such like deceitful Practices, I understood afterwards,  
were too Common amongst them in times of Perse-  
cution.

Now after we had Travelled through *Hereford-* <sup>Mon-</sup>  
*shire*, and Meetings were well settled there, we pas- <sup>mouthsb.</sup>  
sed into *Monmouthshire*, where I had several blessed  
Meetings; and at *Walter Jenkins*, who had been a  
Justice of the Peace, we had a large Meeting, where  
were some Convinced: This Meeting was quiet. But  
at another Meeting that we had before this, there  
came the Bailiff of the Hundred, almost drunk; pre-  
tending, he was to take up the Speakers. There was  
a mighty Power of God in the Meeting; so that, al-  
though he raged, the Power of the Lord limited him,  
that he could not break up the Meeting. When the  
Meeting was over, I staid a while, and he staid also:  
but after some time I spake to him; and so passed  
quietly away. At Night some rude People came, and  
shot off a Musket against the House; but did not  
hurt any body. Thus the Lord's Power came over  
all, and chained down the unruly Spirits, so that we  
escaped them; and came to *Ross* that Night, and had <sup>Ross.</sup>  
a Meeting there at *James Merrick's*.

After this we came into *Gloucestershire*, and had a <sup>Glouce-</sup>  
General Mens-Meeting at *Nathaniel Crips's* House, where <sup>stersb.</sup>  
all the Monthly Meetings were settled in the Lord's  
Everlasting Power; and the Heirs of Salvation were  
exhorted to take their Possessions of the Gospel, the  
Power of God, which was and is the Authority of  
their Meetings. Many blessed Meetings we had up  
and down in that Country, before we came to *Bri-* <sup>Bristol.</sup>  
*istol*, whither also we went: And after we had had  
several powerful Meetings there, the Mens and Wo-  
mens Meetings were settled there also.

1667. Now as I was lying in Bed at *Bristol*, the Word of the Lord came to me, that I must go back to *London*.  
*Bristol.* Next Morning *Alexander Parker*, and several others came to me, and I asked them, What they felt? They in like manner asked me, What was upon me? I told them, I felt, I must return to *London*; and they said, the same was upon them. So we gave up to return to *London*: for which Way the Lord moved and led us, thither we went in his Power. Wherefore leaving *Bristol*, we passed into *Wiltshire*, and established the Mens Monthly Meetings in the Lord's Power there; and then passed through the Countries, *Wiltshire* visiting Friends, till we came to *London*.

After we had visited Friends in the City, and had staid there a while, I was moved to exhort them, to bring all their Marriages to the Mens and Womens Meetings, that they might lay them before the Faithful there; that so Care might be taken to prevent those Disorders, that had been committed by some. For many had gone together in Marriage contrary to their Relations minds; and some young, raw People, that came among us, had mixed with the World: and Widows had married, and had not made Provision for their Children by their former Husbands, before their Second Marriage. And although I had given forth a Paper concerning Marriages about the Year 1653, when Truth was but little spread over the Nation; Advising Friends who might be concerned in that Case, 'That they might lay it before the Faithful in time, before any thing were Concluded; and afterward publish it in the end of a Meeting, or in a Market (as they were moved there-to.) And when all things were found clear, they being free from all others, and their Relations satisfied, then they might appoint a Meeting on purpose, for the taking of each other, in the Presence of at least Twelve Faithful Witnesses. Yet these Directions not being observed, and Truth being now more spread over the Nation, it was therefore Ordered by the same Power and Spirit of God, 'That Marriages should be laid

laid before the Mens Monthly and Quarterly Meet- 1667.  
 ings, or as the Meetings were then established; that  
 Friends might see, that the Relations of those, that <sup>London.</sup>  
 proceeded to Marriage, were satisfied, and that the  
 Parties were clear from all others, and that Widows  
 had made Provision for their First Husband's Chil-  
 dren, before they Married again: and what else  
 was needful to be inquired into; that so all things  
 might be kept clean and pure, and done in Righ-  
 teousness to the Glory of God. And afterwards it  
 was Ordered in the same Wisdom of God, 'That if  
 either of the Parties that intended to Marry, came  
 out of another Nation, County, or Monthly Meet-  
 ing, they should bring a Certificate from the Month-  
 ly Meeting, to which they belong'd; for satisfac-  
 tion of the Monthly Meeting, before which they  
 came to lay their Intentions of Marriage.

Now after these things, with many other Services  
 for God, were set in Order, and settled in the Churches  
 in the City, I passed out of *London*, in the Leadings  
 of the Lord's Power, into the Country again: and  
 going into *Hertfordshire*, after I had visited Friends <sup>Hert-  
fordsh.</sup>  
 there, and the Men's Monthly Meetings were settled  
 there, I passed on as far as *Baldock*, where I had a <sup>Baldock.</sup>  
 great Meeting of many sorts of People. Then re-  
 turning towards *London* by *Waltham*, I advised the <sup>Walth.</sup>  
 setting up of a School there for Teaching Boys; and  
 also a Women's-School to be set up at *Shacklewell* for <sup>Shackle-  
well.</sup>  
 instructing Girls and Young Maidens, in whatsoever  
 things were Civil and Useful in the Creation.

Thus, after I had had several precious Meetings in  
 the Country, I came to *London* again, where I staid <sup>London.</sup>  
 a while in the Work and Service of the Lord; and  
 then went down into *Buckinghamshire*, where I had <sup>Bucking-  
hamsh.</sup>  
 many precious Meetings. And at *John Brown's* of  
*Weston* near *Aylsbury*, some of the Men-Friends of each <sup>Weston.</sup>  
 Meeting being gathered together, the Men's Monthly-  
 Meetings for that County were established amongst  
 them also; in the Order of the Gospel, the Power of  
 God; and the Power of the Lord confirmed it in all  
 that

1667. that felt it, and they came thereby to see and feel, that the Power of God was the Authority of their Meetings. Then after the Monthly Meetings were settled there in the Order of the Gospel, and upon the Foundation Christ Jesus, I passed on into Oxfordshire, and went to *Nathaniel Ball's* at *North-Newton* near *Banbury*, who was a Friend in the Ministry. And there being a General Meeting, where some of all the Meetings were present, the Monthly-Meetings for that County were then settled in the Power of God; and Friends were very glad of them: for they came into their Services in the Church, and to take Care for God's Glory. After this Meeting we passed through the Country, visiting Friends, till we came into Gloucestershire: and visiting Friends through that County also, we travelled on, till we came into Monmouthshire, to one *Richard Hambery's*; where meeting with some of all the Meetings of that County, the Monthly Meetings were settled there also in the Lord's Power, that all in it might take Care of God's Glory, and Admonish and Exhort such, as did not walk, as became the Gospel. And indeed, these Meetings did make a great Reformation amongst People, insomuch as the very Justices took notice of the Usefulness and Service thereof.

When we went from *Richard Hambery's*, he and his Wife accompanied us a Day's Journey through the Country, visiting Friends; till we came to a Widow-Woman's, where we lay that Night: and from thence passed over the Hills next day, visiting Friends, and declaring the Truth to People, till we came to another Widow-Woman's House; where we had a Meeting. The Woman of the House could not speak English; yet she praised the Lord for sending us over those Hills, to come and visit them.

We travelled on through the Country, till we came to *Swansey*; where on the First Day we had a large and precious Meeting, the Lord's Presence being eminently amongst us. On a Week-Day afterwards we had a General Meeting beyond *Swansey*, of many Friends,



Friends, that came from *Swansey, Tenby, Haverford- 1668.*  
*West*, and other Places; and there the Monthly Meet-  
 ings were settled in the Gospel-Order, and received *—Beyond*  
 by Friends in the Power of the Lord: and the Lord's *Swansey.*  
 Truth was over all.

From hence we endeavoured to have got over the *Swansey.*  
 Water into *Cornwall*; and in order thereunto went  
 back to *Swansey*, and so to *Mumbles*, thinking to have *Mumbl.*  
 got Passage there; but the Master deceived us: For  
 though he had promised to carry us; yet when we  
 came, he would not. Thereupon we turned from thence,  
 and went to another place, where there was a Passage-  
 Boat, into which we got our Horses: but there being  
 some Rude Men in the Boat (though called Gentle-  
 men) that threatned to Pistol the Master, if he took  
 us in; he being afraid of them, turned our Horses out  
 again: which put us out of hopes of getting over  
 that way. Wherefore turning back again into the  
 Country, we stay'd up all Night; and about the Se-  
 cond Hour in the Morning took Horse, and travelled  
 through the Country, till we came near *Cardiff*; where  
 we staid one Night. And the next Day came to a *—Near*  
 place called *Newport*: and it being Market-Day there, *Cardiff.*  
 several Friends came to us; with whom we sate to- *Newport*  
 gether awhile: and after we had had a fine refresh-  
 ing Season together, we parted from them, and went  
 on our way.

When we were gone beyond this Market-Town, we  
 overtook a Man who lingred on the Way, as if he  
 stay'd for some body: but when we came up to him,  
 he rid along with us, and asked us many Questions.  
 At length meeting with two others, who seemed to  
 be Pages to some great Persons, he took Acquaintance  
 with them; and I heard him tell them, he would stop  
 us, and take us up. We rid on, being in our way;  
 and when he came to us, and would have stopped us,  
 I told him: *None ought to stop us on the King's High-*  
*way; for it was as free for us, as for them:* and I  
 was moved to exhort him to Fear the Lord. Then gal-  
 loped he away before us: and I perceived, his Intent  
 was



1668. was to stop us at *Shipron* in *Wale*; which was a Gar-  
 rison-Town, through which we were to pass in our  
 way. When we were come to *Shipron*, *John-ap-John*  
 being with me, we walked down the Hill into the  
 Town, leading our Horses: And it being the Market-  
 day there, several Friends met us, and would have  
 had us to have gone into an Inn. But we were not  
 to go into any Inn: but walked directly through the  
 Town over the Bridge; and then we were out of the  
 Limits of that Town. Thus the Lord's Everlasting  
 Arm and Power preserved us, and carried us over in  
 his Work, Labour and Service.

Forest of  
Dean.

Oldstone.

Somer-  
setshire.  
Jubb's  
Court.  
Posset-  
Meeting.

The next First Day we had a large Meeting in the  
*Forrest of Dean*; and all was quiet. Next Day we  
 passed over the Water: and having staid a little at a  
 Friend's House by the Way, we came to *Oldstone*.  
 Where, after we had visited Friends, we passed over  
 the Water again to *William Teoman's* House at *Jubb's*  
*Court* in *Somersetshire*. From thence we went down  
 to a Meeting at *Posset*; whither several Friends of  
*Bristol* came to us. After this Meeting we went fur-  
 ther up into the Country, and had several large Meet-  
 ings; and the Lord's living Presence was with us,  
 supporting and refreshing us in our Labour and Tra-  
 vel in his Service.

—Near  
Mynhead

We came to a place near *Mynhead*; where we had  
 a General Meeting of the Men-Friends in *Somerset-*  
*shire*: and there came also a Cheat, whom some friend-  
 ly People would have had me to have taken along  
 with me. I saw, he was a Cheat; and therefore bid  
 them bring him to me, and see, whether he could  
 Look me in the Face. Some were ready to think, I  
 was too hard towards him, because I would not let  
 him go along with me: but when they brought him  
 to me, he was not able to Look me in the Face; but  
 looked hither and thither: for he was indeed a Cheat,  
 and had Cheated a Priest, by pretending himself to  
 be a Minister, and had got the Priest's Suit, and went  
 away with it.

After the Meeting we passed to *Mynhead*, where we 1668.  
 tarried that Night. And in the Night I had an Ex-  
 ercise upon me, from a Sense I had of a Dark Spirit, *Mynhead*  
 that was working, and striving to get up, and to di-  
 sturb the Church of Christ. Whereupon next Morning  
 I was moved to write a few Lines to Friends, as a  
 Warning thereof, as follows.

*Dear Friends,*

**L**ive in the Power of the Lord God, in his Seed,  
 that is set over all; and is over all Trials, that  
 you may have from the dark Spirit again, which  
 would be owped in its Actings, and thrust it self a-  
 mongst you, which is not come as yet: But in the  
 Power of the Lord God, and his Seed keep over it,  
 and bring it to Condemnation. For I felt a kind  
 of dark Spirit thrusting it self up towards you, and  
 heaving up last Night: But you may keep it down  
 with the Power of God; that the Witnesses may arise  
 to Condemn its Actings, so far as it hath spread its  
 dark Works, before it have any Admittance. So  
 no more, but my Love in the Seed of God, which  
 changeth not.

*Mynhead in Somersetshire, the*  
*22th of the 4th Month, 1668.*

G. F.

The next day several Friends of *Mynhead*, accom-  
 panied us as far as *Barnstable* and *Appledon* in *Devon-*  
*shire*, where we had a Meeting. *Barnstable* had been *Appled-*  
 a bloody, persecuting Town. For there were two  
 Men Friends of that Town, that had been a great  
 while at Sea: And coming home to visit their Rela-  
 tions, (one of them having a Wife and Children) the  
 Mayor of the Town sent for them, under pretence  
 to discourse with them; and put the Oaths of Alle-  
 giance and Supremacy to them. And because they  
 could not Swear, he sent them to *Exeter Jail*, where  
 Judge *Archer* imprisoned them; and kept them, till  
 one of them died in Prison. When I heard of this,  
 I was

1668. I was moved to write a Letter to Judge *Archer*, and another to that Mayor of *Barnstable*, laying their Wicked and Unchristian Actions upon their Heads; and letting them know, that the Blood of that Man would be required at their hands.

*Cornwall.* Now after we had had a precious Meeting at *Appleton* among some Faithful Friends there, we passed to *Stratton*; and staid there at an Inn all Night. Next

Day we rid through the Country to *Humphrey Lower's*; where we had a very precious Meeting: and the next Day we passed through to *Truro*, and so went on visiting Friends, till we came to the *Lands-End*.

*Truro.* Then coming up by the South-part of that County, we visited Friends, till we came to *Treganceves*, where at *Loveday Hambley's* we had a General Meeting for all the County; in which the Monthly Meetings were settled in the Lord's Power, and in the blessed Order of the Gospel: That all, who were faithful, might Admonish and Exhort such, as walked not according to the Gospel; that so the House of God might be kept Clean, and Righteousness might run down, and all Unrighteousness be swept away. And several, that had run out, were brought to Condemn, what they had done amiss; and through Repentance came in again.

So after we had visited the Meetings in *Cornwall*, and were clear of that County, we came into *Devonshire*, and had a Meeting amongst Friends at *Plimouth*.

*Devonsh.* Whence passing to *Richard Brown's*, we came to the Widow *Philips*; where we had some of Men-Friends from all the Meetings together: And there the Mens Monthly Meetings were settled in the Heavenly Order of the Gospel, the Power of God, which answered the Witness of God in all. There was a great Noise of a Troop of Horse coming to disturb our Meeting (for the Man-servant of the House was a wicked envious Man:) But the Lord's Power prevented it, and preserved us in Peace and Safety.

*King's-bridge.* After things were well settled, and the Meeting done, we came to *King's-bridge*, and visited Friends there-aways.

aways. Then (leaving *Friends* in those Parts well settled in the Power of God) we past from thence through the Country to *Topsham*, and so to *Membury*, visiting *Friends*, and having many *Meetings* in the way; till we came to *Ilchester* in *Somersetshire*. Here we had a General *Mens Meeting*, and therein settled the *Mens Monthly Meetings* for that County in the Lord's everlasting Power, the Order of the Gospel, the Power of God, which was before the Devil was. Then after the *Meetings* were settled, and *Friends* refreshed and comforted in the Lord's Power, and established upon Christ their Rock and Foundation, we passed to *Buddimore*; where, at *William Beaton's*, we had a blessed *Meeting*, and all was quiet: though the Constables had threatened before.

Topsham  
Membur.  
Somer-  
setsh.  
Ilchester.

Puddim.

When we had visited most of the *Meetings* in *Somersetshire*, we passed into *Dorsetshire* to one *George Harris* his House; where we had a large *Mens Meeting*; and there all the *Mens Monthly Meetings* for that County were settled in the Glorious Order of the Gospel; that all in the Power of God might seek that, which was lost, and bring again, that which was driven away: and might cherish the Good, and reprove the Evil.

Dorset-  
shire.

Then, having visited the *Meetings* of *Friends* through the Countries, we came to *Southampton*; where we had a large *Meeting* on the First Day of the Week. And from thence we went to one *Capt. Reeves*, where the General *Mens Meeting* for *Hampshire* was appointed, to which some of all the County came; and a blessed *Meeting* we had. There the *Mens Monthly Meetings* for that County were settled in the Order of the Gospel, which had brought Life and Immortality to Light in them.

But there came a Rude Company, who were run into *Ranterism*; and had opposed and disturbed our *Meetings* much. One of them had lain with a Man, and the Man that had lain with her, declared it at the Market-Cross, and gloried in his Wickedness: These lewd People lived, a Company of them together,

1668. <sup>South-  
ampton.</sup> ther, at a House hard by the place where our *Meeting* was. Wherefore, I went to the House, and told them of their *Wickedness*. but the Master of the House said, *Why! Did I make so strange of that?* Another of them said, *It was to stumble me.* I told them, 'Their *Wickedness* should not stumble me; for I was above it. And I was moved of the Lord God to tell them, *That the Plagues and Judgments of God would overtake them, and come upon them.* Afterward they went up and down the Country, till at last they were cast into *Winchester-Jail*; where the Man, that had lain with the Woman aforesaid, stabbed the Jailor, but not mortally. And after they were let out of Jail, this Fellow that had stabb'd the Jailor, hang'd himself. The Woman also had like to have Cut a Child's Throat, (as we were Informed.) These People had formerly lived about *London*; and when the City was fired, they Prophesied, *That all the rest of London should be burnt within Fourteen Days*; and hastned away out of Town. Now though they were *Runners*, and were great Opposers of *Friends*, and Disturbets of our *Meetings*; yet in the Country, where they came, some of the People of the World, that did not know them, would be apt to say, They were *Quakers*. Wherefore I was moved of the Lord to write a Paper, to be dispersed amongst the Magistrates and People of *Hampshire*, to Clear Friends and Truth of these Lewd People, and their Wicked Actions.

Now, after the *Mens Monthly Meetings* in those Parts were settled, and we had visited *Friends*; and the Lord's blessed Power was over all; we went to a Town, where we had a *Meeting* with *Friends*. And <sup>Farnham</sup> from thence we came to *Farnham*, where we met many *Friends*, it being the Market-Day: and we had many precious *Meetings* up and down that Country. *Friends* in those Countries had formerly been *Plundered*, and their Goods much spoiled, both for *Tithes*, and for going to *Meetings*: but the Lord's Power at this time preserved both them and us, from falling into the Persecutors Hands.

We passed from thence, and had a *General Mens* 1668. *Meeting* at a *Friend's* House in *Surrey*; who had been *Plundered* so extreemly, that he had scarce a Cow, <sup>Surrey.</sup> Horse or Swine left. The Constables threatned to come then, and break up our *Meeting*; but the Lord restrained them. At this *Meeting* the *Mens Monthly Meetings* were settled in the Authority of the Heavenly Power. And after we had visited *Friends* in that Country, and had many large and precious *Meetings* among them, we passed to a *Friend's* House in *Suffex*, where the *General Meeting* for the *Men Friends* of that County was appointed to be held; and thither came several *Friends* from *London* to visit us. There we had a blessed *Meeting*: and the *Mens Monthly Meetings* for that County were then settled in the Lord's Eternal Power, the Gospel of *Salvation*; that all in it might keep to the Order of the Gospel. There were at that time great Threatnings of Disturbance; but the *Meeting* was quiet. And afterward we passed from thence, and had several large *Meetings* in that County; though *Friends* were then in great Sufferings there, and many in Prison. I was sent for to visit a *Friend* that was Sick, and went to see *Friends*, that were Prisoners; and there was danger of my being apprehended: but I went in the Faith of God's Power, and thereby the Lord preserved me in Safety.

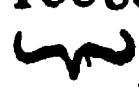
Having visited *Friends* through the Country, we passed on into *Kent*; where after we had been at several *Meetings*, we had a *General Meeting* for the *Men-Friends* of that County: There also the *Mens Monthly Meetings* for that County were settled in the Power of God, and established in the Order of the Gospel, for all the Heirs of it to enter into their Services, and Care in the Church for the Glory of God. And *Friends* Rejoiced in the Order of the Gospel, and were glad of the Settlement thereof; which is not of Man, nor by Man. <sup>Kent.</sup>

After this *Meeting* was over, I visited *Friends* in their *Meetings* up and down in *Kent*: And when I had cleared my self of the Lord's Service in that County,




1668. County, I came up to *London*. Thus were the *Mens*  
*Monthly Meetings* settled through the Nation : For I  
 Kent. had been in *Berkshire* before, where most of the *An-*  
*cient Friends* of that County were in Prison; and  
 when I had informed them of the Service of these  
*Monthly Meetings*, they were settled amongst them  
 also. And the *Quarterly Meetings* were generally  
 settled before. I writ also into *Ireland* by faithful  
*Friends*, and into *Scotland*, *Holland*, *Barbados*, and o-  
 ther parts of *America*, advising *Friends*, to settle their  
*Mens Monthly Meetings* in those Countries also. For  
 they had their *General Quarterly Meetings* before : But  
 now that Truth was Increased amongst them, they  
 should settle those *Mens Monthly Meetings* in the Power  
 and Spirit of God, that did at first Convince them.  
 And since the time these *Meetings* have been settled,  
 that all the Faithful in the Power of God, who be  
 Heirs of the Gospel, have met together in the Power  
 of God, which is the Authority of them, to perform  
 Service to the Lord therein, many Mouths have been  
 opened in Thanksgivings and Praise, and many have  
 blest the Lord God, that ever he did send me forth in  
 this Service : Yea, with Tears have many praised the  
 Lord. For now all coming to have a Concern and  
 Care for God's Honour and Glory, that his Name  
 be not blasphemed, which they do profess; and to  
 see, that all who profess the Truth, do walk in the  
 Truth, in Righteousness and in Holiness, which be-  
 comes the House of God, and that all order their  
 Conversations aright, that they may see the Salva-  
 tion of God : All having this Care upon them for  
 God's Glory, and being exercised in his Holy Power  
 and Spirit, in the Order of the Heavenly Life and  
 Gospel of Jesus; here they may all see and know,  
 possess and partake of the Government of Christ, of  
 the Increase of which there is to be no end. Thus  
 the Lord's everlasting Renown and Praise is set up,  
 in every one's Heart, that is faithful; so that we can  
 now say, that the Gospel-Order established amongst  
 us, is not of Man, nor by Man, but of and by Jesus  
 Christ



Christ, in and through the Holy Ghost. And this 1668.  
Order of the Gospel, which is not of Man, nor by  Man, but from Christ, the Heavenly Man, is above *Kent.*  
all the Orders of Men in the Fall, whether *Jews, Gen-  
tiles*, or Apostatized Christians; and will be, when  
they are gone. For the Power of God, which is the  
Everlasting Gospel, was before the Devil was; and  
will be and remain for ever. And as the Everlast-  
ing Gospel was Preached, in the Apostles days to all  
Nations, that all Nations might come into the Order  
of it, through the Divine Power, which brings Life  
and Immortality to Light; that they, who were Heirs  
of it, might inherit the Power and Authority of it:  
So now, since all Nations have drunk the Whore's  
Cup, and all the World hath Worshipped the Beast,  
(but they, whose Names are written in the Book of  
Life from the Foundation of the World, who have  
worshipped God in Spirit and Truth, as Christ com-  
manded) the Everlasting Gospel is to be, and is prea-  
ched again (as *John* the Divine foresaw it should) to  
all Nations, Kindreds, Tongues and People. And this  
Everlasting Gospel torments the Whore, and makes  
her and the Beast to rage, even the Beast, that hath  
Power over the Tongues, which are called the Ori-  
ginal, to order them; by which they make Divines,  
as they call them. But all that receive the Gospel,  
the Power of God, which brings Life and Immorta-  
lity to Light, they come to see over the Beast, De-  
vil, Whore, and False Prophet, that hath darkned  
them; and all their Worshipps and Orders; and come  
to be Heirs of the Gospel, the Power of God, which  
was, before the Beast, Whore, False Prophet and De-  
vil were, and will be, when they are all gone, and  
cast into the Lake of Fire. And they that be Heirs  
of this Power, and of this Gospel, they inherit the  
Power, which is the Authority of this Order, and of  
our Meetings. Every Man and Woman, that be Heirs  
of the Gospel, are Heirs of this Authority, and of the  
Power of God, which was before the Devil was; and  
which is not of Man, nor by Man. These come to  
inherit

1668. inherit and possess the joyful Order of the joyful Gospel, the comfortable Order of the comfortable Gospel, the glorious Order of the glorious Gospel, and the everlasting Order of the everlasting Gospel, the Power of God, which will last forever; and will out-last all the Orders of the Devil, and that which is of Men, or by Men. And these shall see the Government of Christ, who hath all Power in Heaven and Earth given to him; and of the Increase of his glorious, righteous, holy, just Government there is no end; but his Government and his Order will remain: for he who is the Author of it, is the First and the Last, the Beginning and Ending, the Foundation of God, which over all stands sure, *Christ Jesus, the Amen.*

London. After I had travelled amongst Friends through most Parts of the Nation, and the *Monthly Meetings* were settled; being returned to *London*, I stay'd some time there, visiting *Friends Meetings* in and about the City. While I was in *London*, I went one day to Visit him that was called Esq; *Marsh*, who had shewed much Kindness both to me, and to *Friends*; and I happen'd to go, when he was at Dinner. He no sooner heard my Name, but he sent for me up, and would have had me sit down with him to Dinner; but I had not freedom to do so. There were several great Persons at Dinner with him; and he said to one of them, who was a great Papist: *Here is a Quaker, which you have not seen before.* The Papist ask'd me, *Whether I did own the Christening of Children?* I told him; 'There was no Scripture for any such Practice. *What!* said he, *Not for Christening Children?* I said, 'Nay, I told him, the one Baptism by the one Spirit into one Body we owned; but to throw a little Water on a Child's Face, and say, that was Baptizing and Christening it, there was no Scripture for that. Then he asked me, *Whether I did own the Catholick Faith?* I said, *Tes*: but added; 'That neither the Pope, nor the Papists were in that Catholick Faith: for the true Faith works by Love, and purifies the Heart; and

‘ and if they were in that Faith that gives Victory, 1668.  
‘ by which they might have Access to God, they   
‘ would not tell the People of a Purgatory, after they <sup>London.</sup>  
‘ were dead. So I undertook to prove, *That neither*  
‘ *Pope, nor Papists, that beld a Purgatory hereafter,*  
‘ *were in the true Faith :* For the true, precious, Di-  
‘ vine Faith, which Christ is the Author of, gives Vi-  
‘ ctory over the Devil and Sin, that had separated  
‘ Man and Woman from God. And if they (the Papists)  
‘ were in the true Faith, they would never use Racks,  
‘ Prisons, and Fines to persecute and force others to  
‘ their Religion, that were not of their Faith : For  
‘ this was not the Practice of the Apostles and Primi-  
‘ tive Christians, who witnessed and enjoyed the true  
‘ Faith of Christ ; but it was the Practice of the Faith-  
‘ less Jews and Heathens so to do. But, said I to him,  
‘ seeing thou art a Great and Leading Man among  
‘ the Papists, and hast been taught and bred up un-  
‘ der the Pope ; and seeing thou say’st, *There is no*  
‘ *Salvation, but in your Church,* I desire to know of  
‘ thee, *What it is, that doth bring Salvation in your*  
‘ *Church ?* He answered, *A Good Life.* And nothing  
‘ else, said I ? *Yes,* said he, *Good Works.* ‘ And is this  
‘ it, that brings Salvation in your Church, a good Life  
‘ and good Works ? Is this your Doctrine and Prin-  
‘ ciple, said I ? *Yes,* said he. ‘ Then said I, neither  
‘ Thou, nor the Pope, nor any of the Papists know,  
‘ what it is, that brings Salvation. Then he ask’d  
‘ me, *What brought Salvation in our Church ?* I told him,  
‘ That which brought Salvation to the Church in the  
‘ Apostles Days, the same brought Salvation to us,  
‘ and not another ; Namely, *The Grace of God,* which,  
‘ the Scripture says, *brings Salvation, and hath appear-*  
‘ *ed to all men,* which taught the Saints then, and  
‘ teaches us now : and this Grace, which brings Sal-  
‘ vation, teaches, *To deny Ungodliness and worldly Lusts,*  
‘ *and to live godly, righteously and soberly.* So it is  
‘ not the good Works, nor the good Life, that brings  
‘ the Salvation, but the Grace. *What !* said the Pa-  
‘ pist, *Doth this Grace, that brings Salvation, appear unto*  
‘ *all*

1668. *all men?* Yes, said I. *Then,* said he, *I deny that.*  
 ~ But I said, ' All that deny that, are Sect-makers, and  
 London. ' are not in the Universal Faith, Grace and Truth,  
 ' which the Apostles were in. Then he spake to me  
 ' about the Mother-Church; and I told him: The  
 ' several sorts of Sects in Christendom had accused us,  
 ' and said, *We forsook our Mother-Church.* The Pa-  
 ' pists charged us with forsaking their Church, and  
 ' they said; *Rome* was the only Mother-Church. The  
 ' Episcopalians taxed us with forsaking the old Pro-  
 ' testant Religion; and they said, *Theirs was the Re-*  
 ' *formed Mother-Church.* The Presbyterians and In-  
 ' dependents blamed us for leaving them, and each of  
 ' them said; *Theirs was the right Reformed-Church.*  
 ' But I said, if we could own any outward City or  
 ' Place to be the Mother-Church, we should own out-  
 ' ward *Jerusalem*, where the Gospel was first preached  
 ' by Christ himself, and the Apostles; where Christ  
 ' suffered; where the great Conversion to Christianity  
 ' by *Peter* was; where were the Types, Figures and  
 ' Shadows, which Christ ended; and where Christ  
 ' commanded his *Disciples to wait, until they were en-*  
 ' *dued with Power from on high.* So, if any outward place  
 ' deserved to be called the *Mother*, that was the place  
 ' where the first great Conversion to Christianity  
 ' was. But the Apostle saith, *Gal. 4. 25, 26. Jerusa-*  
 ' *lem——which now is in Bondage with her Children:*  
 ' *But Jerusalem which is above, is free, which is the*  
 ' *Mother of us all. For it is written, Rejoyce, thou*  
 ' *barren, that bearest not; break forth, and cry, thou*  
 ' *that travailest not: for the Desolate hath many more*  
 ' *Children, than she that hath an Husband,* ver. 27.  
 ' Now this we do see, that *Jerusalem below* (which  
 ' was the highest Place of Worship) and all that be  
 ' like her in Profession without Possession, have more  
 ' Children than the Free Woman, that hath an Hus-  
 ' band, which is *Jerusalem that is above*, the Mother  
 ' of us all, that be true Christians: So, the Apostle  
 ' doth not say, *Outward Jerusalem* was the Mother,  
 ' though the first and great Conversion to Christia-  
 ' nity

nity was there. And therefore there is less Reason for the Title [*Mother*] to be given to *Rome*, or to any other outward Place or City, by the Children of *Jerusalem*, that is above and free : and they are not *Jerusalem's* Children, that is above and free, who give the Title of *Mother* either to outward *Jerusalem*, or to *Rome*, or to any other Place, or Sect of People. And though this Title [*Mother*] hath been given to Places and Sects amongst and by the degenerate Christians, yet we say still, as the Apostle said of Old, *Jerusalem that is above, is the Mother of us all* : and we can own no other, neither outward *Jerusalem*, nor *Rome*, nor any Sect of People for our Mother, but *Jerusalem*, which is above ; which is free, the Mother of us all, that are born again, and become true Believers in the Light, and who are grafted into Christ, the Heavenly Vine. For all, who are born again of the Immortal Seed, by the Word of God, which lives and abides for ever, feed upon the Milk of the Word, the Breasts of Life, and grow by it in Life ; and cannot acknowledge any other to be their Mother, but *Jerusalem* which is Above. Oh ! said Esq; *Marsh* to the Papist, *You do not know this Man : If he would but come to Church now and then, he would be a Brave Man.*

After some other Discourse together, I went aside with this Justice *Marsh* into another Room, to speak with him concerning Friends ; for he was a Justice of Peace for *Middlesex* : and being a Courtier, the other Justices put much of the Management of Matters upon him. Now when we two were alone together, he told me, *He was in a streight, how to Act between us, and some other Dissenters.* For, said he, *You cannot Swear ; and the Independents, Baptists and Fifth-Monarchy-People say also, They cannot Swear : and therefore, said he, how shall I know, how to distinguish betwixt you and them, seeing they and you all say, It is for Conscience sake, that you cannot Swear ?* Then said I, I will shew thee, how to distinguish : For they ( or most of them ) thou speakest.

1669. *London.* ' speakest of, can and do *Swear* in some Cases: but we  
 ' cannot *Swear* in any Case. If a Man should steal  
 ' their *Cows* or *Horses*, and thou should'st ask them  
 ' whether they would *Swear*, they were theirs? Ma-  
 ' ny of them would readily do it: But if thou try  
 ' our *Friends*, they cannot *Swear* for their own Goods.  
 ' Therefore, when thou puttest the *Oath* of *Allegiance*  
 ' to any of them, ask them, *Whether they can Swear*  
 ' *in any other case, as for their Cow or Horse?* Which,  
 ' if they be really of us, they cannot do; though they  
 ' can bear Witness to the Truth. Hereupon I gave him  
 ' a Relation of a Trial in *Barkshire*, which was thus:  
 ' A *Thief* stole *Two Beasts* from a Friend of ours: the  
 ' *Thief* was taken and cast into Prison; and the Friend  
 ' appeared against him at the *Affizes*. But some body  
 ' having Informed the Judge, that the Man that Pro-  
 ' secuted, was a *Quaker*, and could not *Swear*; the  
 ' Judge, before he heard, what the *Friend* could say,  
 ' said *Is he a Quaker? And will he not Swear?* Then ten-  
 ' der him the *Oaths* of *Allegiance* and *Supremacy*. So he  
 ' cast the *Friend* into Prison, and Premunired him,  
 ' and let the *Thief* go at Liberty, that had stolen his  
 ' Goods. When I had related this Case, Justice *Marsh*  
 ' said, *That Judge was a wicked Man.* ' But said I, If  
 ' we could *Swear* in any Case, we would take the *Oath*  
 ' of *Allegiance* to the King, who is to preserve the  
 ' *Laws*, that preserve every man in his Estate.  
 ' Whereas others, that can *Swear* in some cases, to  
 ' preserve a part of their Estates, if they be robbed,  
 ' will not take this *Oath* to the King, who is to pre-  
 ' serve them in their whole Estates and Bodies also.  
 ' So that thou may'st easily distinguish, and put a  
 ' difference betwixt us, and other People. This Jus-  
 ' tice *Marsh* was afterwards very serviceable to *Friends*  
 ' in this and other Cases; for he kept several, both  
 ' Friends and others, from being premunired, in those  
 ' parts where he was a Justice. And when Friends  
 ' have been brought before him in the times of Perse-  
 ' cution, he set many of them at Liberty: And when  
 ' he could not avoid sending to Prison, he sent some  
 ' for



for a few Hours, or for a Night. At length he went 1669. to the King, and told him: *He had sent some of us to Prison contrary to his Conscience; and he could not do so any more.* Wherefore he removed his Family from *Lime-house*, where he lived; and took Lodgings near *James's Park*. He told the King, That if he would be pleased to give *Liberty of Conscience*, that would quiet and settle all; for then none could have any pretence to be *uneasie*. And indeed, he was a very serviceable man to Truth and *Friends* in his day. London.

We had great service at *London* this year, and the Lord's Truth, came over all: and many that had been out from Truth, came in again this Year, Confessing and Condemning their former Outgoings.

Now after I had stay'd some time in *London*, I went forth into the *Countries* again, visiting *Friends* in *Surry* and *Sussex*, and in other places that way; and afterwards travelled *Northward*, having *Leonard Fell* with me. We visited *Friends*, till we came to *Warwick*, where many *Friends* were in Prison; and we had a *Meeting* in the Town. After that I passed from thence to *Birmingham* and to *Badgely*: At *Badgely* I had a large Meeting. After which I passed through the Country, visiting *Friends*, till I came to *Nottingham*, where on the first day we had a precious Meeting, but not without danger of being Apprehended; the *Constables* having threatned to take up *Friends* about that time. Surry.  
Sussex.  
Warwick.  
Birmingham.  
Badgely.  
Nottingham.

I passed on from thence, visiting *Friends* through the Country, till I came to *Balby*, and so to *Tork* to the Quarterly-Meeting there; and a blessed Meeting we had. *Friends* had in *Torkshire* Seven Monthly Meetings before; and they were so sensible of the Service of them, that they desired to have Seven more added to them: For Truth was much spread in that Country. Accordingly in that Quarterly-Meeting they were settled and established: So that, whereas before they had but Seven, now they have Fourteen Monthly Meetings in that County. Balby.  
York.



1669. It being the Assize-time at *Tork*, there I met with  
 W Justice *Hotham*, a Well-wisher to Friends, and one  
 York that had been Tender, and very Kind to me at the  
 first.

R. Ship- After I had finished my Service for the Lord in  
 ton. *Tork*, I passed further up into the Country: And as  
 I went, a great Burden fell upon me; but I did not  
 presently know the Reason of it. So I came to a  
 Meeting on the First-Day at one *Shipton's*, which was  
 very large: But there being a Meeting the same day  
 at another place also, the Priest of that place, being  
 mis-informed, that I was to be there, got a Warrant,  
 and made great Disturbance at that Meeting: of  
 which *Isaac Lindley*, who was there, gave me an Ac-  
 count by the following Letter, thus:

G. F.

‘ W HEN thou went’st from *Tork*, the First-Day af-  
 ‘ ter thou wast at *Richard Shipton's*: That Day  
 ‘ I had appointed a Meeting Ten Miles from *Tork*,  
 ‘ where there had not been a Meeting before. But  
 ‘ the Priest and the Constable got a Warrant on the  
 ‘ Seventh Day, and put thy Name only in the War-  
 ‘ rant (for they had heard, that thou wast to be  
 ‘ there) and they came with Weapons and Staves,  
 ‘ and cried, *Where is Mr. Fox?* over and over; ma-  
 ‘ ny Friends being there, they concluded, thou wast  
 ‘ among them. But those Raveners being disap-  
 ‘ pointed, plucked me down, and abused me, and  
 ‘ beat some Friends; and then had me before a Ma-  
 ‘ gistrate: but he set me at Liberty.

*Isaac Lindley.*

Whitby- After the aforesaid Meeting was done, I passed  
 Scarbo- through the Countries, visiting Friends at *Whitby* and  
 rough. *Scarborough*. When I was at *Scarborough*, the Gover-  
 nour hearing I was come to the Town, sent to in-  
 vite me to his House, saying; *Surely, I would not be*  
*so unkind, as not to come and see him and his Wife.*  
 Where-

Wherefore after the Meeting was over, I went up to 1669.  
Visit him; and he received me very Courteously and  
Lovingly.

Now after I had visited most of the Meetings in  
*Torkshire*, and up to the *Wouls* and *Holderness*; I  
passed through the Country, till I came to *Henry*  
*Jackson's*, where I had a great Meeting: And from  
thence to *Thomas Tayler's*; and so to *John Moor's* at  
*Eldreth*, where we had a very large Meeting: And  
the Lord's Power and Presence was eminently a-  
mongst us. Not far off from this place lay Col.  
*Kirby* lame of the Gout, who had threatned, that,  
*If ever I came near, he would send me to Prison again;*  
*and had bidden Forty Pound to any Man, that could*  
*take me*: as I was credibly informed.

After this Meeting I passed through the Countries,  
till I came into *Staffordshire*, and so into *Cheshire*;  
where we had many large and precious Meetings. I  
had a very large Meeting at *William Barns's* House,  
about two Miles from *Warrington*: and although  
Col. *Kirby* was now got abroad again, as violent in  
breaking up Meetings, as before, and was then at  
*Warrington*; yet the Lord did not suffer him to come  
to this Meeting: and so we were preserved out of his  
hands.

Now was I moved of the Lord to pass over into  
*IRELAND*, to visit the Seed of God in that Na-  
tion: and there went with me *Robert Lodge*, *James*  
*Lancaster*, *Thomas Briggs* and *John Stubbs*. We went  
near to *Liverpool*, and waited there for Shipping and  
Wind: and after we had waited some days, we sent  
*James Lancaster* to take Passage, which he did; and  
brought Word, the Ship was ready, and would take  
us in at *Black-Rock*. Whereupon we went thither on  
foot: and it being pretty far, and the Weather very  
hot, I was very much spent with Walking. Yet when  
we came there, the Ship was not there: so we were  
fain to go to the Town, and take Shipping there.  
When we were come on Board, I said to the rest of  
the Company; *Come, ye will Triumph in the Lord;*  
for

Scarbo-  
rough.

The  
Wouls.  
Holdern.  
H. Jack-  
son.  
T. Tayler  
Eldreth.


Staf-  
fordsh.  
Cheshire.  
Warr-  
ington.

IRE-  
LAND.

Liver-  
pool.

1669. *for we shall have fair Wind and Weather.* There were many Passengers in the Ship, and many of them were Sick; but not one of our Company was Sick. The Master, and many of the Passengers were very loving; and we being at Sea on the First-Day of the Week, I was moved to declare Truth among them: Whereupon the Master said to the Passengers; *Come, here are things, that you never heard in your Lives.* When we came before *Dublin*, we took Boat, and went ashore; and the Earth and Air smelt, methought, with the Corruption of the Nation, so that it yielded another Smell to me, than *England* did: which I imputed to the Corruption, and Popish Massacres that had been committed, and the Blood, that had been spilt in it; from which a Foulness ascended. We passed through, among the Officers of the Custom, four times, yet they did not search us; for they perceived, what we were: and some of them were so Envious, they did not care to look at us. We did not presently find Friends; but went to an Inn, and sent out to inquire for some Friends: who when they came to us, were exceeding glad of our Coming, and received us with Great Joy. We stay'd there the Weekly Meeting, which was a great one; and the Power and Life of God appeared greatly in it. Afterwards we passed to a Province-Meeting, which lasted Two Days, there being both a Men's-Meeting about the Poor, and another Meeting more in General: in which a mighty Power of the Lord appeared, and Truth was livingly declared, and Friends were much refreshed therein.

Passing from thence about four and twenty Miles, we came to another place, where we had a very good, refreshing Meeting: But after the Meeting was over, some Papists, that were there, were Angry, and raged very much. When I heard of it, I sent for one of them, who was a Schoolmaster; but he would not come at me. Whereupon I sent a Challenge to him, with all the *Friars and Monks, Priests and Jesuits*, to come forth, and *Try their God and their Christ, which they*

they had made of Bread and Wine : but no Answer 1669.  
 could I get from them. Wherefore I told them,   
 ' They were Worfe than the Priests of Baal : for IRE-  
 ' Baal's Priests tried their Woodden-God ; but these LAND.  
 ' durst not try their God of Bread and Wine : and  
 ' Baal's Priests and People did not Eat their God, as  
 ' these did, and then make another.

We went on to a place called *New-Garden*, where New-Garden.  
 was a great Meeting. And from thence we travelled  
 on among Friends, till we came to *Bandon-Bridge* and Bandon-Bridge.  
 the *Lands-End*, having many Meetings, as we went ; Lands-End.  
 in which the mighty Power of the Lord was mani-  
 fested, through which Friends were well refreshed :  
 and many People were affected with the Truth. At  
*Bandon* the Mayor's Wife, being her self Convinced, Bandon.  
 desired her Husband to come to the Meeting ; but  
 he bid her for her Life, she should not make known,  
 that I was at a Meeting there.

He that was then Mayor of *Cork*, was very envi-  
 ous against Truth and Friends, and had many Friends  
 in Prison : And knowing, that I was in the Country,  
 he had sent forth four Warrants to take me ; where-  
 fore Friends were desirous, that I might not ride  
 through *Cork*. But being at *Bandon*, there appeared  
 unto me, in a Vision, ' A very ugly-visag'd Man, of a  
 ' black and dark Look. My Spirit struck at him in the  
 ' Power of God : and it seemed to me, that I rid over  
 ' him with my Horse, and my Horse set his Foot on the  
 ' side of his Face. When I came down in the Morn-  
 ing, I told a Friend, that was with me, that the Com-  
 mand of the Lord was to me to ride through *Cork* ;  
 but bad him, Tell no Man. So we took Horse, many  
 Friends being with me : And when we came near  
 the Town, the Friends would have shewed me a way Cork.  
 on the backside of the Town ; but I told them, My  
 way was through the Streets. Wherefore taking one  
 of them along with me (whose Name was *Paul Mor-*  
*rice*) to guide me through the Town, I rode on : and  
 as we rode through the Market-place, and by the  
 Mayor's Door, the Mayor seeing me ride by, said,  
 There


1669. *There goes* George Fox : but he had not power to stop me. When we had passed through the Centinels, and were come over the Bridge, we went to a Friend's House, and alighted: And there the Friends told me, what a Rage was in the Town, and how many Warrants were granted forth to take me. While I was sitting there with Friends, I felt the Evil Spirit at Work in the Town, stirring up Mischief against me; and I felt the Power of the Lord strike at that Evil Spirit. By and by some other Friends coming in, told me, *That it was over the Town, and amongst the Magistrates, that I was in the Town*: I said, *Let the Devil do his worst*. So after a while, that Friends were refreshed one in another, and we who were Travellers; had refreshed our selves, I called for my Horse: and having a Friend to Guide me, we went on our way. But great was the Rage, that the Mayor, and others of *Cork* were in, that they had missed me, and great Pains they afterwards took to have taken me; having their Scouts abroad upon the Roads (as I understood) to observe, which way I went. And afterwards there was scarce a Publick Meeting I came to, but there came Spies to watch, if I were there. And the Envious Magistrates and Priests sent Informations one to another concerning me, describing me by my Hair, Hat, Cloaths and Horse; so that when I was come near an Hundred Miles from *Cork*, they had an Account concerning me, and Description of me, before I came amongst them. There was one very Envious Magistrate, who was both a Priest and a Justice; and he got a Warrant from the Judge of Assize to apprehend me: which Warrant was to go over all his Circuit, which reached near an Hundred Miles. Yet the Lord disappointed all their Counsels, and defeated all their Designs against me, and by his good Hand of Providence preserved me out of all their Snares; and gave us many sweet and blessed Opportunities to visit Friends, and spread Truth through that Nation. For Meetings were very large, Friends coming to them far and near, and the World's People

People flocking in. And the powerful Presence of 1669.  
 the Lord was preciouslly felt with and amongst us ;  
 whereby many of the World were reached, and con-  
 vinced; and gathered to the Truth, and the Lord's  
 Flock was increased : And Friends were greatly re-  
 freshed and comforted in feeling the Love of God.  
 Oh, the Brokenness, that was amongst them in the  
 flowings of Life ! So that, in the Power and Spirit  
 of the Lord, many together have broken out into  
 Singing, even with Audible Voices, making Melody  
 in their Hearts.

At which time I was moved to declare to Friends  
 there in the Ministry, as followeth :


‘ Sound, Sound abroad, you faithful Servants of  
 ‘ the Lord, and Witnesses in his Name, and faith-  
 ‘ ful Servants and Prophets of the Highest, and An-  
 ‘ gels of the Lord ! Sound ye all abroad in the World,  
 ‘ to the awakening and raising of the Dead, that  
 ‘ they may be awakened, and raised up out of the  
 ‘ Grave, to hear the Voice, that is living. For the  
 ‘ Dead have long heard the Dead, and the Blind have  
 ‘ long wandered among the Blind, and the Deaf a-  
 ‘ mongst the Deaf : Therefore Sound, Sound, ye Ser-  
 ‘ vants and Prophets, and Angels of the Lord, ye  
 ‘ Trumpets of the Lord, that you may awaken the  
 ‘ Dead, and awaken them that be asleep in their  
 ‘ Graves of Sin, Death and Hell, and Sepulchres,  
 ‘ and Sea, and Earth, and who lie in the Tombs.  
 ‘ Sound, Sound abroad, ye Trumpets, and raise up  
 ‘ the Dead, that the Dead may hear the Voice of the  
 ‘ Son of God, the Voice of the Second *Adam*, that  
 ‘ never fell ; the Voice of the Light, and the Voice  
 ‘ of the Life ; the Voice of the Power, and the Voice  
 ‘ of the Truth ; the Voice of the Righteous, and the  
 ‘ Voice of the Just. Sound, Sound the pleasant and  
 ‘ melodious Sound ! Sound, Sound, ye the Trumpets,  
 ‘ the melodious Sound abroad, that all the deaf Ears  
 ‘ may be opened to hear the pleasant Sound of the  
 ‘ Trumpet to Judgment and Life, to Condemnation  
 ‘ and



1669.  and Light. Sound, Sound your Trumpets all abroad, you Angels of the Lord, Sons and Daughters, Prophets of the Highest, that all, that are dead and asleep in the Graves, and been long dreaming and slumbering, may be awakened, and hear the Voice of the Lamb, who have long heard the Voice of the Beast; that now they may hear the Voice of the Bridegroom, now they may hear the Voice of the Bride, now they may hear the Voice of the Great Prophet, now they may hear the Voice of the Great King, now they may hear the Voice of the Great Shepherd, and the Great Bishop of their Souls. Sound, Sound it all abroad, ye Trumpets, among the Dead in *Adam*; for Christ is come, the Second *Adam*, that they might have Life, yea, have it abundantly. Awaken the Dead, Awaken the Slumberers, Awaken the Dreamers, Awaken them that be asleep, Awaken them out of their Graves, out of their Tombs, out of their Sepulchers, out of the Seas! Sound, Sound abroad, you Trumpets! you Trumpets, that awaken the Dead, that they may all hear the Sound of it in the Graves; and they that hear, may live, and come to the Life, that is the Son of God: He is risen from the Dead, the Grave could not hold nor contain him; neither could all the Watchers of the Earth with all their Guards keep him therein. Sound, Sound, ye Trumpets of the Lord to all the Seekers of the Living among the Dead, that he is risen from the Dead; to all the Seekers of the Living among the Dead, and in the Graves, that the Watchers keeps; he is not in the Grave, but he is Risen: and there is that under the Grave of the Watchers of the outward Grave, which must be awakened, and come to hear his Voice, which is risen from the Dead, that they might come to live. Therefore Sound abroad, you Trumpets of the Lord, that the Grave might give up her Dead, and Hell, and the Sea might give up their Dead: and all might come forth to Judgment, to the Judgment of the Lord

before



‘ before his Throne ; and to have their Sentence and 1669.  
 ‘ Reward according to their Works. G. F. 

‘ And Sound, Sound, all ye Angels and Faithful Ser- IRE-  
 ‘ vants of the Most-High, you Trumpets of the Lord, LAND,  
 ‘ amongst all the Night-watchers and Watchers of  
 ‘ the Graves, Sepulchres and Tombs, and Overseers of  
 ‘ those Watchers of the Seas, Graves, and Sepulchres ;  
 ‘ Sound the Trumpet amongst them, and over them  
 ‘ all: Make the Sound to be heard, that the Dead may  
 ‘ arise at the Sound of the Trumpet ; that they may  
 ‘ come out of their Graves, and live and praise the  
 ‘ Lord ; That all the Dead in the Seas, and all the  
 ‘ Dead in the Tombs and Sepulchres may hear the  
 ‘ Sound of the Trumpet, and come to Judgment, and  
 ‘ come to hear the Voice of the Son of God, and live ;  
 ‘ in whom there is Life.

‘ Away with all the Chaff and the Husks, and Con-  
 ‘ tentions and Strife, that the Swine feed upon in the  
 ‘ Mire, and in the Fall ; and the Keepers of them of  
 ‘ Adam and Eve’s House in the Fall, that lies in the  
 ‘ Mire, out of Light and Life. G. F.

At James Hutchinson’s in Ireland there came many  
 Great Persons, desiring to discourse with me about *Ele-*  
*ction* and *Reprobation*. I told them, ‘ Though they  
 ‘ judged our Principle foolish ; it was too High for  
 ‘ them, and they could not with their Wisdom com-  
 ‘ prehend it : Therefore I would discourse with them  
 ‘ according to their Capacities. You say (said I)  
 ‘ that God hath Ordained the greatest part of Men  
 ‘ for Hell, and that they were Ordained so before the  
 ‘ World began: For which your Proof is in *Jude*.  
 ‘ And you say, *Esa* was Reprobated, and the *Egyp-*  
 ‘ *tians*, and the Stock of *Ham* : But Christ saith to  
 ‘ his Disciples, *Go, teach all Nations ; and, Go into all*  
 ‘ *Nations, and preach the Gospel of Life and Salvation*.  
 ‘ Now, if they were to go to *all Nations*, were they  
 ‘ not to go to *Ham’s* Stock, and *Esa’s* Stock? Did  
 ‘ not Christ die for all? then for the Stock of *Ham*,  
 ‘ and of *Esa*, and the *Egyptians*. Doth not the Scrip-  
 ‘ ture say, *God would have all men to be saved*? Mark,

1669. *All Men*; then the Stock of *Esau*, and of *Ham* also.  
 ~~~~~  
 JRB. *And doth not God say, Egypt my People? and that*  
 LAND. *he would have an Altar in Egypt? Isa. 19. Were*  
 G *there not many Christians formerly in Egypt? And*  
*doth not History say, that the Bishop of Alexan-*  
*dria would formerly have been Pope? And had not*  
*God a Church in Babylon? I confess, The Word came*  
*to Jacob, and the Statutes to Israel; the like was not*  
*to other Nations. For the Law of God was given to*  
*Israel; but the Gospel was to be preached to all*  
*Nations, and is to be preach'd. The Gospel of Peace*  
*and glad Tidings to all Nations; He that believes,*  
*is Saved; but he that doth not believe, is Condemned*  
*already: So the Condemnation comes through Un-*  
*belief. And whereas Jude speaks of some, that were*  
*of Old Ordained (or written of before) to Condemna-*  
*tion, he doth not say, before the World began: but,*  
*Written of Old, may be referr'd to Moses his Wri-*  
*tings, who writ of those, whom Jude mentions,*  
*namely, Cain, Corah, Balaam, and the Angels, that*  
*kept not their first Estate. And such Christians, as*  
*followed them in their way, and Apostatized from*  
*the first State of Christianity, such were and are*  
*Ordained for Condemnation by the Light and Truth,*  
*which they are gone from. And though the Apo-*  
*stle speaks of God's loving Jacob and hating Esau,*  
*yet he tells the Believers: We all were by nature*  
*Children of Wrath, as well as others. This includes*  
*the Stock of Jacob (of which the Apostle himself*  
*was, and all believing Jews were :) And thus both*  
*Jews and Gentiles were all concluded under Sin, and*  
*so under Condemnation, that God might have Mer-*  
*cy upon all, through Jesus Christ. So the Election*  
*and Choice stands in Christ: and he that believes, is*  
*saved; and he that believes not, is condemned already.*  
*And Jacob is the Second Birth, which God loved;*  
*and both Jews and Gentiles must be born again, be-*  
*fore they can enter the Kingdom of God. And*  
*when you are born again, ye will know Election and*  
*Reprobation: for the Election stands in Christ, the*  
 Seed,

Seed, before the World began; but the Reprobation lies in the Evil Seed since the World began. After this manner, but somewhat more largely, I discoursed with those Great Persons about this matter; and they confess'd, they had never heard so much before.

1669  
 W  
 IRE-  
 LAND.

Now after I had travelled over that Nation of *Ireland*, and had visited Friends in their Meetings, as well for Business as for Worship, and had Answered several Papers and Writings from Monks, Friars, and Protestant Priests (for they all were in a Rage against us, and endeavoured to stop the Work of the Lord: and some Jesuits sware in some of our hearing, that we came to spread our Principles in that Nation; but we should not do it:) I returned to *Dublin*, in order to take Passage there for *England*. And when I had had the First Day's Meeting there, (which was very large and precious) there being a Ship ready, and the Wind serving, we took our Leave of Friends; parting in much Tenderness and Brokenness, in the Sense of the Heavenly Life and Power, that was manifested amongst us. So having put our Horses and Necessaries on Board in the Morning, we went our selves in the Afternoon; many Friends accompanying us to the Ship: and divers, both Friends and friendly People coming after us in Boats, when we were near a League at Sea, their Love drawing them; though not without Danger. A good, weighty and true People there is in that Nation, sensible of the Power of the Lord God, and tender of his Truth; and very good Order they have in their Meetings: for they stand up for Righteousness and Holiness, which dams up the Way of Wickedness: A precious Visitation they had: and there is an Excellent Spirit in them, worthy to be visited. Many things more I could write of that Nation, and of my Travels in it, which would be large to mention particularly: but thus much I thought good to signify, that the Righteous may Rejoyce in the Prosperity of Truth.

Dublin.

At Sea.

*James Lancaster, Robert Lodge and Thomas Briggs*  
 I 2 came

1669. came back with me; *John Stubbs* having further Service there, stayed behind. We were two Nights at Sea : In one of which a mighty Storm arose, that put the Vessel in great Danger; it rained and blew so hard. But I saw the Power of God went over the Winds and Storms; he had them in his hand, and his Power bound them. And the same Power of the Lord God which carried us over, brought us back again; and in his Life gave us Dominion over all the Evil Spirits, that opposed us there.

Liver-  
pool.

We Landed at *Liverpool*; and went to the Mayor's House, it being an Inn. And after we had staid about a Quarter of an Hour in the House, we went to a Friend's House about a Mile out of the Town, where we staid a while; and then went to *Richard Johnson's*.

Lanca-  
shire.  
Cheshire.

Whence departing the next day, we passed to *William Barnes* his House, and so to *William Gandy's*, visiting Friends, and having many precious Meetings in *Lancashire* and *Cheshire*. We bore towards *Bristol*: and

Glouce-  
stershire  
Nailf-  
worth.

when we came into *Gloucestershire*, we met with a Report at *Nailsworth*, which was spread about that Country, That *George Fox* was turned Presbyterian, and that they had prepared a Pulpit for him, and set it in a Yard; and that there would be a Thousand People there the next day, to hear him. I thought it strange that such a Report should be raised of me; yet as we went further on, from one Friend's House to another we met with the same. We went by the Yard, where the Pulpit was set up, and saw it; and went on to the Place, where Friends Meeting was to be next day, and there we stay'd that Night. Next day, being the First Day of the Week, we had a very large Meeting, and the Lord's Power and Presence was amongst us.

Now the occasion of this strange Report, (according as I was informed) was this: There was one *John Fox*, a Presbyterian Priest, who used to go about Preaching; and some changing his Name (as was reported) from *John* to *George*, gave out, that *George Fox* had changed his Religion, and was turned from a Quaker to be a Presbyterian, and would Preach at such

such a Place such a Day. This begat so great a Curiosity in the People, that many went thither to hear this Quaker turned Presbyterian; who would not have been to have heard *John Fox* himself. By this means it was Reported, they had got together above a Thousand People. But when they came there, and perceived, they had a Trick put upon them, and that that was but a Counterfeit *George Fox*; and understood withal, that the real *Geo. Fox* was hard by at Friends Meeting, there came several Hundreds of them to our Meeting, and were Sober and Attentive. 'I directed them to the Grace of God in themselves, which would Teach them, and bring them Salvation. And when the Meeting was done, some of the People said, *They liked George Fox the Quaker's Preaching better, than George Fox the Presbyterian's*. Thus, by my providential Coming into those Parts at that time, was this False Report discovered; and Shame come over them, that were the Contrivers of it.

It was not long after this, that this same *John Fox* was complained of in the *House of Commons*, for having a *Tumultuous Meeting, in which Treasonable Words were spoken*: Which (according to the best Information I could get of it) was thus. This *John Fox* had formerly been Priest of *Mansfelt* in *Wiltshire*: and being put out of that Place, was afterward permitted by a Common-Prayer-Priest to preach sometimes in his Steeple-House. At length this Presbyterian-Priest, presuming too far upon the Parish-Priest's former Grant, began to be more bold, than welcom; and would have preached there, whether the Parish-Priest would or no. This caused a great Bustle and Contest in the Steeple-house between the Two Priests, and their Hearers on either Side: in which Contest the Common-Prayer-Book was Cut to pieces, and (as it was said) some Treasonable Words were then spoken by some of the Followers of this *John Fox*, the Presbyterian-Priest. This was quickly put in the News-Book: and some malicious Presbyterians caused it to be so worded, as if it had proceeded from *George Fox*.

1669.

Gloucestershire.


1669. the Quaker, when-as I was above Two hundred Miles from the place, when this Bustle happened. But when I heard it, I soon procured Certificates from some of the Members of the House of Commons; who knew this *John Fox*, and gave it under their Hands, that it was *J. Fox*, who had formerly been Parson of *Mansfield* in *Wiltsh.* that was complain'd of to the House of Commons, to be the Chief Ring-leader in that Unlawful Assembly.

Gloucestershire

And indeed, this *John Fox* was an Ill Man; for when some, that had been Followers and Hearers of him, came to be Convinced of Truth, and received the Truth in their Inward Parts, and thereupon left following him; he coming to some of their Houses to talk with them about it, and they telling him, *He was in the Steps of the False Prophets; preaching for Hire and Filthy Lucre, and was like them, whom Christ cried Wo against, and the Apostles declared against; such as served not the Lord Jesus Christ, but their own Belies; and telling him, Christ said, Freely ye have received, freely give; and therefore he should not take Money of People for Preaching, especially, now times were so hard.* He Replied, *God bless Preaching: for that brings in Money, let times go how they will. And fill my Belly with good Victuals; and then call me false Prophet, or what you will, and kick me about the House, when ye have done, if ye will.* This Relation I had from a Man and his Wife (who had been formerly his Hearers) whom this *John Fox* (with others) caused deeply to suffer. For he, and some other Presbyterian Priests, using to resort to a Widow-Woman's House, who had the Impropriation, and took the Tithes of the Parish, she told them, *There was a Quaker in that Parish, that would not pay her Tithes; and asked Counsel of them, what she should do with him. They advised her, To send Workmen, and cut down, and carry away his Corn: which (according to their Counsel) she did, and thereby Impoverished the Man. But to proceed.—*

After this Meeting in *Gloucestershire* was over, we *travell'd* through that County, till we came to *Bristol*;



fol; where I met with *Margaret Fell*, who was come 1669.  
to visit her Daughter *Teomans* there. I had seen from   
the Lord a considerable time before, that I should take *Bristol*.  
*Margaret Fell* to be my Wife. And when I first men-  
tioned it to her, she felt the Answer of Life from God  
thereunto. But though the Lord had opened this thing  
unto me, yet I had not received a Command from the  
Lord, for the accomplishing of it then. Wherefore  
I let the thing rest, and went on in the Work and Ser-  
vice of the Lord, as before, according as the Lord led  
me; travelling up and down in this Nation, and  
through the Nation of *Ireland*. But now, after I was  
come back from *Ireland*, and was come to *Bristol*, and  
found *Margaret Fell* there, it opened in me from the  
Lord, that the thing should be now Accomplished.  
And after we had discoursed the thing together, I  
told her; 'If she also was satisfied with the Accom-  
plishing of it now, she should first send for her Chil-  
'dren: which she did. And when the rest of her  
Daughters were come, I asked both them and her Sons  
in Law, 'If they had any thing against it, or for it?  
'desiring them to speak: and they all severally ex-  
'pressed their Satisfaction therein. Then I asked *Mar-*  
'*garet*, 'If she had fulfilled and performed her *Hus-*  
*band's Will to her Children*? She replied, *The Children*  
*knew that*. Whereupon I asked them, 'Whether, if  
'their Mother Married, they should not lose by it?  
And I asked *Margaret*, 'Whether she had done any  
thing in lieu of it, which might Answer it to the  
Children? The Children said, *She had answered it to*  
*them; and desired me to speak no more of that*. I told  
them, 'I was plain, and would have all things done  
'plainly: for I sought not any outward Advantage  
'to my self. So after I had Acquainted the Children  
with it, our Intention of Marriage was laid before  
Friends, both privately and publicly, to the full Sa-  
tisfaction of Friends; many of whom gave Testimony  
thereunto, that it was of God. Afterwards, a Meet-  
ing being appointed on purpose for the Accomplishing  
thereof, in the Publick Meeting-House at *Broad-Mead*  
in

1650. *in Bristol*, we took each other in Marriage; the Lord Joining us together in the Honourable Marriage, in the Everlasting Covenant and Immortal Seed of Life. In the Sense whereof, living and weighty Testimonies were born thereunto by Friends, in the Movings of the Heavenly Power, which united us together. Then was a Certificate, relating both the Proceedings and the Marriage, openly read, and Signed by the Relations, and by most of the Ancient Friends of that City; besides many other Friends from divers Parts of the Nation.

After we were Married, we stay'd about a Week in *Bristol*; and then went into the Country together to *Oldstone*: where taking our Leaves of each other in the Lord, we parted, betaking our selves each to our several Service; *Margaret* returning homewards to the North, and I passing on into the Countries, in the Work of the Lord, as before. I travelled through *Wiltshire, Berkshire, Oxfordshire* and *Buckinghamshire*, and so to *London*, visiting Friends: In all which Counties I had many large and precious Meetings.

*Wiltsh.  
Berksh.  
Oxford-  
shire.  
Buckin-  
ghamsh.  
London.*

Being in *London*, it came upon me to write to Friends throughout the Nation, about *Putting out poor Children to Trades*. Wherefore I sent the following Epistle to the Quarterly Meetings of Friends in all Counties.

*My Dear Friends,*

‘ Let every Quarterly Meeting make Inquiry thro’  
 ‘ all the Monthly Meetings, and other Meetings, to  
 ‘ know all Friends, that be poor Widows, or others,  
 ‘ that have Children fit to set forth to Apprenticeships;  
 ‘ so that once a Quarter you may set forth  
 ‘ an Apprentice from your Quarterly Meeting: and  
 ‘ so you may set forth Four in a Year in each County,  
 ‘ as need may be; or more, if there be occasion.  
 ‘ And this Apprentice, when he comes out of his  
 ‘ Time, may help his Mother or Father, and rear up  
 ‘ the Family, that is decayed; and in so doing, all  
 ‘ may come to live comfortably, as Men. For being  
 ‘ done in your Quarterly Meetings, ye will have  
 ‘ Know

Knowledge through all the County, in all the Month- 1669  
ly and particular Meetings, of Masters that be fit  
for them; and of such Trades, as their Parents de- <sup>London</sup>  
fire, or you desire, or the Children are most incli-  
nable too: and so, being placed forth, as you shall  
order from your Quarterly Meetings, to Friends,  
they may be trained up in Truth: and by this  
means in the Wisdom of God, you may preserve  
Friends Children in the Truth, and enable them to  
rear up their decayed Families, and be a Strength  
and Help to them, and Nursers and Preservers of  
their Relations in their ancient days. And thus also,  
things being ordered in the Wisdom of God, you  
will take off a continual Maintenance, and free  
your selves from much Cumber. For in the Coun-  
try, ye know, ye may set forth an Apprentice for  
a little, to several Trades, as Bricklayers or Ma-  
sons, Carpenters, Wheel-rights, Plough-rights, Tay-  
lors, Tanners, Curriers, Black-smiths, Shoo-makers,  
Naylers, Butchers, and several other Trades, that  
might be named, as Weavers of Linnen and Wool-  
len, Stuffs and Serges. And you may do well, to  
have a Stock in your Quarterly Meetings for that  
purpose: and all that is given by any Friends at  
their Decease (except it be given to some particu-  
lar Use, Person or Meeting,) may be brought to  
the Publick Stock for that same purpose. This will  
be a way for the preserving of many, that are poor  
among you; and it will be a way of making up  
poor Families. In several Counties the same is  
practised already: and some Quarterly Meetings  
do set forth Two Apprentices; and sometimes they  
set forth Children of the World, that are laid on  
the Parish: You may bind them for fewer or more  
Years, according to their Capacities. In all which  
things the Wisdom of God will teach you; by which  
ye may come to help the Children of poor Friends,  
that they may come to rear up their Families, and  
preserve them in the Fear of God. So no more,  
but my Love in the everlasting Seed, by which ye  
! will

669. ' will have Wisdom to order all things to the Glory  
 ' of God.

London, the First of the  
 11th Month, 1669.

G. F.

Essex  
 Hert  
 ford

Cam  
 bridg.  
 Hunt  
 ington  
 Leice  
 ster

Derby  
 War  
 wick  
 Lond.

I stay'd not long in *London* : but having visited Friends, and finding things there quiet and well, the Lord's Power being over all, I passed down into *Essex*, and so into *Hertfordshire* ; where I had many precious Meetings. But before I went out of *London*, intending to go down as far as *Leicestershire*, I writ a Letter to my Wife, to acquaint her therewith ; that, if she found it Convenient to her, she might meet me there. From *Hertfordshire* I turned into *Cambridgeshire* ; thence into *Huntingtonshire*, and so into *Leicestershire* : where, instead of meeting with my Wife, I heard that she was Haled out of her House, and carried to *Lancaster-Prison* again, by an Order gotten from the King and Council, to fetch her back to *Prison* upon the Old *Premunire* ; though she had been discharged from that Imprisonment, by an Order from the King and Council the Year before. Wherefore, having visited Friends, as far as *Leicestershire*, I returned by *Derbyshire* into *Warwickshire*, and so through the Countries that way to *London* again ; having had many large and blessed Meetings in the several Counties I passed through, and had been sweetly refreshed with and amongst Friends in my Travels.

As soon as I was got to *London*, I hast'ned *Mary Lower* and *Sarah Fell* (two of my Wife's Daughters) to the King, to acquaint him, how their Mother was dealt with, and see, if they could get a full Discharge for her, that she might enjoy her Estate and Liberty without Molestation. This was somewhat difficult at first to get ; but by diligent Attendance on it, they at length obtained it : the King giving Command to one called *Sir John Otway*, to signify his Pleasure therein by Letter to the Sheriff, and others concerned therein in the Country. Which Letter *Sarah Fell*, going down with her Brother and Sister

followeth :

' O Friends, Consider this Act, which limits us  
 ' to Five, that but Five may Meet : Is this *To do, as*  
 ' *ye would be done by ?* Would ye be so served your  
 ' selves ?

1670. *W* **‘** selves? We own *Christ Jesus*, as well as you, both  
*London.* **‘** his Coming, Death and Resurrection; and if we be  
**‘** Contrary-minded to you in some things, is not this  
**‘** the Apostle's Exhortation, to *Wait till God hath Re-*  
**‘** *vealed it?* Doth not he say, *What is not of Faith,*  
**‘** *is Sin?* And seeing, we have not Faith in things  
**‘** which ye would have us to do; would it not be Sin  
**‘** in us, if we should do contrary to our Faith? And  
**‘** why should any Man have Power over any other  
**‘** Man's Faith, seeing Christ is the Author of it?  
**‘** When the Apostles did preach in the Name of *Je-*  
**‘** *sus*, and great Multitudes heard them, and the Ru-  
**‘** lers forbad them to speak any more in that Name;  
**‘** did not they bid them Judge, Whether it were bet-  
**‘** ter to obey God or Man? Would not this Act have  
**‘** taken hold of the Twelve Apostles, and Seventy  
**‘** Disciples; for they Met often together? And if  
**‘** there had been an Act or Law made then, *That not*  
**‘** *above Five should have met with Christ*; would not  
**‘** that have been an hind'ring him from Meeting with  
**‘** his Disciples? And do ye think, that he ( who is  
**‘** the Wisdom of God ) or his Disciples would have  
**‘** obeyed it? If such a Law had been made in the  
**‘** Apostles days, That not above Five might have met  
**‘** together, who had been different-minded from ei-  
**‘** ther the *Jews* or the *Gentiles*; Do ye think, the Chur-  
**‘** ches of Christ at *Corinth*, *Philippi*, *Ephesus*, *Thessa-*  
**‘** *lonica*, or the rest of the Gathered Churches would  
**‘** have Obeyed it; O therefore consider! For we are  
**‘** Christians, and partake of the Nature and Life of  
**‘** Christ. And strive not to Limit the Holy One;  
**‘** for God's Power cannot be limited, and is not to  
**‘** be quenched: And do unto all Men, as ye would have  
**‘** them do unto you: for that is the Law and the Pro-  
**‘** phets.

*This is from those, who wish you all well, and desire  
 your Everlasting Good and Prosperity, who are  
 called Quakers; who seek the Peace and Good of  
 all People, though they do Afflict us, and cause us  
 to suffer.*

G. F.

Now



had endeavoured to soften the Magi- 1670.  
 > take off the Sharpness of their Edge in ~~~~~  
 of the Act; so it was upon me to write London  
 > Friends, To strengthen and encourage  
 fast in their Testimony, and bear, with  
 ease and Content, the Suffering, that was  
 becom. This I did in the following Epistle:

Dear Friends: Keep in the Faith of God  
 outward things, and in his Power, that  
 you Dominion over all. The same Power  
 will with you to deliver you, as former-  
 d and his Power is the same, and his  
 all, and before all; and will be, when  
 makes to suffer, is gone. And so be of  
 in that which Changeth not: for what-  
 doth against the Truth, it will come  
 elves, and fall as a Mill-stone on their  
 id if so be, that the Lord do suffer you  
 , let all be given up: and look at the  
 his Power, which is over the whole  
 l will be, when the World is gone. And  
 s Power and Truth rejoice, Friends, over-  
 makes to suffer, in the Seed, which was,  
 as: for the Life and Truth, and the  
 od is over all. And all keep in that;


\* and if ye do suffer in that, it is to the Lord.

\* Friends, the Lord hath blessed you in Outward  
 \* Things; and now the Lord may Try you, Who-  
 \* ther your Minds be in the Outward Things; or  
 \* with the Lord, that gave you them? Therefore  
 \* keep in the Seed, by which all Outward Things  
 \* were made; and which is over them all. What!  
 \* shall not I pray, and speak to God, with my Face  
 \* towards Heavenly Jerusalem, according to my  
 \* wonted Time? And let not any one's Dalilah shave  
 \* his Head, lest such lose their Strength; neither Rest  
 \* in its Lap, lest the Philistines be upon you. For  
 \* your Rest is in Christ Jesus; therefore Rest not in  
 \* any thing else.

London, the 12th of the  
 2d Month, 1670.

G. F.  
 On



self, and was vexed at it : for as he went along the 1670 Streets, I spake often to him, and manifested what  he was. When we were come to the Mayor's House, London. Grac. Meet. and were in the Court-yard, several of the People, that stood about, asked me; *How, and for what I was taken?* I desired them to Ask the *Informer*; and also know, what his Name was: but he refused to tell his Name. Whereupon one of the Mayor's Officers, looking out at a Window, told him; *He should tell his Name, before he went away: for the Lord Mayor (he said) would know, by what Authority he intruded himself with Soldiers into the Execution of those Laws, which belonged to the Civil Magistrate to Execute, and not to the Military.* After this he was restless, and eager to be gone; and went to the Porter to be let out. One of the Officers called to him, saying, *Have you brought People here to Inform against, and how will you go away, before my Lord Mayor comes?* Some called to the Porter, not to let him out: Whereupon he forcibly pulled open the Door, and slipped out. No sooner was he come out into the Street, but the People gave a Shout, that made the Street ring again; Crying out, *A Papist-Informer! A Papist-Informer!* We desired the Constable and Soldiers to go forth, and Rescue him out of the Peoples Hands; fearing, lest they should have done him a Mischief. They went, and brought him into the Mayor's Entry; where we staid a while: But when he went out again, the People received him with such another Shout. Whereupon the Soldiers were fain to go and Rescue him once more: and then they had him into a House in an Alley; where they perswaded him to Change his Perriwig, and so he got away Unknown.

When the Mayor came home, we were brought into the Room, where he was: and some of his Officers would have taken off our Hats: which he perceiving, called to them, and bid them *Let us alone, and not meddle with our Hats: for (said he) they are not yet brought before me in Judicature.* So we stood by, while he Examined some *Presbyterian* and *Baptist-Teachers*; with

670. with whom he was somewhat Sharp and Convicted them. After he had done with them, I was brought up to the Table, where he fate; and then the Officers took off my Hat. And the Mayor said mildly to me; *Mr. Fox, You are an Eminent Man amongst those of your Profession; pray, will you be Instrumental, to dissuade them from meeting in such great Numbers:* for (said he) seeing Christ hath promised, that *Where two or three are met in his Name, he will be in the midst of them;* and the King and Parliament are graciously pleased to allow of Four to meet together to Worship God: Why will not you be content to partake both of Christ's Promise to Two or Three, and the King's Indulgence to Four? I answered to this purpose: That Christ's Promise was not to discourage many from *Meeting together in his Name;* but to encourage the Few, that the fewest might not forbear to Meet, because of their Fewness. But if Christ hath promised to manifest his Presence in the midst of so small an Assembly, where but Two or Three were gathered in his Name; how much more would his Presence abound, where Two or Three hundred are gathered in his Name. I wish'd him to consider, Whether this Act would not have taken hold of Christ, with his Twelve Apostles and 70 Disciples (if it had been in their time) who used to Meet often together; and that with great Numbers? However I told him, this Act did not Concern Us; for it was made against *Seditious Meetings, of such as Met, under Colour and Pretence of Religion, to contrive Insurrections, as (the Act says) late Experience had shewn;* but we had been sufficiently Tried and Proved, and always found *peaceable:* And therefore he should do well, to put a difference between the Innocent, and the Guilty. He said, *The Act was made against Meetings, and a Worship, not according to the Liturgy.* I told him, [According to] was not the very same thing: and I ask'd him, Whether the Liturgy was according to the Scriptures? And whether we might not read Scriptures, and

' and speak Scriptures? He said, *Yes*. I told him, 1670.  
 ' This Act took hold only of such, as did *Meet to*  
 ' *plot and contrive Insurrections, as late Experience* London.  
 ' *bad shewn*: but they had never Experienced that by At May-  
 ' us. Because Thieves are sometimes on the Road, or's.  
 ' must not Honest Men travel therefore? And because  
 ' Plotters and Contrivers have Met to do Mischief,  
 ' must not an *honest, peaceable People Meet to do Good?*  
 ' If we had been a People, that did *Meet to Plot and*  
 ' *Contrive Insurrections, &c.* we might have drawn  
 ' our selves into Fours; for Four might do more Mis-  
 ' chief in Plotting, than if there were Four Hundred;  
 ' because Four might speak out their Minds more  
 ' freely one to another, than Four Hundred could.  
 ' Therefore we being Innocent, and not the People  
 ' this Act concerns; we keep our Meetings, as we u-  
 ' sed to do: and, I said, I believed, that he knew in  
 ' his Conscience, we were Innocent. After this, and  
 ' some more Discourse, he took our Names, and the Places  
 ' where we Lodged; and at length, inasmuch as the In-  
 ' former was gone, set us at Liberty.

' Being set at Liberty, the *Friends*, that were with  
 me, asked me, *Whither I would go?* I told them, ' To *Grac.*  
 ' *Gracious-Street-Meeting* again, if it were not over. *Meet.*  
 When we came there, the People were generally gone;  
 only some few stood at the Gate. We went into *Gerrard*  
*Roberts*, his House; and from thence I sent out to  
 know, how the other Meetings in the City were? And  
 I understood, that at some of the Meeting-places  
*Friends* were kept out; and at others they were Ta-  
 ken, but set at Liberty again a few days after. A  
 glorious time it was; for the Lord's Power came over  
 all, and his Everlasting Truth got Renown. For as  
 fast as some, that were speaking, were taken down,  
 others were moved of the Lord to stand up and speak;  
 to the admiration of the People: and the more, be-  
 cause many Baptists and other Sectaries left their Pub-  
 lick Meetings, and came to see, how the Quakers  
 would stand? As for the Informer aforesaid, he was  
 so frightened, that there durst hardly any Informer ap-  
 pear

1670. pear publickly again in *London* for some time after. *W* But the Mayor, whose Name was *Samuel Starling*, though he carried himself smoothly towards us, proved afterwards a very great Persecutor of our Friends; many of whom he cast into Prison, as may be seen in the Books of the Trials of *W. Penn*, *W. Mead*, and others at the *Old-Baily* this Year.

After some time, the Heat of Persecution in the City began to abate, and Meetings were quieter there: and I being then clear of the City, went to visit Friends in the Country; having several Meetings, as I went, in *Middlesex*, *Buckinghamshire* and *Oxfordshire*, which were quiet: though in some places there was much Threatning. At *Reading* most of the Friends were in Prison; and I went thither to Visit them: And when I had been a while with them, the Friends that were Prisoners, gathered together, and several other Persons came in; so that I had a fine Opportunity amongst them, and declared the Word of Life, encouraging them in the Truth: and they were Refreshed in feeling the Presence and Power of the Lord amongst them. When the Meeting was ended, the Jailer understanding that I was there, the Friends were troubled, and concerned how to get me out safe again: for they feared, lest he should stop me. But after I had staid a while, and Eaten with them, I went down the Stairs: and the Jailer being at the Door, I put my hand in my Pocket, which he had such an Eye to; hoping to get something of me; that he asked me no Question. So I gave him something, and bad him, *Be kind and civil to my Friends in Prison, whom I came to Visit*: And he let me pass out without Interruption. But soon after *Isaac Pennington* coming to Visit them, he stopt him; and caused him to be made a Prisoner.

Next Morning I rid about Fourteen Miles to a Meeting, at a place called *Baghurst* in *Hampshire*; *Thomas Briggs* being with me. When we came into the Parish, some sober People came to us, and told us, *That the Priest of the Town was an Envious Man, and did Threaten us*. We went on to the Meeting, which was large:



large : and after some time *Thomas Brigges* stood up 1670. and spake. Now it seems, the Priest had got a War-  
rant, and sent the Constables and other Officers with *Baghurst* it : And they came to the House, and stay'd a while, and then went away again ; but did not come into the Meeting : So we in the Meeting did not know of their being there. But after *Thomas Brigges* had done speaking, I was moved of the Lord to stand up, and declared the Word of Life to the People ; and a precious Meeting we had. When I had done speaking, and the Meeting was ended and risen, I heard a great Clatter in the Yard : and when we came forth, the Man of the House told us, *That the Officers had been in the House before, but did not come into the Meeting ; but went away without doing any thing. And that now the Priest in a great Rage had sent them again, and his own servant with them.* But the Meeting being ended before they came, they could do nothing now : And thus the good Providence of the Lord preserved us from the Wicked Design of the Envious Priest, and out of his Snare, but the Priest was in a great Rage.

From thence We went to a Friend's House on the Edge of *Berkshire*, where several Friends came to visit us. And afterwards we passed into *Surrey*, visiting Friends, and had many precious Meetings : till we came to *Stephen Smiths* near *Guilford*, where great Persecution had been ; and very much Goods had been taken away from Friends thereabouts for their Meetings, and under great Threatnings they were at that time : yet we had several blessed Meetings there, and thereabouts ; and the Lord's Power was over all, in and by which we were preserved.

We went out of *Surrey* into *Sussex*, by *Rich. Baxe's*, where we had a large, precious Meeting, and quiet ; though the Constables had given out Threatnings before. Afterwards I had many more Meetings up and down in that County : and though there were some Threatnings, yet Meetings were peaceable ; and Friends were refreshed, and established upon the Foundation of God, that stands sure. When I had thoroughly

1670. visited *Sussex*, I went into *Kent*; and had many glorious and precious Meetings in several parts of that County. I went up into *East-Kent* to a Meeting near *Deal*, which was very large: and returning from thence to *Canterbury*, visited Friends there: and then passed into the *Isle of Sheppy*, where I staid Two or Three Days; and thither came *Alexander Parker*, *George Whitehead* and *John Rouse* to me.

The next day after they came, finding my Service for the Lord finished there, we passed away towards *Roche-ster*. And on the way, as I was walking down an Hill, a great Weight and Oppression fell upon my Spirit: I got on my Horse again; but the Weight remained so heavy on me, that I was hardly able to Ride. At length we came to *Roche-ster*, but I was much spent; being so extreamly loaden and burdened with the World's Spirits, that my Life was oppressed under them. I got with difficulty to *Graves-End*, and lay at an Inn there; but could hardly either Eat or Sleep. The next day *John Rouse* and *Alexander Parker* went for *London*; and *John Stubbs* being come to me, he and I went over the Ferry into *Essex*. We came to a place called *Horne-Church*, where was a Meeting on the First-Day: And after the Meeting, I rode with great Uneasiness to *Stratford*, Three Miles from *London*, to a Friend's House there, whose Name was *Williams*; and who had formerly been a Captain. Here I lay exceeding Weak, and at last lost both my Hearing and my Sight; so that I could neither hear nor see. Several Friends came thither to me from *London*; and I told them; That I should be as a Sign, 'to such as would not see, and such as would not hear the Truth. In this Condition I continued a pretty while, and several People came about me; and though I could not see their Persons, yet I felt and discerned their Spirits, who of them was honest-hearted, and who was not. Divers Friends that practised Physick, came to see me, and would have given me Physick; but I was not to meddle with any of their Medicines: For I was sensible, I had a Travel to go through;

through; and therefore spake to *Friends*, to let none but solid, weighty *Friends* be about me. And under great Sufferings and Groanings, and Travels, and Sorrows, and Oppressions I lay for several Weeks; whereby I was brought so Low and Weak in Body, that few thought I could have lived: and some, that were with me, went away, saying, *They would not see me die*; and it was reported both in *London*, and in the Country, that I was deceased: But I felt the Lord's Power inwardly supporting me. And when they, that were about me, had given me up to die, I spake to them, to get a Coach to carry me to *Gerrard Robert's*, about Twelves Miles off: For I found, it was my place; to go thither. I had now Recovered a little Glimmering Sight, so that I could discern the People and Fields, as I went: and that was all. When I came to *Gerrard's*, he was very Weak; and I was moved to speak to him, and encourage him. And after I had staid about Three Weeks there, it was with me to go to *Enfield*: *Friends* were afraid of my Removing: but I told them, I might safely go. And when I had taken my leave of *Gerrard*, and was come to *Enfield*, I went first to visit *Amor Stoddart*; who lay there very Weak, and almost Speechless. I was moved to tell him, 'He had been faithful as a Man, and faithful to God; and that the Immortal Seed of Life was his Crown. And with many more Words I was moved to speak to him; though I myself was then so Weak, I was hardly able to stand: and within a few days after *Amor* died. I went to the Widow *Dry's* at *Enfield*, and there I lay all that Winter; warring in Spirit with the Evil Spirits of the World, that warred against Truth and Friends. For there were great Persecutions at this time: Some Meeting-houses were pluck'd down, and many were broken up by Soldiers; who would come, sometimes a Troop of Horse, or a Company of Foot, and they would break their Swords, Carbines, Muskets and Pikes with beating Friends: and many Friends they wounded, so that their Blood lay in the Streets. Amongst

Stratford.

Enfield,

1670. others, that were Active in this Cruel Persecution at *London*, my Old Adversary Col. Kirby was one; who with a Company of Foot went to break up several Meetings: and he would often Inquire for me at the Meetings he brake up. But one time, as he went over the Water to *Horsly-Down*, there happening some Scuffle between some of his Soldiers, and some of the Watermen, he bid his Men, *Fire at them*; and they did so, and Killed some.

But I was under great Sufferings at this time, beyond what I have words to declare. For I was brought into the Deep, and saw all the Religions of the World, and People that lived in them, and the Priests that held them up: who were as a Company of Men-Eaters, eating up the People like Bread, and gnawing the Flesh from off their Bones. But as for True Religion and Worship, and Ministers of God, Alack! I saw, there was none amongst those of the World, that pretended to it. For they, that pretended to be the Church, were but a Company of Men-Eaters, Men of Cruel Visages, and of long Teeth; who, though they had cried against the Men-Eaters in *America*, yet I saw, they were in the same Nature. And as the great professing *Jews* did eat up God's People, like Bread, and the False Prophets and Priests then preached Peace to People, so long as they put into their Mouths and fed them; but if they fed them not, they prepared War against them: they ate their Flesh off their Bones, and chopped them for the Caldron; so these, that profess themselves Christians now, (both Priests and Professors) and were not in the same Power and Spirit, that Christ and the Holy Prophets and Apostles were in, were in the same Nature, that the old professing *Jews* were in, and were Men-Eaters, as well as they. These stirred up Persecution, and set the wicked Informers on work; so that a Friend could hardly speak a few Words in a private Family, before they fate down to eat Meat, but some were ready to Inform against them. A particular Instance of which I have heard, as followeth.

At *Droitwich*, *Ja. Cartwright* came to a Friend's 1670.  
House: and being moved of the Lord to speak a few Words, before he sat down to Supper; there came an Informer, and stood heark'ning under the Window. And when he had heard the Friend speak, hoping to get some Gain to himself, he went and Informed; and got a Warrant to Distrain the Friend's Goods, under pretence, that there was a Meeting at his House: Whereas there was none in the House at that time, when the Friend spake before Supper, but himself, the Man of the House, and his Wife, and their Maid-Servant. But this Evil-minded Man, as he came back with his Warrant in the Night, fell off of his Horse, and brake his Neck. So there was a Wretched End of a Wicked Informer; who hoped to have enriched himself by spoiling Friends: but the Lord prevented him, and cut him off in his Wickedness, and spoiled him. Basfield.

Now, though it was a Cruel, Bloody, Persecuting Time, yet the Lord's Power went over all, and his Everlasting Seed prevailed; and Friends were made to stand firm and faithful in the Lord's Power: And some of the Sober People of the World would say, *If Friends did not stand, the Nation would run into Debauchery.* Example

And though by reason of my Weakness, I could not travel about amongst Friends, as I used to do; yet in the Motion of Life I sent the following Lines, as an Encouraging Testimony amongst them.

*My Dear Friends,*



' The Seed is above all, in it Walk; in which ye  
' all have Life. Be not amazed at the Weather: for  
' always the Just suffered by the Unjust; but the  
' Just had the Dominion. And all along ye may see,  
' by Faith the Mountains were subdued; and the  
' Rage of the Wicked, and his Fiery Darts were  
' quenched. And though the Waves and Storms be  
' high, yet your Faith will keep you to Swim above  
' them: for they are but for a Time; and the Truth  
' is without Time. Therefore keep on the Mountain

1670. <sup>W</sup> of Holiness, ye who are led to it by the Light ;  
 where nothing shall hurt. And do not think, that  
 any thing will outlast the Truth, which standeth  
 sure ; and is over that, which is out of the Truth :  
 For the Good will Overcome the Evil, and the Light  
 Darknes, and the Life Death, and Vertue Vice,  
 and Righteousness Unrighteousness. The False Pro-  
 phet cannot overcome the True : but the True Pro-  
 phet, Christ, will overcome all the False. So be  
 Faithful, and live in that, which doth not think  
 the time long. G. F.

But after some time it pleased the Lord to allay  
 the Heat of this Violent Persecution : and I felt in  
 Spirit an overcoming of the Spirits of those Men-  
 Eaters, that had stirred it up, and carried it on to  
 that Height of Cruelty ; though I was outwardly  
 very Weak. And I plainly felt, and those Friends  
 that were with me, and that came to Visit me, saw  
 and took notice, that as the Persecution ceased, I  
 came from under the Travels and Sufferings, that had  
 lain with such Weight upon me : So that towards the  
 Spring I began to Recover, and to walk up and down,  
 beyond the Expectation of many ; who did not think  
 I could ever have gone abroad again, I had been so  
 exceeding Weak through the Travel and Exercise that  
 was upon my Spirit.

Whilst I was under this Spiritual Travel and Suf-  
 fering, the State of the City *New Jerusalem*, which  
 comes down out of Heaven, was opened to me ; which  
 some Carnal-minded People had looked upon to be  
 like an outward City or Town, that had dropt out  
 of the Elements : But I saw the Beauty and Glory  
 of it, the Length, the Breadth, and the Height there-  
 of, all in compleat Proportion. And I saw, that all,  
 who are within the Light of Christ, and in his Faith,  
 which he is the Author of, and in the Spirit, the Holy  
 Ghost, which Christ, and the Holy Prophets and Apo-  
 stles were in, and within the Grace and Truth, and  
 within the Power of God ( that was before the Devil  
 was ) which was the Walls of the City ; such are  
within




within the City, such are Members of this City, and 1670.  
have right to Eat of the Tree of Life, which yields   
her Fruit every Month, and whose Leaves are for the   
healing of the Nations. But they that are out of the  
Grace, out of the Truth, out of the Light, Spirit and  
Power of God; such as Resist the Holy Ghost, quench,  
vex and grieve the Spirit of God, and hate the Light,  
and turn the Grace of God into Wantonness, and do  
Despight to the Spirit of Grace; such as have erred  
from the Faith, and made Shipwrack of it, and of a  
Good Conscience, and abuse the Power of God, and  
despise Propheying, Revelation and Inspiration;  
these are the Dogs and Unbelievers, that are without  
the City: And these make up the great City *Babylon*,  
Confusion, and her Cage, the Power of Darknes;  
and the Evil Spirit of Error surround and cover them  
over. And in this great City *Babylon* are the False  
Prophets, in the false Power and false Spirit, and the  
Beast in the Dragon's Power, and the Whore, that is  
gone a Whoring from the Spirit of God, and from  
Christ, her Husband: But the Lord's Power is over  
all this Power of Darknes, Cage, Whore, Beast, Dra-  
gon, False Prophets and their Worshippers, who are  
for the Lake, which burns with Fire. Many things  
more did I see concerning the Heavenly City, the  
*New Jerusalem*, which are hard to be uttered; and  
would be hard to be received. But in short, This  
Holy City is within the Light: and all that are with-  
in the Light, are within the City; the Gates whereof  
stand open all the Day, (for there is no Night there)  
that all may come in: and Christ's Blood being shed  
for every Man, and he tasted Death for every Man,  
and enlightneth every Man that cometh into the World,  
and his Grace, that brings Salvation, having appeared  
to all Men, there is no Place or Language, but there  
his Voice may be heard. The Christians in the Pri-  
mitive Times were called by Christ *A City set upon*  
*an Hill*; and they were also called *The Light of the*  
*World*, and *The Salt of the Earth*: But when the Chri-  
stians lost the Light, and Salt, and Power of God,  
then



1670. then they came to be trodden under-foot, like unfavoury Salt. Even as the Jews, who while they kept the Law of God, were kept above all Nations; but when they turned their Backs on God and his Law, then were they trodden under-foot of other Nations. So *Adam* and *Eve*, while they obeyed God, were kept in his Image, and in the Paradise of God, in Dominion over all the Works of God's Hands: but when they disobeyed God, they lost the Image of God, the Righteousness and the Holiness, in which they were made; they lost their Dominion, and were driven out of Paradise: and so fell under the dark Power of Satan, and came under the Chains of Darknes. But the Promise of God was, *That the Seed of the Woman, Christ Jesus, should bruise the Serpent's Head*, should break his Power and Authority, which had led into Captivity, and had held Man in it. So Christ, who is the *First* and *Last*, sets Man free, and is the Resurrection of the Just and Unjust, the Judge of the Quick and Dead; and they that are in him, are invested with everlasting Rest and Peace, out of all the Labours, and Travels, and Miseries of *Adam* in the Fall. So he is sufficient, and of Ability to Restore Man up into the State, that Man was in before he fell; and not into that State only, but up into that State also, that never fell, even to himself.

I had also in this time a great Exercise and Travel of Spirit upon me, concerning the Powers and Rulers of these Nations, from the sense I had of the many tender Visitations and faithful Warnings, that had been given them; and of their great Abuse thereof: who had refused to hear, and had rejected the Counsel of the Lord. And though I knew, Friends would be Clear of their Blood; yet I could not but Mourn over them, and gave forth these few Lines following concerning them:

‘ We have given them a Visitation, and have  
 ‘ faithfully Warned them, and have declared to them  
 ‘ our Innocency and Uprightness, and that we never  
 ‘ did any Hurt to the King, nor to any of his Peo-  
 ‘ ple.

' ple. We have nothing in our Hearts, but Love 1670.  
 ' and Good-will to him and his People; and desire   
 ' their Eternal Welfare. But if they will not hear, *Enfield.*  
 ' then the Day of Judgment and of Sorrow, of Tor-  
 ' ment and Misery, and sudden Destruction will come  
 ' from the Lord upon them, that have been the Cause  
 ' of the Sufferings of many Thousands simple, inno-  
 ' cent, harmless People, that have done them no hurt,  
 ' nor have had any Ill-will towards him or them;  
 ' but have desired their Eternal Good, for the Eter-  
 ' nal Truth's sake: Destruction will come upon them,  
 ' that turn the Sword backward. Therefore do not  
 ' blind your Eyes; the Lord will bring swift De-  
 ' struction and Misery upon you: Surely, he will do  
 ' it, and will relieve his Innocent people; who have  
 ' groaned for Deliverance from under your Oppressi-  
 ' on, and have also groaned for your Deliverance out  
 ' of Wickedness, Blessed be the Lord God, that he  
 ' hath a People in this Nation, that seeks the Good  
 ' of all Men upon the Face of the Earth: For we  
 ' have the Mind of the Lord Jesus Christ, that de-  
 ' sires not the Death of a Sinner, but the Salvation  
 ' and Good of all: Blessed be the Name of the Lord  
 ' our God for ever. *G. F.*

While I continued at *Enfield*, a sense came upon  
 me of an Hurt, that sometimes hap'ned, by Persons  
 coming under the Profession of Truth out of one Coun-  
 try into another, to take an Husband or Wife amongst  
 Friends, where they were Strangers; and it was not  
 known, whether they were Clear and Orderly, or no.  
 And it Opened in me to recommend the following  
 Method unto Friends, for preventing such Inconve-  
 niencies: Whereupon I writ the following Lines.

' All Friends, that do Marry, whether they be Men  
 ' or Women, if they come out of another Nation,  
 ' Island, Plantation or County, let them bring a Cer-  
 ' tificate from the Men's-Meeting of that County,  
 ' Nation, Island or Plantation, from which they come,  
 ' to the Men's-Meeting, where they do propound  
 ' their Intention of Marriage: for the Men's-Meeting  
 ' being

1670. *W* being made up of the Faithful, this will stop all  
*Exfield.* bad and raw Spirits from Roving up and down.  
 And then when any come with a Certificate, or  
 Letter of Recommendation from one Men's-Meet-  
 ing to another, one is refreshed by another; and  
 can set their Hands and Hearts to the thing: and  
 this will take away a great deal of Trouble. And  
 then, what ye have to say to them in the Power of  
 God, in Admonishing and Instructing them, ye are  
 left to the Power and Spirit of God to do it; and  
 to let them know the Duty of Marriage, and what  
 it is: that there may be an Unity and a Concord  
 in the Spirit, and Power, and Light and Wisdom  
 of God, throughout all the Men's-Meetings in the  
 whole World, in One, in the Life. Let Copies of  
 this be sent to every County, and Nation, and  
 Island, where Friends are; that so all things may  
 be kept holy and pure, and righteous in Unity and  
 Peace; and God over all may be glorified among  
 you, his Lot, his People and Inheritance, who are  
 his Adopted Sons and Daughters, and Heirs of his  
 Life. So no more, but my Love in that which  
 changeth not.

*The 14th of the 1st Month, 1670.*

G. F.

*Shackle-*  
*well.*  
*London.*  
*Grac.*  
*Meet.* When I had recovered so much Strength, that I  
 could Walk a little up and down, I went from *Ex-*  
*field* to *Gerrard Roberts's* again; and from thence to  
 the Womens School at *Shacklewell*, and so to *London*,  
 to the Meeting at *Gracious-Street*: where though I  
 was yet but Weak, yet the Lord's Power upheld and  
 enabled me, to Declare his Eternal Word of Life.

And about this time I was moved to pray to the  
 Lord, as followeth:

O Lord God Almighty! Prosper Truth, and Preserve  
 Justice and Equity in the Land, and bring down all In-  
 justice and Iniquity, Oppression and Falshood, and Cru-  
 elty, and Unmercifulness in the Land; and that Mercy  
 and Righteousness may flourish!

And,

*And, O Lord God! Establish and set up Verity, and 1670.  
Preserve it in the Land: And bring down in the Land  
all Debauchery, and Vice, and Whoredoms, and Forni- London.  
cation, and this Raping Spirit, which causeth and lead-  
eth People to have no Esteem of Thee, O God! nor their  
own Souls or Bodies, nor of Christianity, Modesty, or  
Humanity.*

*And, O Lord! Put it in the Magistrates Hearts, to  
bring down all this Ungodliness, and Violence, and Cru-  
elty, Prophaneness, Cursing and Swearing; and to put  
down all these Whore-houses and Play-houses, which do  
Corrupt Youth and People, and lead them from the King-  
dom of God, where no Unclean Thing can Enter, neither  
shall come: but such Works lead People to Hell. And  
the Lord in Mercy bring down all these things in the  
Nation, to stop thy Wrath, O God! from coming on the  
Land.*

G. F.

This Prayer was writ the 17th Day  
at Night, of the 2d Month, 1671.

I mentioned before, that upon the Notice I received of my Wife's being had to Prison again, I sent two of her Daughters to the King; and they procured his Order to the Sheriff of *Lancashire* for her Discharge. But though I expected she would have been set at Liberty thereby; yet this Violent Storm of Persecution coming suddenly on upon it, the Persecutors there did not Release her, but found means to hold her still in Prison. But now the Persecution a little ceasing, I was moved to speak to *Martha Fisher*, and another Woman-Friend, to go to the King about her Liberty. They went in the Faith, and in the Lord's Power; and the Lord gave them Favour with the King, so that he granted a Discharge under the Broad-Seal, to Clear both her and her Estate, after she had been Ten Years a Prisoner, and Premunired: The like whereof was scarce to be heard in *England*. I sent down the Discharge forthwith by a Friend: by whom also I writ to her, both to Inform her, how to get it delivered to the Justices; and also to Acquaint her, that

1671. that it was upon me from the Lord, to go beyond the Seas, to visit the Plantations in *America*: and therefore desired her to hasten up to *London*, as soon as she could conveniently, after she had obtained her Liberty; because the Ship was then fitting for the Voyage. In the mean time I got down to *Kingston*, and staid at *John Rous's* House, till my Wife came up: and then I began to prepare for the Voyage. But the Yearly-Meeting being near at hand, I tarried till that was over. A very large Meeting it was; for many Friends came up to it from all Parts of the Nation, and a very precious Meeting it was; for the Lord's Power was over all, and his glorious, everlastingly-renowned Seed of Life was exalted above all.

Now after this Meeting was over, and I had finished my Services for the Lord here in *England*, the Ship also, and the Friends that intended to go with me, being ready, I went down to *Graves-End* on the 12th Day of the 6th Month; my Wife, and several Friends, accompanying me to the *Downs*. We went from *Wapping* in a Barge to the Ship, which lay a little below *Graves-End*; and there we found the Friends that were bound for the Voyage with me, who went down to the Ship the Night before. Their Names were, *Thomas Brigges*, *William Edmundson*, *John Rouse*, *John Stubbs*, *Soloman Eccles*, *James Lancaster*, *John Cartwright*, *Robert Widders*, *George Pattison*, *John Hull*, *Elizabeth Hooton*, and *Eliz. Miers*. The Vessel we were to go in, was a Yatch; and it was called, *The Industry*; the Master's Name was *Thomas Forster*, and the number of Passengers about Fifty. I lay that Night on Board; but most of the Friends lay at *Graves-End*. Early next Morning, the Passengers, and those Friends, that intended to accompany us to the *Downs*, being come on Board, we took our Leave in great Tender-ness of those Friends, that came with us to *Graves-End* only, and were to return from thence; and set Sail about the Sixth Hour in the Morning, for the *Downs*: and having a fair Wind, we out-sailed all the Ships that were outward bound; and got thither by


by the Evening. Some of us went a-shore that Night, 1671. and lodged at *Deal*; where we understood, that an Officer had Order from the Governour, to take our Names in Writing: which he did the next Morning; though we told him, they had been taken at *Graves-End*. In the Afternoon, the Wind serving, I took my leave of my Wife, and the other Friends, (both that came down from *London* with us, and that came from *Dover*, and other parts of the Country to visit us;) and went on Board. But before we could set Sail, there being two of the King's Frigats riding in the *Downs*, the Captain of one of them sent his Pref-master on Board us, who took off Three of our Sea-men. This had certainly delay'd, if not wholly lost our Voyage, had not the Captain of the other Frigate, being informed of the Leakiness of our Vessel, and Length of our Voyage, in Compassion and much Civility spared us Two of his own Men. And before this was over, an Officer of the *Custom-House* came on Board us, to Peruse Pacquets, and get Fees: So that what with the one and the other, we were kept from Sailing, till about Sun-set; during which Stop, a very considerable number of Merchant-Men outward bound, were got several Leagues before us. But being now Clear, we set Sail in the Evening; and by next Morning overtook part of that Fleet about the height of *Dover*. We soon reach'd the rest; and in a little time left them all behind us: for our Yatch was counted a very swift Sailer. But she was very Leaky; so that the Seamen, and some of the Passengers, did for the most part Pump Day and Night. One Day they observ'd, that in two Hours time she suck't in Sixteen Inches of Water in the Well.

When we had been about Three Weeks at Sea, one Afternoon we espied a Vessel about four Leagues a-stern of us. Our Master said, *It was a Sally-man of War*: and he seem'd to give us Chace. Our Master said, *Come let us go to Supper; and when it grows dark, we shall lose him*: But this he spake to please and pacify the Passengers, some of whom began to be very appre-



1671. apprehensive of the Danger. But Friends were well  
satisfied in themselves, having Faith in God, and no  
Fear upon their Spirits. When the Sun was gone  
down, I saw the Ship out of my Cabbin; and I saw  
she made towards us. When it grew dark, we alter'd  
our Course to miss her: but she altered also, and  
gained upon us. At Night the Master and others  
came into my Cabbin, and asked me, *What they should  
do?* I told them, 'I was no Mariner: and I asked  
them, 'What they thought was best to do? They  
said, *There were but two Ways, either to Out-run him;  
or Tack about, and hold the same Course we were going  
before.* I told them, 'If he were a Thief, they might  
'be sure, he would Tack about too: And as for Out-  
'running him, it was to no purpose to talk of that;  
'for they saw, he Sailed faster than we. Then they  
asked me again, *What they should do?* for (they said)  
*if the Mariners had taken Paul's Counsel, they had not  
come to the Damage they did.* I told them, 'It was a  
'Trial of Faith; and therefore the Lord was to be  
'Waited on for Counsel. So retiring in Spirit, the  
Lord shewed me, 'That his Life and Power was placed  
'between us, and the Ship, that pursued us. I told  
'this to the Master and the rest; and that the best  
'way was to Tack about, and Steer our Right Course.  
'I wished them also to put out all their Candles, but  
'that they steered by; and to speak to all the Pas-  
'sengers to be still and quiet. About the 11th Hour  
in the Night the Watch called, and said; *They were  
just upon us.* That disquieted some of the Passengers:  
whereupon I sate up in my Cabbin; and looking  
through the Port-hole, the Moon being not quite  
down, I saw them very near us. I was getting up  
to go out of the Cabbin: but rememb'ring the Word  
of the Lord, *That his Life and Power was placed be-  
tween us, and them;* I lay down again. The Master,  
and some of the Sea-men came again, and asked me;  
*If they might not steer such a Point?* I told them,  
'They might do as they would. By this time the  
Moon was gone quite down; and a fresh Gale arose,  
and



and the Lord hid us from them: and we sailed brisk- 1671.  
ly on, and saw them no more. The next day, being   
the First-Day of the Week, we had a publick Meet- At Sea.  
ing in the Ship (as we usually had on that Day  
throughout the Voyage;) and the Lord's Presence  
was greatly among us. And I desired the People  
' To mind the Mercies of the Lord, who had deli-  
' vered them: for they might have been all in the  
' *Turks* Hands by that time, had not the Lord's Hand  
' saved them. About a Week after, the Master and  
some of the Sea-men endeavoured to persuade the Pas-  
sengers, *That it was not a Turkish Pirate, that chased*  
*us; but a Merchant-man going to the Canaries.* But  
when I heard of it, I asked them, ' Why then did  
' they speak so to me? And why did they trouble  
' the Passengers? And why did they Tack about from  
' him, and alter their Course? And I told them,  
' They should take heed of slighting the Mercies of God.

Afterwards, while we were at *Barbados*, there came  
in a Merchant from *Sally*, and told the People; *That*  
*one of the Sally-men of War saw a Monstrous Tatch at*  
*Sea, the greatest that ever he saw, and had her in Chase,*  
*and was just upon her; but that there was a Spirit*  
*in her, that he could not take.* This did Confirm us  
in the Belief, that it was a *Sally-Man* we saw make  
after us; and that it was the Lord, that delivered us  
out of his Hands.

I was not Sea-sick during the Voyage, as many of  
the Friends and other Passengers were: But the ma-  
ny Hurts and Bruises I had formerly received, and  
the Griefs and Infirmities I had contracted in *Eng-*  
*land* by extream Cold and Hardships, that I had un-  
dergone in many long and sore Imprisonments, re-  
turned upon me, now that I came to Sea; so that I  
was very Ill in my Stomach, and full of Violent  
pains in my Bones and Limbs. This was, after I had  
been at Sea about a Month: for during the Space of  
about Three Weeks, after I came first to Sea, I Sweated  
abundantly, chiefly my Head; and my Body brake  
out into Pimples, and my Legs and Feet swelled ex-  
treamly,

1671. treably, so that my Stockings and Slippers could not be drawn on without Difficulty and great Pain. Then *At Sea.* on a sudden the Sweating ceased. So that when I came into the hot Climate, where others Sweat most freely, I could not Sweat at all; but my Flesh was hot, dry and burning: And that which before brake out on my Body into Pimples, struck in again, and struck to my Stomach and Heart; so that I was very ill and weak beyond Expression. Thus I continued during the rest of the Voyage, which was about a Month: for we were Seven Weeks and some odd Days at Sea.


BARBADOS.

Carlisle Bay.

R. Forstall.

On the Third of the Eighth Month, early in the Morning, we discovered the Island of *Barbados*; but it was between Nine and Ten at Night, e'er we came to Anchor in *Carlisle-Bay*. We got on Shore, as soon as we could; and I with some others walked to a Friend's House, a Merchant; whose Name was *Richard Forstall*, above a Quarter of a Mile from the Bridge. But being very Ill and Weak, I was so tired with that little Walk, that I was in a manner quite spent, by that time I got thither. There I abode very Ill for several Days; and was so far from Sweating, though in that hot Climate, that although they several times gave me things to make me Sweat, yet they could not bring me to Sweat: but what they gave me, did rather parch and dry up my Body; and made me probably worse, than otherwise I might have been. Thus I continued for about Three Weeks, after I landed, having very much Pain in my Bones, Joints and whole Body; so that I could hardly get any Rest: yet notwithstanding I was pretty Cheary, and my Spirit kept above it all. Neither did my Illness take me off from the Service of Truth; but both while I was at Sea, and after I came to *Barbados*, before I was able to Travel about, I gave forth several Papers, (having a Friend to write for me;) some of which I sent by the first Conveyance for *England*, to be Printed.

After I had rested three or four Days at *Richard Forstall's*, where many Friends came to visit me, *Job Rous*, having borrowed a Coach of one of his Acquaintance

tance there (called Col. *Chamberlain*) came to fetch 1671.  
me in it to his Father *Thomas Rous's* House : But it   
was late, e'er we could get thither ; and little or no  
Rest could I take that Night. A few days after that, BARBA-  
Col. *Chamberlain*, who had so kindly lent his Coach, DOS.  
came thither to give me a Visit ; and carried himself T. Rous.  
very courteously towards me.


Soon after I came into the Island, I was Informed  
of a remarkable Passage, wherein the Justice of God  
did eminently appear : It was thus. There was a Examp.  
Young-Man of *Barbados*, whose Name was *John Drakes*  
(a Person of some Note in the World's Account, but  
a Common Swearer, and a *bad Man*) who having  
been in *England*, and at *London*, had a mind to Mar-  
ry a Young Maid, that was a Friend's Daughter, left by  
her Mother very Young, and with a considerable Por-  
tion, to the Care and Government of several Friends,  
whereof I was one. He made his Application to me,  
that he might have my Consent to Marry this Young  
Maid. I told him, ' I was one of her Overseers Ap-  
' pointed by her Mother, (who was a Widow) to take  
' Care of her ; that if her Mother had intended her  
' for a Match to any Man of the World, she would  
' have disposed her accordingly : but she Committed  
' her to Us, that she might be Trained up in the Fear  
' of the Lord ; and therefore I should betray the Trust  
' reposed in me, if I should consent, that he, who  
' was out of the Fear of God, should Marry her :  
' which I would not do. When he saw, that he could  
not obtain, he returned to *Barbados* with great Offence  
of *Mind* against me ; but without just Cause. After-  
wards, when he heard I was coming to *Barbados*, he swore  
desperately, and threatned, *That, if he could possibly pro-*  
*cure it, he would have me burned to Death, when I came*  
*there.* Which a Friend hearing, asked him, *What I*  
*had done to him, that he was so violent against me ?*  
He would not Answer, but said again ; *I'll have him*  
*burnt.* Whereupon the Friend replied, *Do not march*  
*on too furiously, lest thou come too soon to thy Journey's*  
*End.* About ten Days after this, he was struck with

1671. a Violent Burning Fever, of which he died ; and by which his Body was so scorched, that the People took notice of it, and said, *It was as black as a Coal.* And three days before I landed, his Body was laid in the Dust ; and it was taken notice of, as a sad Example.

While I continued thus Weak, that I could not go abroad to Meetings ; the other Friends that came over with me, bestirred themselves in the Lord's Work : for the next day but one, after we came on Shore, they had a great Meeting at the *Bridge*, and after that several Meetings in several Parts of the Island : which alarmed the People of all sorts, so that many came to our Meetings ; and some of the Chiefest Rank. For they had got my Name, understanding I was come upon the Island, and expected to have seen me at those Meetings ; not knowing that I was weak and unable to go abroad. And indeed, my Weakness continued the longer on me, by reason that my Spirit was much pressed down at the first, with the Filth and Dirt, and Unrighteousness of the People, which lay as an heavy Weight and Load upon me. But after I had been above a Month upon the Island, my Spirit became somewhat Easier, and I began to recover in some measure my Health and Strength, and to get abroad among Friends. In the mean time, having opportunity to send for *England*, I writ to Friends there, to let them know how it was with me ; as followeth,

*Dear Friends,*

‘ I have been very Weak these Seven Weeks past,  
 ‘ and so not able to Write my self. My Desire is to  
 ‘ you, and for you all, that ye may live in the Fear  
 ‘ of God, and in Love one unto another ; and  
 ‘ be subject one to another in the fear of God.  
 ‘ I have been Weaker in my Body, than ever I  
 ‘ was in my Life, that I remember ; yea, my  
 ‘ Pains have been such, as I cannot express : But yet  
 ‘ my Heart and Spirit is strong. I have hardly Sweat  
 ‘ these Seven Weeks past, though I am come into a  
 ‘ very hot Climate ; where hardly any, but are well  
 ‘ nigh continually Sweating : But as for me, my old  
 ‘ Bruises,

‘ Bruises, Colds, Numness and Pains struck inwardly, 1671.  
‘ even to my very Heart. So that little Rest I have   
‘ taken; and the chiefeſt things that were comfor- <sup>BARBA-</sup>  
‘ table to my Stomach, were a little Water and pow- <sup>DOS.</sup>  
‘ der’d Ginger : But now I begin to drink a little  
‘ Beer, as well as Water; and ſometimes a little Wine  
‘ and Water mixed. Great Pains and Travels I have  
‘ felt, and in meaſure am under : But it is well; my  
‘ Life is over all. This Iſland was to me as all of a  
‘ Fire, e’er I came to it; but now it is ſomewhat  
‘ quenched and abated. I came in Weakneſs amongſt  
‘ thoſe, that are Strong, and have ſo continued; but  
‘ now am got a little Cheary, and over it : Many  
‘ Friends (and ſome conſiderable Perſons of the  
‘ World) have been with me. I tired out my Body  
‘ much, when amongſt you in *England*; it is the Lord’s  
‘ Power, that helps me : Therefore I deſire you all to  
‘ prize the Power of the Lord, and his Truth. I was  
‘ but a Weak Man in Body, when I came away from  
‘ you, after I had been in my great Travel amongſt  
‘ you; but after that, it ſtruck all back again into  
‘ my Body, which was not well ſettled after ſo ſore  
‘ Travels in *England*. And then was I ſo tired at  
‘ Sea, that I could not reſt; and have had little or  
‘ no Stomach a long time. Since I came into this  
‘ Iſland, my Life hath been very much burdened :  
‘ But I hope, if the Lord give me Strength to manage  
‘ his Work, I ſhall work thoroughly; and bring things  
‘ that have been out of Courſe, into better Order. So  
‘ Dear Friends, live all in the peaceable Truth, and  
‘ in the Love of it; ſerving the Lord in Newneſs of  
‘ Life : For glorious Things, and precious Truths  
‘ have been maniſeſted among you plentifully, and  
‘ to you the Riches of the Kingdom have been rea-  
‘ ched. I have been almoſt a Month in this Iſland,  
‘ but have not been able to go abroad or ride out :  
‘ only very lately I rid out twice, a Quarter of a  
‘ Mile at a time; which wearied me much, and  
‘ almoſt tired me. My Love in the Truth is to  
‘ you all.

G. F

Now,

1671. Now, because I was not yet well able to Travel, the Friends of the Island concluded, to have their Men's-Meeting; and their Womens-Meeting for the Service of the Church at *Thomas Rous's*, where I lay; by which means I was present amongst them at each of their Meetings, and had very good Service for the Lord in both. For they had need of Information in many things; and divers Disorders were crept in for want of Care and Watchfulness. Wherefore I exhorted them, (more especially at the Mens-Meeting) to be watchful and careful with respect to Marriages, to prevent Friends Marrying in near Kindreds; and also to prevent over-hasty proceedings toward Second Marriages, after the Death of a former Husband or Wife: advising, that a decent Regard were had in such Cases, to the Memory of the Deceased Husband or Wife, And as to *Friends Children marrying too Young*, as at Thirteen or Fourteen Years of Age, I shewed them the Unfitness thereof, and the Inconveniences and Hurts that attend such Childish Marriages. And I admonished them all to purge the Floor thoroughly, and to sweep their Houses very clean; that nothing might remain, that would defile: And that all should take care, that nothing be spoken out of their Meetings to the blemishing, or defaming one of another. Likewise concerning Registering of Marriages, Births and Burials, I advised them to keep Exact Records of each in distinct Books for that only use; and also to Record in a Book for that purpose, the Condemnations of such, as went out from Truth into disorderly Practices; and the Repentance and Restoration of such of them, as returned again. Also I recommended to their Care the providing of convenient Burying-Places for Friends; which in some parts were yet wanting. Some Directions also I gave them concerning Wills, and the Ordering of Legacies left by Friends for Publick Uses; and other things relating to the Affairs of the Church. Then as to their Blacks or Negro's, I desired them to endeavour to train them up



' up in the Fear of God, as well them that were bought 1671.  
 ' with their Money, as them that were born in their Families; that all might come to the Knowledge of the Lord: that so with *Joshua* they might (every Master of a Family say, *As for me and my House, we will serve the Lord.* I desired them also, that they would cause their Overseers to deal mildly and gently with their Negro's, and not use Cruelty towards them; as the manner of some hath been, and is: And that after certain Years of Servitude they would make them free. Many sweet and precious things were opened in these Meetings, by the Spirit and in the Power of the Lord, to the edifying, confirming and building up of Friends, both in the Faith, and holy Order of the Gospel.

BARBADOS.

After these Meetings were over, the Vessel that was bound for *England* not being yet gone, I was moved to write another Epistle to Friends there; the Copy whereof here follows:

' Dear Friends and Brethren, to whom is my Love  
 ' in that which never changeth, but remains in Glory; which is over all, the Top and Corner-stone: In this all have Peace and Life, as ye dwell in the blessed Seed, wherein all is blest, over that which brought the Curse; where all Shortness and Narrowness of Spirit is, and Brittleness and Peevishness is. Therefore keep the Holy Order of the Gospel: and keep in this blessed Seed, where all may be kept in Temperance, in Patience, in Love, in Meekness, in Righteousness and Holiness, and in Peace; in which the Lord may be seen amongst you, and no ways dishonoured, but glorified by you all. And so in all your Meetings, in Cities, Towns and Countries, Mens-Meetings, Womens-Meetings and others, let Righteousness flow among you, and the Holy Truth be uppermost; and the pure Spirit your Guide and Leader, and the holy Wisdom your Orderer, that is pure and gentle, and from above, and easie to be entreated. So keep in the Religion, that keeps from the Spots of the World, which is pure



1671. ' and undefiled in God's Sight : And keep in the pure  
 ' and holy Worship, in which the pure and holy God  
 BARIA- ' is worshipped, to wit, in the Spirit, and in the Truth,  
 DOS. ' which the Devil is out of; who is the Author of all  
 ' Unholiness, and of Dishonouring of God : So be all  
 ' tender of God's Glory, and tender of his Honour,  
 ' and of his Blessed and Holy Name, in which ye are  
 ' gathered. And all who do profess the Truth, see  
 ' that ye Walk in it, and in Righteousness, and God-  
 ' liness and Holiness : For *Holiness becomes the House*  
 ' *of God, the Household of Faith.* And that which be-  
 ' comes God's House, God loves : for he loves Right-  
 ' eousness; and that is the Ornament which becomes  
 ' his House and all his Family. Therefore see, that  
 ' Righteousness do run down in all your Assemblies,  
 ' and that it flow, to drive away all the Unrighteous-  
 ' ness : This preserves your Peace with God ; for in  
 ' Righteousness ye have all Peace with the righteous  
 ' God of Peace, and one with another. And so eve-  
 ' ry one, that bears the Name of the Anointed, that  
 ' high Title of being a Christian, named after the  
 ' Heavenly Man ; see, that ye be in the Divine Na-  
 ' ture, and made conformable unto his Image, even  
 ' the Image of the Heavenly, Divine Man, who was  
 ' before that Image, which *Adam* and *Eve* got in the  
 ' Fall from the Devil : So that in none of you that  
 ' fallen Image may appear or be seen ; but his Image,  
 ' and you made Conformable unto him. Here Tran-  
 ' slation is shewed forth in Life and Conversation,  
 ' not in Words only ; yea, and Conversion and Re-  
 ' pentance (which is a Change of the Nature, of the  
 ' Mind, and of the Heart, and of the Spirit and Af-  
 ' fections, which have been below ; which come to be  
 ' set above :) and so receive the things that are from  
 ' Above, and have the Conversation in Heaven above ;  
 ' not that Conversation, which is according to the  
 ' Power of the Prince of the Air, that now rules in  
 ' the Disobedient. So all be faithful ; This is the Word  
 ' of the Lord God unto you all : See, that Godliness  
 ' do flow, and Holiness, and Righteousness, and Truth,  
 ' and

' and Vertue, and the Fruits of the Good Spirit over 1671.  
 ' the Bad and its Fruits; that ye may answer that  
 ' which is of God in all: for your Heavenly Father **BARBA-**  
 ' is glorified, in that you bear and bring forth much **DOS.**  
 ' Fruit to God. Therefore ye, who are Plants of his  
 ' planting, and his Trees of Righteousness, see, that  
 ' every Tree be full of Fruit. And all keep in the  
 ' true Humility, and in the true Love of God, which  
 ' doth edify his Body; that the true Nourishment  
 ' from the Head, the Refreshings, and Springs, and  
 ' Rivers of Water, and Bread of Life may be plente-  
 ' ously known, and felt amongst you: that so Prai-  
 ' ses may ascend to God. So all be *faithful* to the  
 ' Lord God, and just and true in all your Dealings  
 ' and Doings with and towards Men. And be not  
 ' negligent in your Men's Meetings to admonish, and  
 ' to exhort, and to reprove in the Spirit of Love and  
 ' of Meekness; and to seek that which is lost, and to  
 ' bring back again, that which hath been driven a-  
 ' way. So let all Minds, and Spirits, and Souls, and  
 ' Hearts be bended down under the Yoke of Christ  
 ' Jesus, the Power of God. Much I could write, but  
 ' am Weak; and have been very Weak mostly, since  
 ' I left you: and Burthens and Travels I have been  
 ' under, and gone through many ways; but it is well.  
 ' And the Lord Almighty knows my Work, which  
 ' he hath sent me forth to do by his everlasting Arm  
 ' and Power, which is from Everlasting to Everlast-  
 ' ing, blessed be his Holy Name, which I am in, and  
 ' in which my Love is to you all. **G. F.**

After I had recovered so much Strength, that I  
 was able to go abroad, and had been a little amongst  
 Friends, I went to visit the Governour at his House;  
*Levis Morrice, Thomas Rouse*, and some other Friends  
 being with me. And indeed he received us very ci-  
 villy, and treated us very kindly; making us Dine  
 with him: and keeping us most part of the Day, be-  
 fore he let us go away.

The same Week I went down to the *Bridge-Town*, **Bridge**  
 (where I had not been before, save as I passed thro' **Town**  
 it,

1671. it, when I first came into the Island.) There was to be a General Meeting of Friends that Week: and the Visit I had newly made to the Governour, and kind Reception I had with him; being generally known to the Officers, both Civil and Military, there came many of them to this Meeting from most Parts of the Island, and those not of the meanest Rank; divers of them being Judges or Justices, Colonels or Captains: so that a very great Meeting we had, both of Friends and others. The Lord's Blessed Power was plentifully with us in this Meeting: And although I was somewhat straitned for Time, three other Friends having spoken before me; yet the Lord opened things through me, to the general and great Satisfaction of them that were present. Col. *Lewis Morrice* came to this Meeting, and with him a Neighbour of his, a Judge in the Country, whose Name was *Ralph Fretwell*; who was very well satisfied with the Meeting, and received the Truth.

*Paul Gwin*, a Jangling-Baptist, who has been mentioned before, came into the Meeting, and began to Babble; and asked me, 'How I spelt *Cain*?' and whether I had the same Spirit as the Apostles had? And I told him, *Tes*. And he bad the Judge take Notice of it. And I told him; *He that had not a Measure of the same Holy Ghost, as the Apostles had, was possesst with an unclean Ghost*: And then he went his ways.

After the Meeting I went home with *Lewis Morrice* to his House that Night, being about Nine or Ten Miles; going part of the way by Boat, the rest on Horse-back: This place, where *Lewis Morrice* his Plantation was, I thought to be the finest Air of the Island. The next day *Thomas Briggs* and *William Edmondson* came thither to see me, they intending to leave the Island the day following; and to go upon the Lord's Service to *Antego* and *Mevis*. *Lewis Morrice* went with them: And at *Antego* they had several good Meetings, to which there was a great Resort of People; and many were Convinced there at that

that time. But when they had finished their Service 1671. there, and went thence to *Mevis*; the Governour of *Mevis*, who was an old Persecutor, sent Soldiers on Board the Vessel, to stop them from coming on Shore: and would not suffer them to Land. Wherefore, after Friends of the Place had been on Board the Vessel, and with them, and they had been sweetly Refreshed together, in feeling the Lord's Power and Presence amongst them; they returned to *Antego* again; Where having staid a while longer, they came back again to *Barbados*; *Thomas Briggs* being very Weak and Ill.


BARBADOS.

Of the other Friends, that came over with me from England, *James Lancaster*, *John Cartwright*, and *George Pattison*, were gone some time before to *Jamaica*, and others to other places; so that few remained in *Barbados* with me: Yet we had many great and precious Meetings, both for Worship, and for the Affairs of the Church; to the former of which many of the World came. At one of these Meetings, there came (amongst others) on Col. *Lyne*, a sober Person; who was so very well satisfied, with what I declared, that he afterward said: Now I can gainsay such, as I have heard speak evil of you; who say, you do not own Christ, nor that he died: Whereas I perceive, you exalt Christ in all his Offices, beyond what I have ever heard before. This Man observing one to take in Writing the Heads of what I delivered, desired him to let him have a Copy of it; and afterward staid another day with us, before he went away: so great a Love was raised in him to the Truth. And indeed, a very great Convincement there was in most parts of the Island; which made the Priests and some Professors fret and rage. Our Meetings were very large and full, and free from disturbance from the Government; though the envious Priests and some Professors endeavoured to stir up the Magistrates against us. And when they found they could not prevail that way, some of them, that were Baptists, came to the Meeting at the Town, which was very large, and full of People of

1671. of several Ranks and Qualities. A great Company came also with them; and they brought with them a malicious slanderous Paper written by *John Pennyman*; with which they made a great Noise. But the Lord gave me Wisdom and Utterance to Answer their Cavils: So that the Auditory generally received Satisfaction; and those quarrellous Professors lost ground by their coming. When they had wearied themselves with Clamour, they went away; but the People staying, the Meeting was continued; and the things they cavilled about, were further opened and cleared: and the Life and Power of God came over all. But the Rage and Envy in our Adversaries did not cease; but they endeavoured to defame Friends with many false and scandalous Reports, which they spread abroad through the Island. Whereupon I with some other Friends, drew up a Paper, to go forth in the Name of the People called Quakers, for the clearing Truth and Friends from those false Reports. It was directed thus:

*For the Governour of Barbados, with his Council and Assembly, and all others in Power, both Civil and Military, in this Island; from the People called Quakers.*


Whereas many Scandalous Lies and Slanders have been cast upon us, to render us odious; as that *We do deny God and Christ Jesus, and the Scriptures of Truth, &c.* This is to Inform you, that all our Books and Declarations, which for these many Years, have been published to the World, do clearly testify the contrary. Yet notwithstanding, for your Satisfaction, we do now plainly and sincerely declare, *That we do Own and Believe in God, the only Wise, Omnipotent and Everlasting God, who is the Creator of all things both in Heaven and in the Earth, and the Preserver of all that he hath made; who is God over all, blessed for ever; to whom be all Honour and Glory, Dominion, Praise and Thanksgiving both now and for evermore! And we do Own and Believe in Jesus Christ, his beloved* and

‘ and only begotten Son, in whom he is well pleased: 1671  
‘ Who was conceived by the *Holy Ghost*, and born of   
‘ the Virgin *Mary*; in whom we have *Redemption* <sup>BARRA-</sup>  
‘ through his *Blood*, even the *Forgiveness* of Sins: <sup>DOS.</sup>  
‘ Who is the Express Image of the Invisible God, the  
‘ First-born of every Creature, by whom were all  
‘ things Created, that are in Heaven, and that are in  
‘ Earth, visible and invisible, whether they be Thrones,  
‘ or Dominions, or Principalities, or Powers; all  
‘ things were Created by him. And we do own and  
‘ Believe, that he was made a Sacrifice for Sin, who  
‘ knew no Sin, neither was Guile found in his mouth.  
‘ And that he was Crucified for us in the Flesh, with-  
‘ out the Gates of *Jerusalem*; and that he was Bu-  
‘ ried and Rose again the Third Day by the Power of  
‘ his Father, for our Justification: And we do Believe  
‘ that he Ascended up into Heaven, and now sitteth  
‘ at the right Hand of God. This Jesus, who was  
‘ the foundation of the Holy Prophets and Apostles,  
‘ is our foundation; and we do believe, that there is  
‘ no other foundation to be laid, but that which is  
‘ laid, even Christ Jesus; who, we believe, tasted  
‘ Death for every Man, and shed his Blood for all  
‘ Men, and is the propitiation for our Sins; and not  
‘ for ours only, but also for the Sins of the whole  
‘ World: According as *John* the Baptist testified of  
‘ him, when he said; *Behold the Lamb of God, that*  
‘ *taketh away the Sins of the World*, Joh. 1. 29. We  
‘ believe, that he alone is our Redeemer and Saviour,  
‘ even the Captain of our Salvation (who saves us  
‘ from Sin, as well as from Hell and the Wrath to  
‘ come, and destroys the Devil and his Works;) who  
‘ is the Seed of the Woman, that bruises the Serpent’s  
‘ Head, to wit, Christ Jesus, the *Alpha* and *Omega*,  
‘ the First and the Last. That he is (as the Scrip-  
‘ tures of Truth say of him) our Wisdom and Right-  
‘ eousness, Justification, and Redemption; neither  
‘ is there Salvation in any other: for there is no o-  
‘ ther Name under Heaven given among Men, where-  
‘ by we may be saved. It is he alone who is the  
‘ Shepherd



1671. *Shepherd and Bishop of our Souls: He it is, who is*  
 our Prophet, whom *Moses* long since testified of,  
 saying; *A Prophet shall the Lord your God raise up*  
*unto you of your Brethren, like unto me; him shall ye*  
*hear in all things, whatsoever he shall say unto you:*  
*And it shall come to pass, that every Soul, that will*  
*not hear that Prophet, shall be destroyed from among*  
*the People, Acts 2. 22, 23.* He it is, that is now  
*Come, and hath given us an Understanding, that we*  
*may know him that is true; and he rules in our Hearts*  
*by his Law of Love and of Life, and makes us free*  
*from the Law of Sin and Death, and we have no*  
*Life, but by him: for he is the quickning Spirit,*  
*the Second Adam, the Lord from Heaven; by whose*  
*Blood we are cleansed, and our Consciences sprink-*  
*led from Dead Works, to serve the Living God.*  
*And he is our Mediator, that makes Peace and Re-*  
*conciliation between God offended, and us offend-*  
*ing; he being the Oath of God, the New Covenant*  
*of Light, Life, Grace and Peace, the Author and*  
*Finisher of our Faith.* Now this Lord Jesus Christ,  
*the Heavenly Man, the Emanuel, God with us, we*  
*all own and believe in; him whom the High-Priest*  
*raged against, and said, he had spoken Blasphemy;*  
*whom the Priests and Elders of the Jews took Coun-*  
*sel together against, and put to Death; the same,*  
*whom Judas betrayed for Thirty Pieces of Silver,*  
*which the Priests gave him, as a Reward for his*  
*Treason; who also gave large Money to the Sol-*  
*diers to broach an horrible Lye, namely, That his*  
*Disciples came and stole him away by Night, whilst*  
*they slept.* And after he was Risen from the Dead,  
*the History of the Acts of the Apostles sets forth,*  
*how the Chief Priests and Elders persecuted the Dis-*  
*ciples of this Jesus, for Preaching Christ and his*  
*Resurrection.* This, we say, is that Lord Jesus  
 Christ, whom we own to be our Life and Salva-  
 tion.

And as concerning the Holy Scriptures, we do be-  
 lieve, That they were given forth by the Holy Spi-  
 rit

rit of God, through the Holy Men of God, who (as 1671.  
 the Scripture it self declares, 2 Pet. 1. 21.) *spake, as*  
*they were moved by the Holy Ghost.* We believe, they   
 are to be *Read, Believed and Fulfilled* (He that ful-  
 fills them, is Christ;) and they are *profitable for Do-*  
*ctrine, for Reproof, for Correction and for Instruction*  
*in Righteousness, that the Man of God may be perfect,*  
*thoroughly furnished unto all good Works,* 2 Tim. 3. 16.  
 and are able to *make wise unto Salvation, through Faith*  
*in Christ Jesus.* And we do believe, that the Holy  
 Scriptures are the Words of God; for it's said in  
 Exod. 20. 1. *God spake all these Words, saying, &c.*  
 meaning the Ten Commandments given forth upon  
 Mount Sinai: And in Rev. 22. 18. saith John, *I testi-*  
*fy to every man that beareth the Words of the Prophe-*  
*cy of this Book; If any man addeth unto these, and*  
*if any man shall take away from the Words of the Book*  
*of this Prophecy (not the Word) &c.* So in Luke 1.  
 20. *Because thou believest not my Words.* And so in  
 John 5. 47. and John 15. 7. John 14. 23. John 12. 47.  
 So that we call the Holy Scriptures, as Christ and  
 the Apostles called them, and Holy Men of God  
 called them, viz. the Words of God.

Another Slander and Lye they have cast upon us,  
 namely; *That we should teach the Negroes to Rebell:*  
 A thing we utterly abhor, and detest in our Hearts,  
 the Lord knows it! who is the Searcher of all Hearts,  
 and knows all things; and so can witness and testi-  
 fy for us, that this is a most Abominable Untruth.  
 For that which we have spoken and declared to  
 them, is, *To exhort and admonish* them to be Sober,  
 and to fear God, and to love their Masters and Mi-  
 stresses, and to be faithful and diligent in their Ma-  
 ster's Service and Business; and then their Masters  
 and Overseers would love them, and deal kindly  
 and gently with them. And that they should not  
 beat their Wives, nor the Wives their Husbands;  
 neither should the Men have many Wives. And that  
 they should not Steal, nor be Drunk, nor commit  
 Adultery, nor Fornicaation, nor Curse, nor Swear,  
 nor

1671. **BARBA-  
DOS.** nor Lye, nor give bad Words to one another, nor to  
 any one else: For there is something in them, that  
 tells them, they should not practise those, nor any  
 other Evils. But if they notwithstanding should  
 do them, then we let them know, There are but  
 Two Ways, the one, that leads to Heaven, where  
 the Righteous go; and the other, that leads to Hell,  
 where the Wicked and Debauched, Whoremongers  
 and Adulterers, Murderers and Liars go. To the  
 one the Lord will say; *Come ye Blessed of my Father,*  
*inherit the Kingdom prepared for you from the founda-*  
*tion of the World;* but to the other he will say, *De-*  
*part ye Cursed, into everlasting Fire, prepared for*  
*the Devil and his Angels:* So the Wicked go into  
*everlasting Punishment,* but the Righteous into *Life*  
*Eternal,* Matth. 25. Now consider, Friends, it is  
 no Transgression for a Master of a Family to in-  
 struct his Family himself, or for some others to do  
 it in his behalf; but rather it is a very great Duty  
 incumbent upon them. Abraham and Joshua did  
 so: Of the first we read, the Lord said, (Gen. 18.  
 19.) *I know, that Abraham will command his Chil-*  
*dren, and his Household after him; and they shall keep*  
*the Way of the Lord, to do Justice and Judgment,*  
*that the Lord may bring upon Abraham the things,*  
*that he hath spoken of him.* And the latter, we read,  
 said (Josh. 24. 15.)—*Chuse ye this day, whom ye*  
*will serve,—But as for me, and my House, we will*  
*serve the Lord.* We do declare, that we do esteem  
 it a Duty incumbent on us to Pray with and for,  
 to Teach, Instruct and Admonish those in and be-  
 longing to our Families, this being a Command of  
 the Lord; the Disobedience whereunto will provoke  
 the Lord's Displeasure: As may be seen in Jer. 10.  
 25. *Pour out thy Fury upon the Heathen, that know*  
*thee not, and upon the Families, that call not upon*  
*thy Name.* Now Negroes, Tawnies, Indians make  
 up a very great part of the Families in this Island,  
 for whom an Account will be required by him,  
 who comes to Judge both Quick and Dead, at the  
 great

' great Day of Judgment, when every one shall be Re- 1671.  
 ' warded according to the Deeds done in the Body, whe-  
 ' ther they be good, or whether they be evil : At that <sup>BARBA-</sup>  
 ' Day, I say, of the Resurrection both of the Good, <sup>DOS.</sup>  
 ' and of the Bad, and of the Just and the Unjust, when  
 ' the Lord Jesus shall be revealed from Heaven with his  
 ' mighty Angels, in flaming Fire, taking Vengeance on  
 ' them that know not God, and obey not the Gospel of  
 ' our Lord Jesus Christ, who shall be punished with e-  
 ' verlasting Destruction from the Presence of the Lord,  
 ' and from the Glory of his Power, when he shall come to  
 ' be glorified in his Saints, and admired in all them that  
 ' believe in that Day, 2. Thess. 1. 8, &c. See also,  
 ' 2 Pet. 3. 3, &c.

' This wicked Slander (of our endeavouring to make  
 ' the Negroes Rebel) our Adversaries took occasion to  
 ' raise, from our having had some Meetings with and  
 ' amongst the Negroes : For both I and other Friends  
 ' had several Meetings with them in several Planta-  
 ' tions, wherein we exhorted them to Justice, Sobrie-  
 ' ty, Temperance, Chastity and Piety, and to be sub-  
 ' ject to their Masters and Governours : Which was  
 ' altogether contrary, to what our envious Adversa-  
 ' ries maliciously suggested against us.—

As I had been to visit the Governour, as soon as I  
 was well able, after I came thither ; so sometime after,  
 when I was at *Thomas Rouse's*, the Governour came thi-  
 ther to see me, carrying himself very courteously.

Having now been Three Months or more in *Barba-*  
*dos*, and in that time having visited Friends, through-  
 ly settled Meetings, and dispatched that Service, for  
 which the Lord brought me thither ; I felt my Spirit  
 clear of that Island, and Drawings to *Jamaica*. Which  
 when I had communicated to Friends, I acquainted  
 the Governour also, and divers of his Council ; That  
 I intended shortly to leave the Island, and go to *Ja-*  
*maica* : which I did, that as my Coming thither was  
 open and publick, so my Departure also might be.  
 But before I left the Island, I writ the following  
 Letter to my Wife ; that she might understand, both

1671. how it was with me, and how I proceeded in my Travels.

BARBADOS.

*My Dear Heart,*

‘ To whom is my Love, and to all the Children, in  
 ‘ the Seed of Life, that changeth not, but is over all;  
 ‘ blessed be the Lord for ever! I have gone under  
 ‘ great Sufferings in my Body and Spirit; beyond  
 ‘ Words: but the God of Heaven be praised, his Truth  
 ‘ is over all. I am now well: and if the Lord permit,  
 ‘ within a few days I pass from *Barbados* towards *Jamaica*,  
 ‘ and I do think to stay but little there. I desire,  
 ‘ that ye may be all kept free in the Seed of Life,  
 ‘ out of all Cumbrances. Friends are generally well.  
 ‘ Remember me to Friends that enquire after me. So  
 ‘ no more, but my Love in the Seed and Life, that  
 ‘ changeth not.

*Barbados, the 6th of the  
 11th Month 1671.*

G. F.

At Sea.

I set Sail from *Barbados* to *Jamaica* on the Eighth Day of the Eleventh Month, 1671. *Robert Widders*, *William Edmundson*, *Solomon Eccles*, and *Elizabeth Hooton*, going with me. *James Lancaster*, *John Cartwright*, and *George Pattison*, were gone thither some time before: and *Thomas Briggs* and *John Stubbs* remained yet longer in *Barbados*: with whom were *John Rouse* and *William Baily*. We had a quick and easie Passage to *Jamaica*: where we met with our Friends *James Lancaster*, *John Cartwright* and *George Pattison* again, who had been labouring there in the Service of Truth; into which we forthwith entred with them, travelling up and down through the Island, which is large: And a brave Country it is; though the People are many of them debauched and wicked. We had much Service there, for there was a great Convincement, and many received the Truth; some of which were People of Account in the World. We had many Meetings there, which were large, and very quiet: For indeed, the People were Civil to us; so that not a Mouth was opened against us. I was twice with the Governour, and some other

other of the Magistrates; who all carried themselves lovingly towards me. 1671.

About a Week, after we landed in *Jamaica*, *Elizabeth Hooton*, who went with us from *England* to *Barbados*, and from *Barbados* thither, being a Woman of a great age, and who had travelled much in Truth's Service, and suffered much for it, departed this Life. She was well the Day before she died; and departed in Peace, like a Lamb, bearing Testimony to Truth at her departure. JAMAICA.

When we had been about Seven Weeks in *Jamaica*, and had brought Friends into pretty good order, and settled several Meetings amongst them, we left *Solomon Eccles* there, the rest of us embarked for *Maryland*: leaving Friends, and Truth prosperous in *Jamaica*, the Lord's Power being over all, and his blessed Seed reigning.

But before I left *Jamaica*, I writ another Letter to my Wife as followeth.

*My Dear Heart,*

' To whom is my Love, and to the Children, in that  
' which changeth not, but is over all; and to all  
' Friends in those parts. I have been at *Jamaica* about  
' Five Weeks, and Friends here are generally well;  
' and here is a Convincement: but things would be too  
' large to write of. Sufferings in every place attend  
' me; but the blessed Seed is over all: the great Lord  
' be praised, who is Lord of Sea and Land, and of all  
' things therein. We intend to pass away from hence  
' about the beginning of the next Month; and we shall  
' pass towards *Maryland*, if the Lord please. Dwell  
' all of you in the Seed of God: in his Truth I rest in  
' Love to you all.

*Jamaica, 23d of the 12th*

*Month, 1671.*

We went on Board on the 8th of the First Month, 1671: and having Contrary Winds, were a full Week failing forwards and backwards, before we could get out of sight of *Jamaica*. A difficult Voyage this proved, and pretty dangerous, especially in our passing through



1671. through the Gulf of *Florida*; where we met with many Trials by Winds and Storms. But the great God, who is Lord of the Seas and of the Land, and who rideth upon the Wings of the Wind, did by his Power preserve us through many and great Dangers, when by extream Strefs of Weather our Vessel was divers times like to be Over-set; and much of her Tackling broken. And indeed we were sensible, that the Lord was a God at hand; and that his Ear was open to the Supplications of his People. For when the Winds were so strong and boisterous, and the Storms and Tempests so great, that the Sailers knew not what to do, but were fain to let the Ship go, which way she would; then did we pray unto the Lord: And the Lord did graciously hear and accept us, and did calm the Winds and the Seas, and gave us seasonable Weather, and made us to Rejoyce in his Salvation; blessed and praised be the holy Name of the Lord, whose Power hath Dominion over all, and whom the Winds and the Seas obey!

at Sea.

Potuxan River.

MARY-LAND.

We were at Sea betwixt Six and Seven Weeks in this Passage from *Jamaica* to *Maryland*. But some Days before we came to Land, after we had entred the Bay of *Potuxan* River, a great Storm arose, which cast a Boat upon us for shelter; in which were divers Persons, both Men and Women, People of Account outwardly in the World. We took them in; but the Boat was lost, with five Hundred Pounds worth of Goods in it, as they said. They continued on Board us several days, not having any means to get off; and we had a very good Meeting with them in the Ship. But Provision grew short, for they brought none in with them; and ours, by reason of the length of our Voyage, was well nigh spent, when they came to us: So that with their living upon it too, we had now little or none left. Whereupon *George Pattison* took a Boat, and ventured his Life to get to Shore; the Hazard whereof was so great, that all but Friends, concluded he would be Cast away. Yet it pleased the Lord to bring him safe to Land: and in a Short time after the Friends of the Place came to fetch us to Land also, in a seasonable time, for our Provisions were quite spent. We

We pertook also of another great Deliverance in this 1671. Voyage, through the good Providence of the Lord; which we came to understand afterwards. For when we were determined to come from *Jamaica*, we had our Choice of Two Vessels, that were both bound for the same Coast. One of these was a *Frigot*; the other was called a *Tacht*. The Master of the *Frigot*, we thought, asked unreasonably for our Passage; which made us agree with the Master of the *Tacht*, who offered to carry us Ten Shillings a-peice cheaper than the other. We went on Board the *Tacht*, and the *Frigot* came out together with us, intending to be Consorts during the Voyage; and for several Days we sailed together: But what with Calms and Contrary Winds we were in a while separated. And after that the *Frigot*, losing her way, fell among the *Spaniards*; by whom she was taken and robbed, and the Master and Mate made Prisoners: Afterwards being retaken by the *English*, she was sent home to her Owners in *Virginia*. Which when we came to understand, we saw and admired the Providence of God, who preserved us out of our Enemies Hands; and he that was Covetous, fell among the Covetous. Some Friends at *Jamaica* would have had us gone in the *Frigot*, that was taken; but the Lord in his Wisdom ordered it otherwise.

Here we found *John Burneyate*, intending shortly to sail for *Old England*: But upon our Arrival he altered his purpose; and joined with us in the Lord's Service, which we were upon. He had appointed a General Meeting for all the Friends in the Province of *Maryland*, that he might see them together, and take his Leave of them, before he departed out of the Country: And it was so ordered by the good Providence of God, that we landed just time enough, to reach that Meeting; by which means we had a very seasonable Opportunity of taking the Friends of the Province together. A very large Meeting this was, and held Four Days; to which (besides Friends) came many of the World's People, divers of which were

1672. of considerable Quality in the World's Account: For there were amongst them five or six Justices of the Peace, a Speaker of their Parliament or Assembly. One of the Council, and divers others of Note; who seemed well satisfied with the Meeting. After the Publick Meetings were over, the Mens and Womens Meetings began; wherein I opened to Friends the Service thereof, to their great Satisfaction. After this we went to another Place, called the *Cliffs*, where another General Meeting was appointed: We went some part of the way by Land, and the rest by Water; and a Storm arising, our Boat was run on ground, in danger to be beaten to pieces: and the Water came in upon us. I was in a great Sweat, having come very hot out of a Meeting before; and now was wet with the Water beside: yet having Faith in the Power of the Lord, I was preserved from taking hurt, blessed be the Lord. To this Meeting also many of the World's People came, and did receive the Truth with Reverence. We had also a Mens Meeting, and a Womens-Meeting, at which most of the Back-sliders came in again; and several of those Meetings were established for taking care of the Affairs of the Church.

After these Two General Meetings were over, we parted Company, dividing our selves into several Coasts, for the Service of Truth. *James Lancaster* and *John Cartwright* went by Sea for *New-England*; *William Edmundson*, and Three Friends more with him, sailed for *Virginia*, where things were much out of Order: *John Burneyate*, *Robert Widders*, *George Patison* and I, with several Friends of the Province, went over by Boat to the *Eastern Shore*, and had a Meeting there on the First Day; where many People received the Truth with Gladness, and Friends were greatly refreshed. A very large and Heavenly Meeting it was, and several Persons of Quality in that Country were at it; two of which were Justices of the Peace. And it was upon me from the Lord, to send to the *Indian* Emperor and his Kings, to come to that Meeting: The Emperor came, and was at the Meeting;

Meeting; but his Kings, lying farther off, could not reach thither time enough: Yet they came after with their *Cockaroes*. I had in the Evening (for they staid all Night) two good Opportunities with them; and they heard the Word of the Lord willingly, and did confess to it. 'What I spake to them, I desired 'them to speak to their People; and let them know, 'That God was setting up his Tabernacle of Witness 'in their Wilderness-Country, and was setting up his 'Standard, and glorious Ensign of Righteousness. They carried themselves very courteously and lovingly, and inquired, *Where the next Meeting would be, and they would come to it*: Yet they said, *They had had a great Debate with their Council about their Coming, before they came now.*

The next Day we began our Journey by Land to *New-England*, a tedious Journey through the Woods and Wilderness, over Bogs and great Rivers. We took Horse at the Head of *Tredaven-Creek*, and travelled through the Woods, till we came a little above the Head of *Miles-River*; by which we passed, and rode on to the Head of *Wye-River*: and so got to the Head of *Chester-River*; where making a Fire, we took up our Lodging in the Woods. Next Morning setting forward again, we travelled through the Woods, till we came to *Saxifrax-River*, which we went over in *Canoos* (which are *Indian-Boats*;) causing our Horses to swim by. Then we rode on to *Bohemia-River*; where in like manner swimming our Horses, we ourselves went over in *Canoos*. We rested a little at a Plantation by the Way, but could not stay long, for we had Thirty Miles to ride that Afternoon, if we would reach a Town; which we were willing to do, and therefore rid hard for it. And I, with some others, whose Horses were stronger, got to the Town that Night, exceedingly tired; and withal wet to the Skin: But *George Pattison* and *Robert Widders*, being weaker-Horsed, were fain to fall short, and lie in the Woods that Night also; making themselves a Fire. The Town we went to, was a *Dutch Town*, called

1672.  
  
*Eastern-Shore.*

*Tredav.  
Creek.  
Miles-  
River.  
Wye-  
River.  
Chester-  
River.*

*Saxifrax-  
River.*

*Bohemia  
River.*

1672. *New-Castle*; whither *Robert Widders* and *George Pat-*  
*tison* came to us next Morning. We departed from  
 thence, and got over the River *Delaware*, not without  
 great Danger of some of our Lives: and when we  
 were over, we were troubled to get new Guides; which  
 were hard to get, and very chargeable. Then had we  
 that Wilderness-Country to pass through, which is  
 since called *West-Jersey*, which was not then inhabited  
 by *English*; so that we have travelled a whole Day  
 together, without seeing Man or Woman, House or  
 Dwelling-place: and sometimes we lay in the Woods  
 by a Fire, and sometimes in the *Indians* Wigwams or  
 Houses. In this Journey we came one Night to an  
*Indian* Town, and lay at their King's House, who  
 was a very pretty Man; and both he and his Wife re-  
 ceived us very lovingly, and his Attendants (such as  
 they were) were very respectful to us: they laid us  
 Mats to lie on; but Provision was very short with  
 them, having caught but little that day. At ano-  
 ther *Indian* Town, where we staid, their King came  
 to us, and he could speak some *English*; wherefore I  
 spake to him much, and also to his People: and they  
 were very Loving to us. At length we came to a Town  
 called *Middle-Town*, which is an *English* Plantation in  
*East-Jersey*; and there were some Friends: but we  
 could not stay to have a Meeting there at that time,  
 being earnestly pressed in our Spirits, to get to the  
 Half-Years Meeting of Friends at *Oyster-Bay* in *Long-*  
*Island*; which was very near at hand. Wherefore we  
 went down with a Friend (whose Name was *Richard*  
*Hartshorn*, Brother to *Hugh Hartshorn*, the Upholster  
 in *London*) who received us gladly to his House, where  
 we refreshed our selves (for we were weary) and then  
 he carried us and our Horses in his own Boat, over a  
 great Water (which held us most part of the day in  
 getting over; and set us upon *Long-Island*. So we  
 got that Evening to Friends at *Gravesand*, with whom  
 we tarried that Night: and the next Day we got to  
*Flushing*, and the day following we reached to *Oyster-*  
*Bay*; several Friends both of *Gravesand* and *Flushing*  
 accom-

NEW-  
CASTLE.  
DELA-  
WARE R.

WEST-  
JERSEY

EAST-  
JERSEY  
Middle-  
Town.


LONG-  
ISLAND  
Graves-  
sand.  
Flushing.  
Oyster-  
bay half  
Years  
Meeting.

accompanying us. The Half-Years Meeting began 1672. next Day, which was the First Day of the Week, and lasted four Days. The first and second Days we had Publick Meetings for Worship, to which the People of the World of all sorts might and did come: On the third Day of the Week were the Mens and Womens-Meetings, wherein the Affairs of the Church were taken Care of. Here we met with some of the Bad Spirits, who were run out from Truth into Prejudice, Contention and Opposition to the Order of Truth, and to Friends therein. These had been very troublefom to Friends in their Meetings there and thereabouts formerly; and 'tis like, would have been so now: But I would not suffer the Service of our Mens and Womens-Meetings to be interrupted and hindered by their Cavils. Wherefore I let them know, 'That if they had any thing to Object against the 'Order of Truth, which we were in, we would give 'them a Meeting another Day on purpose. And indeed, I laboured the more, and travelled the harder, to get to this Meeting, where it was expected, many of these contentious People would be; because I understood, they had reflected much upon me, when I was far from them. So the Mens and Womens-Meetings being over, on the fourth Day we had a Meeting with those discontented People, to which as many of them as would, did come; and as many Friends, as had a Desire, were present also: And the Lord's Power brake forth gloriously, to the Confounding of the *Gain-sayers*. And then some of those, that had been Chief in the mischievous Work of Contention and Opposition against the Truth, began to fawn upon me, and to cast the matter upon others: but the deceitful Spirit was judged down, and condemned, and the glorious Truth of God was exalted, and set over all; and they were all brought down and bowed under: which was of great Service to Truth, and great Satisfaction and Comfort to Friends; Glory to the Lord for ever!

After this Meeting were over, and Friends were gone



1672. gone to their several Habitations, we staid some Days upon the Island, and had several Meetings in several parts thereof; and had good Service for the Lord. And when we were clear of the Island, we returned to *Oister-Bay*, waiting for a Wind to carry us to *Road-Island*; which was computed to be about two hundred Miles. As soon as the Wind served, we set Sail; and arrived in *Road-Island* on the thirtieth Day of the Third Month: where we were gladly received by Friends. We went to *Nicholas Easton's* House, who at that time was Governour of the Island; and there we lay, being very weary with travelling by Land and Sea. On the First-Day of the Week following we had a large Meeting, to which the Deputy-Governour and several Justices came, and were mightily affected with the Truth. The Week following, the Yearly Meeting for all the Friends of *New-England*, and the other Colonies adjacent, was held in this Island; to which, besides very many Friends, who lived in those Parts, came *John Stubbs* from *Barbados*, and *James Lancaster* and *John Cartwright* from another way. This Meeting lasted six Days: of which the first four Days were general Publick Meetings for Worship; to which abundance of the World's People came. For they having no Priests in the Island, and so no Restriction to any particular Way of Worship; and both the Governour and Deputy-Governour, with several Justices of the Peace daily frequenting the Meetings, this did so encourage the People, that they flocked in from all parts of the Island. Very good Service we had amongst them; and Truth had a good Reception with them: And indeed, to give them their due, I have rarely observed a People, in the State wherein they stood, to hear with more Attention, Diligence and Affection, than generally they did, during the four Days together; which also was taken notice of by other Friends. After these Publick Meetings were over, the Mens Meeting began, which was large, precious and weighty; and the day following was the Womens-Meeting, which also was large and very solemn:

lemn: and these two Meetings being for the Order- 1672.  
 ing the Affairs of the Church, many weighty things   
 were opened, and communicated to them, by Way of Road.  
 Advice, Information and Instruction in the Services Island  
 relating thereunto; that all might be kept clean, Yearly  
 sweet and savoury amongst them. In these two Meeting.  
 Meetings several Mens and Womens Meetings for o-  
 ther parts were agreed and settled, to take Care of  
 the Poor, and other Affairs of the Church, and to see,  
 that all, who profess Truth, walk according to the  
 glorious Gospel of God. Now when this great and  
 General Meeting in *Road-Island* was ended, it was some-  
 what hard for Friends to part: For the glorious Power  
 of the Lord, which was over all, and his blessed Truth  
 and Life flowing amongst them, had so knit and u-  
 nited them together, that they spent two Days in ta-  
 king leave one of another, and of the Friends of the  
 Island: and then being mightily filled with the Pre-  
 sence and Power of the Lord, they went away with  
 joyful Hearts to their several Habitations, in the seve-  
 ral Colonies where they lived.

When this General Meeting was fully over, and  
 Friends had taken their Leaves one of another to de-  
 part home; we, who travelled amongst them, disper-  
 sed our selves into our several Services, according as  
 the Lord ordered us. *John Burneyate*, with *John*  
*Certwright* and *George Partison* went into the Eastern  
 parts of *New-England*, in Company with the Friends,  
 that came from thence, to visit the particular Meet-  
 ings there; whom *John Stubbs* and *James Lancaster*  
 intended to follow a while after, in the same Service  
 of Truth: but they were not yet Clear of this Island.  
*Robert Widders* and I staid some time longer also up-  
 on this Island; finding Service still here for the Lord,  
 through the great Openness of the People, and the  
 daily Coming in of Fresh People in Sloops from other  
 Colonies, for some time, after the General Meeting  
 was over: So that we had many large and serviceable  
 Meetings among them for several Days after.

During

1672.

W  
Road-  
Island-  
Yearly-  
Meeting.

During the time, that we abode here, there was a Marriage celebrated amongst Friends in this Island; and we were at it. It was at a Friend's House, who had formerly been Governour of the Island; and three Justices of the Peace, and many others of the World's People were there: and both they and Friends said, They never saw such a Solemn Assembly on such an Occasion, and so Weighty a Marriage, and so comely an Order. Thus Truth was set over all: and this might serve for an Example to others; for there were some present from many other places.

After this I had a great Travel in Spirit concerning the Ranters (for there were many of them in those parts, and they had been rude at a Meeting, which I was not at.) Wherefore I appointed a Meeting amongst them; and I believed, the Lord would give me Power over them: And he did so to his Praise and Glory; blessed be his Name for ever. There were at this Meeting many Friends, and divers of the World's People; some of whom were Justices of the Peace, and other Officers: and they were generally well affected with the Truth. But one of the Justices, who had been a Justice twenty Years, was Convinced, and spake highly of the Truth; and more highly of me, than is fit for me to mention, or take notice of.

Provi-  
dence.

Then we had a Meeting at a place called *Providence*, which was very large; as consisting of many Sorts and Sects of People: And I had a great Travel upon my Spirit concerning the Meeting, that it might be preserved quiet; and that Truth might be brought over the People, and might gain an Entrance, and have a Place in them: For they were generally above the Priests; in high Notions; and some of them came on purpose to dispute. But the Lord, whom we waited upon, was with us, and his Power went over them all; and his blessed Seed was exalted, and set above all: And the Disputers were silent, and the Meeting was quiet, and ended well; praised be the Lord! And the People went away mightily satisfied; much desiring another Meeting. This place  
(called

(called *Providence*) was about Thirty Miles from *Road-Island*; and we went to it by Water. The Governour of *Road-Island*, and many others, went with me thither; and we had the Meeting in a great Barn, which was throng'd with People, so that I was exceeding hot, and in a great Sweat: But all was well; the glorious Power of the Lord shined over all, Glory to the great God for ever!

After this we went to another place called *Narraganset*, about twenty Miles from *Road-Island*; and the Governour went with us. There we had a Meeting at a *Justice's* House, where Friends had never had any Meeting before: And the Meeting was very large, for the Country generally came in; and People came also from *Connecticut*, and other parts round about. There were amongst them four Justices of the Peace; and most of these People were such, as had never heard Friends before: But they were mightily affected with the Meeting; and a great Desire there is after the Truth amongst that People: So that our Meeting was of very good Service; blessed be the Lord for ever! The Justice, at whose House the Meeting was, and another Justice of that Country, invited me to come again; but I was then clear of those parts, and was going off towards *Shelter-Island*. But *John Burnyeate* and *John Cartwright*, being come back out of *New-England* into *Road-Island*, before I was gone, I laid this place before them; and they felt Drawings thither, and went to visit them. At another place, I heard, some of the Magistrates should say among themselves; *If they had Money enough, they would hire me to be their Minister*. This was, where they did not well understand Us, and our Principles: But when I heard of it, I said, 'It was time for me to be gone: for if their Eye was so much to Me, or any of Us, they would not come to their own Teacher. For this thing (of hiring Ministers) had spoiled many, by hindring them from improving their own Talents; whereas our Labour is, to bring every one to their own Teacher in themselves.

Now,

1672.

Narraganset.

Road-Island.

Point-Juda.  
Block-Island.  
Fisher's Island.

The Sound.

The Two Horse-Races.  
Garner's Island.  
Gull's-Island.  
Shelter-Island.

Now, after we had had very good Service for the Lord in *Road-Island*, and the Parts adjacent, and that *John Burneyate*, with the other Friends, that went from the General Meeting here in *New-England*, were returned hither again, I went off from hence to *Shelter-Island*; having with me *Robert Widders*, *James Lancaster*, *George Pattison*, and one *John Fay*, a Planter in *Barbados*: And leaving *John Stubbs* and *John Burneyate* in *Road-Island*, to Water, what had been planted by the Lord there, and there-aways; who expected *John Cartwright* (whom they had left at *Piscataway*) to come and join shortly with them in the same Service. We that were for *Shelter-Island*, went off in a Sloop: and passing by *Point-Juda*, and *Block-Island*, came to *Fishers-Island*, where at Night we went on Shore; but were not able to stay for the *Muschetos* (a sort of Gnats, or little Flies) which abound there, and are very troublesome. Wherefore we went into our Sloop again, and put off from the Shore, and cast Anchor; and so lay in our Sloop that Night. Next Day we went into the Sound, but finding our Sloop was not able to live in that Water, we turned in again, (for we could not pass that way;) and so came to Anchor again before *Fishers-Island*, where we lay in our Sloop that Night also. There fell abundance of Rain that Night, and our Sloop being open, we were exceeding wet. Next Day we passed over the Waters, called the *Two Horse-Races*, and then by *Garner's Island*: After which we passed by the *Gull's-Island*, and so got at length to *Shelter-Island*; which, tho' it was but about Twenty seven Leagues from *Road-Island*; yet through the Difficulty of Passage, we were three Days in getting thither. The Day after we came thither, being the *First Day* of the Week, we had a Meeting there. Afterwards, in the same Week, I had a Meeting among the *Indians* there; at which were their King, with his Council, and about an Hundred *Indians* more: They sat down, like *Friends*, and heard very attentively, while I spake to them by an Interpreter, an *Indian* that

that could speak *English* well. After the Meeting 1672. they appeared very loving; and confessed, that what was said to them, was Truth. On the next *First* Shelter-Island. Day we had a great Meeting on the Island; to which came many of the World's People, that had never heard Friends before. They were very well satisfied with the Meeting; and would not go away, when the Meeting was done, till they had spoken with me: Wherefore I went amongst them, and found, they were much taken with the *Truth*; and good Desires were raised in them, and a great Love. Blessed be the Lord, his Name spreads, and will be Great among the Nations, and Dreadful among the *Heathen*.

While we were in *Shelter-Island*, *William Edmundson* came to us, who had been labouring in the Work of the Lord in *Virginia*. From whence he travelled through the *Desert-Country*, through Difficulties and many Trials, till he came to *Roan-Oak*; where he met with a tender People: And after Seven Weeks service in those parts, sailing over to *Maryland*, and so to *New-York*, he came from thence to *Long-Island*, and so to *Shelter-Island*; where we met with him, and were very glad to hear from him the good Service, he had had for the Lord, in the several Countries and Places, wherein he had travelled, since he parted from us. Roan-Oak.

We staid not long in *Shelter-Island*, but entring our Sloop again, put forth to Sea for *Long-Island*. We had a very rough Passage: For the Tide did run so strong for several Hours, that I have not seen the like; and being against us, we could hardly get forwards, tho' we had a Gale. We were upon the Water all that Day, and the Night following; but found our selves next Day driven back near unto *Fisher's-Island*. For there was a great Fog, and towards Day it was very dark, so that we could not see what way we made: And besides it rained much in the Night, which in our open Sloop made us very wet. Next Day a great Storm arose; so that we were fain to go over New-England.



1672. over the *Sound*; and did get over with much ado-  
 When we had gotten from *Fisher's-Island*, we passed  
 by *Faulcon-Island*, and came to the *Main*, where we  
 cast Anchor, till the Storm was over: And then we  
 came over the *Sound*, being all very wet; and much  
 difficulty we had to get to Land, the Wind being  
 strong against us. But blessed be the Lord God of  
 Heaven and Earth, and of the Seas and Waters, all  
 was well; and we got safe to *Oister-Bay* in *Long-Island*,  
 on the Seventh Day of the Sixth Month very  
 early in the Morning, which (they say) is about  
 Two hundred Miles from *Road-Island*. At *Oister-Bay*  
 we had a very large Meeting: And the same Day  
*James Lancaster* and *Christopher Holder* went over  
 the Bay to *Rye* on the *Continent*, in Governour *Winthrop's*  
 Government, and had a Meeting there. From  
*Oister-Bay* we passed about Thirty Miles to *Flushing*,  
 where we had a very large Meeting, many Hundreds  
 of the People of the World being there; some of  
 whom came about Thirty Miles to it. A glorious  
 and heavenly Meeting it was, (praised be the Lord  
 God!) and the People were much satisfied. Mean  
 while *Christopher Holder*, and some other Friends,  
 went to a Town in *Long-Island*, called *Jamaica*, and  
 had a Meeting there. We passed from *Flushing* to  
*Gravesands*, about Twenty Miles, and there had three  
 precious Meetings; to which many would have come  
 from *New-York*, but that the Weather hindered them.  
 Then, being clear of this Place, we hired a Sloop,  
 and the Wind serving, we set forth for the *New-  
 Country*, now called *Jersey*. And passing down the  
 Bay, by *Conny-Island*, and *Natton-Island*, and *Stratton-Island*,  
 we came to *Richard Hartshorn's* at *Middletown-  
 Harbour*, about Break of Day in the Morning, on the  
 27th of the Sixth Month. Next Day we rode about  
 Thirty Miles into that Country, through the Woods,  
 and over very bad Bogs, one worse than all the rest;  
 the Descent into which was so steep, that we were  
 fain to slide down with our Horses, and then let them  
 lie and breathe themselves, before they could go on:  
 This

Faulcon-Island.

Sound.

Long-Island.  
Oister-Bay.

Flushing.

Gravesands.


JERSEY  
Conny-Island.  
Natton-Island.  
Stratton-Island.  
Middletown-Harbour.

This place the People of the Country called *PURGA-1672-  
TORT*. We got at length to *Shrewsbury* in *East-Jer-*  
*sey*, and on the First Day of the Week had a precious <sup>*Fersey.*</sup>  
Meeting there; to which Friends, and other People <sup>*Shrews-*</sup>  
came far: and the blessed Presence of the Lord was  
with us. The same Week we had a Mens and Wo-  
mens Meeting out of most parts of *New-Jersey*. They  
are building a Meeting-Place in the Midst of them;  
and there is a Monthly and General Meeting set up,  
which will be of great Service in those parts, in 'keep-  
'ing up the Gospel-Order, and Government of Christ  
'Jesus, (of the Increase of which there is no End) that  
'they who are faithful, may see, that all who profess  
'the holy Truth, do live in the pure Religion, and  
'walk, as becometh the Gospel.

While we were here at *Shrewsbury*, an Accident be-  
fell; which for the time was a great Exercise to us:  
There was one *John Fay*, a Friend of *Barbados*, who  
came with us from *Road-Island*, and intended to ac-  
company us through the Woods to *Mary-land*. He  
being to try an Horse, got upon his Back: and the  
Horse fell a running, and cast him down upon his  
Head, and brake his Neck; as the People said. They  
that were near him, took him up Dead, and carried  
him a good way, and laid him on a Tree. I got to  
him, as soon as I could; and feeling on him, conclu-  
ded he was Dead. And as I stood by him, pitying  
him and his Family, I took hold of his Hair; and  
his Head turned any way, his Neck was so limber.  
Whereupon, throwing away my Stick and my Gloves,  
I took his Head in both my Hands: and setting my  
Knees against the Tree, I raised his Head; and per-  
ceived there was nothing out or broken that way.  
Then I put one Hand under his Chin, and the other  
behind his Head, and raised his Head two or three  
times with all my Strength; and brought it in. I  
soon perceived his Neck began to grow stiff again;  
and then he began to rattle in the Throat, and quickly  
after to breathe. The People were amazed: but I  
bid them 'Have a good Heart, and be of good Faith,  
N and

1672. ' and carry him into the House. They did so : and  
 ~~~~~ ' set him by the Fire : but I bid them, Get him some  
*Jersey.* ' warm thing to drink, and put him to Bed. After  
*Shrews-* he had been in the House a while, he began to speak;  
*bury.* but did not know where he had been. The next day  
 we passed away (and he with us, pretty well) about  
*Middle-* Sixteen Miles, to a Meeting at *Middle-town*, through  
*town.* *Woods* and *Bogs*, and over a River, where we swam  
 our Horses, and got over our selves upon a hollow  
 Tree : and many hundred of Miles did he travel with  
 us after this.

To this Meeting came most of the People of the  
 Town, and a glorious Meeting we had ; and the Truth  
 was over all, blessed be the great Lord God for ever !  
*Middle-* After the Meeting we went to *Middle-town-Harbour*,  
*town-* about five Miles, in order to take our long Journey  
*Harbour* next Morning, through the Woods towards *Mary-land*;  
 having hired *Indians* for our Guides : for I determined  
 to pass through the Woods, on the other side of *Delaware-*  
*Bay*, that so we might head the Creeks and Ri-  
 vers, as much as was possible. So on the Ninth Day  
 of the Seventh Month we set forwards, and passed  
*Indian* through many *Indian* Towns, and over some Rivers  
*Towns.* and Bogs : And when we had ridden about Forty  
 Miles, we made us a Fire at Night, and lay by it.  
 As we came among the *Indians*, we declared the Day  
 of the Lord to them. Next day we travelled fifty  
 Miles, (as we computed :) And at Night finding an  
 Old House, which the *Indians* had forced the People  
 to leave, we made a Fire, and lay there, at the Head  
 of *Delaware-Bay*. The next Day we swam our Hor-  
 ses over a River about a Mile, at twice, first to an  
 Island called *Upper Dinidock*, and then to the main  
 Land ; having hired *Indians* to help us over in their  
*Canoes*. This day we could reach but about Thir-  
 ty Miles, and came at Night to a *Swede's* House ;  
 where we got a little Straw, and lay there that Night.  
 Next day, having hired another Guide, we travelled  
 about Forty Miles through the Woods, and made us  
 a Fire at Night, by which we lay, and dried our  
 selves ;

selves; for we were often wet in our Travels in the 1672.  
 Day-time. The next day we passed over a desperate   
 River, which had in it many Rocks and broad Stones,  
 very hazardous to us and our Horses. From thence  
 we came to *Christian-River*; where we swam over our  
 Horses, and went over our selves in *Canoos*: but the  
 sides of this River were so bad and miery, that some  
 of the Horses had like to have been laid up. From  
 thence we came to a Town called *Newcastle*, hereto-  
 fore called *New-Amsterdam*: and being very weary,  
 and inquiring in the Town, where we might buy some  
 Corn for our Horses: the Governour came into the  
 Street, and invited me to his House: and afterwards  
 desired me to Lodge there; telling me, he had a Bed  
 for me, and I should be Welcom. So I staid there;  
 the other Friends being taken care of also. This was  
 on the Seventh Day of the Week: and he offering his  
 House for a Meeting, we had a Meeting there the next  
 Day, a pretty large one; for the Chief of the Town,  
 and indeed most of the Town were at it. Here had  
 never been a Meeting before, nor any within a great  
 Way of it: but this was a very precious One, and  
 many of the People, both Men and Women were ten-  
 der, and confessed to the Truth, and some received it;  
 blessed be the Lord for ever!

Christi-  
an Riv.

Newcast.  
alias  
New-  
Amster-  
dam.

On the Sixteenth of the Seventh Month we set for-  
 ward again from hence, and travelled (as near as we  
 could compute) about Fifty Miles that Day, through  
 the Woods, and over the Bogs, heading *Bohemia-River*  
 and *Saxifrax-River*. At Night we made us a Fire (as  
 we used to do) in the Woods, and lay there all Night:  
 and it being rainy Weather, we got under some thick  
 Trees for Shelter; and afterwards dried our selves a-  
 gain by the Fire. Next day we waded through *Chester-*  
*River*, a very broad Water, and afterwards passing  
 through many bad Bogs; lay that Night also in the  
 Woods by a Fire; not having gone (by reason of Hin-  
 drances in the River and Bogs) above Thirty Miles  
 that day. But on the day following we travelled  
 hard: and though we had some troublesom Bogs in

Bohemia  
River.  
Saxifrax  
River.

Chester  
River.

1672. our way, we rode about Fifty Miles; and got safe that Night, but very weary, to a Friend's House, one *Robert Harwood*, at *Miles-River* in *Mary-land*. This was the Eighteenth Day of the Seventh Month: and though we were very weary, and much dirtied with getting through the Bogs in our Journey; yet hearing of a Meeting next day, we went to it, and from it to *John Edmundson's*: from whence we went three or four Miles by Water to a Meeting on the First Day following. At this Meeting there was a Judge's Wife, who had never been at any of our Meetings before; and she was reached, and said after the Meeting: *She had rather hear us once, than the Priests a thousand times*. Many others also of the World's People, that were there, were very well satisfied; For the Power of the Lord was eminently with and amongst us: blessed for ever be his holy Name! We passed from thence about twenty two Miles, and had a Meeting upon the *Kentish Shore*, to which one of the Judges came; and a good Meeting it was. Then, after we had had another good Meeting hard by there, at one *Henry Wilcock's* House, where also we had good Service for the Lord; we went by Water about twenty Miles, to a very large Meeting, where were some Hundreds of the World's People, and divers of the Chief Rank, both *English* and *Indians*: For there were four Justices of the Peace, and the High-Sheriff of *Delaware*, and some others from thence: and there was an *Indian* Emperor, or Governour, and two others of the Chief Men among the *Indians*. With these *Indians* I had a good Opportunity the Night before the Meeting; and I spake to them by an Interpreter: and they heard the Truth attentively, and were very loving. A blessed Meeting this was, and of great Service, both for Convincing, and Establishing in the Truth them, that were convinced of it; blessed be the Lord, who causeth his blessed Truth to spread. After the Meeting a Woman came to me, (whose Husband was one of the Judges of that part of the Country, and a Member of the Parliament or Assembly there) and told me,

*Her*

*Her Husband was sick, not like to live; and desired* 1672.  
*me to go home with her to see him.* It was three Miles  
 to her House; and I being just come hot out of the Meeting, it was hard for me then to go: Yet considering the Service, I got an Horse; and went with her, and visited her Husband; and spake, what the Lord gave me to him; And the Man was much refreshed, and finely raised up by the Power of the Lord; and he afterwards came to our Meetings. I went back again to the Friends that Night; and next Day we departed thence, and went about nineteen or twenty Miles to *Tredbaven-Creek*, to *John Edmundson's* again: from whence, on the Third of the Eighth Month, we went to the General Meeting for all *Maryland* Friends.


MARY-  
LAND.Tredha-  
ven Creek

This Meeting held five Days together: the first three Days we had Meetings for Publick Worship, to which People of all sorts came; the other two Days were spent in the Mens and Womens Meetings. To those Publick Meetings came many of the World, both Protestants of divers sorts, and some Papists; and amongst these were several Magistrates, and their Wives, and other Persons of chief Account in the Country: and of the common People there were so many, besides Friends, that they thought there were sometimes a Thousand People at one of those Meetings. So that, although they had not long before enlarged their Meeting-place, and made it as big again, as it was before; yet it could not contain the People. I went by Boat every Day four or five Miles to the Meeting, and there were so many Boats at that time passing upon the River, that it was almost like the *Thames*; and People said, *There were never so many Boats seen there together before.* And as the Concourse of People was very great (so that one of the Justices, who was there, said, *He never saw so many People together in that Country before;*) so it was a very Heavenly Meeting, wherein the Presence of the Lord was gloriously manifested, and Friends were thereby sweetly refreshed, and the People generally satisfied, and many convinced: for

General  
Meeting



1672. the blessed Power of the Lord was over all ; everlasting Praises to his Holy Name for ever. After the *General Meeting.* Publick Meetings were over, the Mens and Womens Meetings began, and were held the other two Days : for I had something to impart to them, which concerned the Glory of God, and the Order of the Gospel, and the Government of Christ Jesus. So when these Meetings were all over, we took our Leaves of Friends in those parts; whom we left well established in the Truth (which is of good Report amongst the People there, and great Enquirings there are after it, amongst all sorts of People.) And upon the Tenth Day of the Eighth Month we went from thence about Thirty Miles by Water, passing by *Cranes-Island,* and *Swan-Island,* and *Kent-Island.* in very foul Weather and much Rain ; whereby (our Boat being open) we were not only very much wetted, but in great Danger of being Over-set : Infomuch that some of the World thought, we could not have escaped casting away, till they saw us come to Shore next Morning. But blessed be God; we were very well. And having got a little House, and dried our Clothes by the Fire, and refreshed our selves a little, we betook us to our Boat again ; and put off from Land, sometimes Sailing, and sometimes Rowing : but having very foul Weather that Day too, we could not get above twelve Miles forward that Day. At Night we got to Land, and made us a Fire, and some lay by that ; and some lay by a Fire at an House a little way off. Then, next morning pursuing our Journey, we passed over the *Great Bay.* *Great Bay,* and sailed about Forty Miles that Day ; and making to Shore at Night, we lay there, some in the Boat, and some at an Ale-house by. Next morning (it being the First Day of the Week) we went Six or Seven Miles to a Friend's House, who was a Justice of the Peace ; where we had a Meeting that Day : and this was a little above the Head of the *Great Bay.* So we were almost four Days upon the Water, weary with Rowing ; yet all was very well, blessed and praised be the Lord. We went next Day to another Friend's

Friend's House near the Head of *Hatton's Island*, where 1672.  
we had good Service amongst Friends and others : as   
we had also the Day following at *Geo. Wilson's*, a *Hatton's*  
Friend, that lived about three Miles further ; where *Island.*  
we had a very precious Meeting, there being a great  
Tenderness amongst the People.

After this *Meeting* we sailed thence about ten Miles  
to *James Frizby's* (who was a Justice of the Peace) and  
there, on the Sixteenth of the Eighth Month, we had  
a very large *Meeting* ; at which, besides *Friends*, were  
some Hundreds of People, as it was supposed, and  
amongst them were several Justices of the Peace, and  
Captains, and the Sheriff, with other Persons of Note  
in the World's Account. A blessed heavenly *Meeting*  
this was, and a powerful, thundering Testimony for  
Truth was born therein ; and a great Sense there was  
upon the People, and a great Brokenness and Tender-  
ness was amongst them. We stay'd after *Meeting*,  
till about the Eleventh Hour in the Night, that the  
Tide turned, and was with us : and then taking Boat  
again, we passed that Night and the next Day about  
Fifty Miles to another *Friend's House*. The two next  
Days we made short Journeys, visiting *Friends* : and  
on the Twentieth we had a great *Meeting* at a place  
called *Severn*, where there was a *Meeting-Place*, but *Severn*  
not large enough to hold the People by many ; for  
the People of those parts came generally to it. Divers  
of the Chief Magistrates were at it, and many other  
considerable People ; and it gave them generally great  
Satisfaction. Two Days after we had a *Meeting* with  
some, that walked disorderly ; and we had good Ser-  
vice in it. Then spending a Day or two in visiting  
*Friends* thereabouts, we passed to the *Western Shore* ; *Western*  
and on the Twenty fifth Day had a large and pre- *Shore.*  
cious *Meeting* at *William Coale's*, where the Speaker of  
their Assembly, with his Wife, and a Justice of Peace,  
and several other People of Quality were present.  
Next Day we had a *Meeting*, six or seven Miles fur-  
ther, at *Abraham Birkhead's*, where many of the Magi-  
strates and upper sort of People were ; and the Speaker

1672. of the Parliament or Assembly for that Country was  
 W Convinced : A blessed *Meeting* it was, praised be the  
 MARY- Lord. We travelled on next Day ; and on the Day  
 LAND following (which was the Twenty eighth of the Eighth  
 Month) had a large and very precious *Meeting* at *Peter Sharp's*, on the *Clifts*, between Thirty and Forty  
 Miles distant from the former. Many of the Magi-  
 strates, and upper Rank of People were at this *Meet-*  
 ing, and a heavenly *Meeting* it was. One of the Go-  
 vernour's Council's Wives was Convinced : and her  
 Husband very loving to *Friends* : And one, that came  
 from *Virginia* (being a Justice of the Peace there) was  
 Convinced ; and hath a *Meeting* since at his House.  
 There was some Papists at this *Meeting* ; and one of  
 them threatned, before he came, that he would Di-  
 spute with me : but when he came, he was reached,  
 and could not oppose. Blessed be the Lord, the Truth  
 hath reached into the Hearts of People beyond Words,  
 and it is of a good Savour amongst them. After the  
*Meeting* we went about Eighteen Miles to *James Pre-*  
 ston's, a *Friend* that liveth on *Pottuxon River* ; and  
 thither came to us an *Indian King*, with his Brother,  
 to whom I spake ; and I found, they understood the  
 thing I spake of. Now having finished our Service  
 in *Mary-land*, and intending forthwith to set forward  
 for *Virginia*, we had a *Meeting* at *Pottuxon* on the  
 Fourth Day of the Ninth Month, to take our Leaves  
 of *Friends*. The *Meeting* was in the *Meeting-Place* ;  
 and many of the World's People of all sorts were at  
 it ; and a powerful *Meeting* it was.

VIRGI- Upon the Fifth Day of the Ninth Month we set Sail  
 NIA. for *Virginia*, and in three Days came to a Place called  
 Nancemum ; it being (as they there computed) about  
 Two hundred Miles from *Maryland*. In this Voyage  
 we met with nothing but what had been usual with  
 us, namely, foul Weather, Storms and Rain ; and to  
 lie in the Woods by a Fire in the Night. At this *Nan-*  
*cemum* lived a *Friend*, called the Widow *Wright*. Next  
 day we had a great *Meeting* at *Nancemum*, of *Friends*  
 and People : There came to this *Meeting* one Col.  
 Deves,

*Daves*, with several other Officers and Magistrates, 1671. and were much taken with the Truth declared. After this Meeting was over, we hasten'd towards *Caro-* VIRGI-  
*lina*; yet had several Meetings by the Way, wherein NIA. 1  
we had good Service for the Lord: One about four Miles from *Nancemum-Water*, which was a very precious Meeting; and there was a Mens and a Womens Meeting settled, for taking Care of the Affairs of the Church. Another very good Meeting also we had at *William Tarrow's*, at a place called *Pagan-Creek*; where Pagan  
the Meeting was so large, that we were fain to be Creek.  
abroad, the House not being big enough to contain the People. A great Openness there was in the People; and the Sound of Truth did spread abroad, and had a good Savour in the Hearts of People: the Lord have the Glory for ever!

After this our way to *Carolina* grew worse, being much of it plashy and wet, and pretty full of great Bogs and Swamps; so that we were commonly wet to the Knees most of us, and lay abroad a-Nights in the Woods by a Fire: saving that one of the Nights we got to a poor House, at a place called *Sommer-* Sommer-  
*town*, and lay by the Fire in the House. The Woman town.  
of the House had a Sense of God upon her: and the Report of our Travel had reached thither, and drawn some People, that lived beyond *Sommertown*, to that House, in Expectation to have seen and heard us (so acceptable was the Sound of Truth in that Wilderness-Country :) but they missed us. The next Day, which was the Twenty first of the Ninth Month, having travelled hard through the Woods, and over many Bogs and Swamps, we reached at Night to *Banner's Creek*; and there we lay that Night by the Fire side, the Woman lending us a Mat to lie on.

This was the first House we came to in *Carolina*: CARO-  
And here we left our Horses, which were over-wea- LINA.  
ried with Travel. From hence we went down the Creek in a *Canoe* to *Macocomock-River*; and came Donner's  
to a Man's House, whose Name was *Hugh Smith*; Creek.  
where the People of the World came in to see us (for Manco-  
there River.

1672. there were no Friends in that part of the Country :) and many of them did receive us gladly. Amongst others that came to us, there was one *Nathaniel Batts*, who (we heard) had been Governour of *Ronoack*: He went by the Name of Captain *Batts*, and had been a rude, desperate Man. He asked me about a Woman in *Cumberland*, who, he said he was told, had been healed by our Prayers, and Laying on of Hands, after she had been long Sick, and given over by the Physicians; and he desired to know the certainty of it. I told him, We did not glory in such things, but many such things had been done by the Power of Christ.

Mar-  
tick R<sup>iv</sup>.  
Connie-  
oak Bay.

Not far from hence we had a Meeting among the World's People, and they were taken with the Truth; blessed be the Lord. Then passing down the River *Mar-tick* in a *Canoe*, we went down the Bay *Connie-oak*; and came to a Captain's House, who was loving to us, and lent us his Boat (for we were much wetted in the *Canoes*; the Water flashing in upon us.) With this Boat we went on to the Governour's House: but the Water in some places was so shallow, that the Boat being loaden, could not Swim; so that we were fain to put off our Shoes and Stockings, and wade through the Water a pretty way. The Governour with his Wife, received us lovingly: but there was at his House a Doctor, who would needs Dispute with us. And truly, his Opposing us was of good Service, giving Occasion for the Opening of many things to the People, concerning the Light and Spirit of God, which he denied to be in Every one; and affirmed, that it was not in the *Indians*. Whereupon I called an *Indian* to us, and asked him, 'Whether or no, when he did 'Lye, or do Wrong to any one, there was not some thing in him, that did reprove him for it? And he said, *There was such a thing in him, that did so reprove him; and he was ashamed, when he had done wrong, or spoken wrong.* So we shamed the Doctor before the Governour and the People; infomuch, that the poor Man run out so far, that at length he would not own the

the Scriptures. We tarried at the Governours that 1672.  
Night: and next Morning he very courteously walked  
with us himself about two Miles through the Woods, CARO-  
to a place, whither he had sent our Boat about to meet LINA.  
us. Where taking our Leave of him, we entred our  
Boat again, and went that Day about Thirty Miles  
to one *Joseph Scot's*, who was one of the Representa-  
tives of the Country. And there we had a Meeting,  
and many People were at it: a sound, precious Meet-  
ing it was, and the People were tender; and much  
desired after Meetings. Wherefore we went to another  
House about four Miles further, and there we had a-  
nother Meeting; to which the Governour's Secretary  
came, who was Chief Secretary of the Province, and  
had (it seems) been formerly Convinced.

I went from this place among the *Indians*, and  
spake unto them by an Interpreter, shewing them;  
'That God made all things in Six Days, and made  
'but One Woman for One Man: and that God did  
'drown the Old World, because of their Wickedness.  
'Afterwards I spake to them concerning *Christ*, shew-  
'ing them, That he did *die for all Men*, for their  
'Sins, as well as for others; and had enlightned them,  
'as well as others: And that if they did that which  
'was Evil, he would burn them; but if they did  
'well, they should not be burned. There was among  
them their young King, and others of their Chief  
Men; and they seemed to receive kindly what I said  
unto them.

Now having visited the North-part of *Carolina*, and  
made a little Entrance for Truth upon the People  
there; we began to return again towards *Virginia*,  
having several Meetings in our way, wherein we had  
very good Service for the Lord, the People being ge-  
nerally tender and open, blessed be the Lord. We lay  
one Night at the Secretary's House, to which we had  
much ado to get: For the Water being shallow, we  
could not bring our Boat to Shore. But the Secreta-  
ry's Wife, seeing our Strait, came her self in a Canoe  
(her Husband being from home) and brought us to  
Land.



1672. Land. By next Morning our Boat was sunk, and full of Water: But we got her up, and mended her; and went away in her that Day about Twenty four Miles, the Water being rough and troubled, and the Winds high: But the great Power of God was seen, in carrying us safe in that rotten Boat. In our Return we had a very precious Meeting at *Hugh Smith's*; praised be the Lord for ever! the People were very tender, and very good Service we had amongst them. There was at this Meeting an *Indian* Captain, who was very loving; and did acknowledge it to be Truth, that was spoken. There was also one of the *Indian* Priests, whom they call a *Pauwan*; and he sat soberly among the People. On the Ninth of the Tenth Month we got back to *Banners-Creek*, where we had left our Horses; having spent a matter of Eighteen Days in the North of *Carolina*.

Banner's  
Creek.

VIRGI-  
NIA.

Sommer-  
town.

Our Horses having rested, and being now fresh, we set forward forthwith for *Virginia* again; travelling through the Woods and Bogs, as far as we could well reach that Day; and at Night lay by a Fire in the Woods, as we often used to do. Next Day we had a tedious Journey through the Bogs and Swamps, and were exceeding wet and dirty all the Day; but dried our selves at Night by a Fire. We got that Night to *Sommertown*. And when we came near the House, the Woman of the House seeing us, spake to her Son to keep up their Dogs (for both in *Virginia* and *Carolina* they generally keep great Dogs to guard their Houses, living lonely in the Woods:) But the Son said, *He need not; for their Dogs did not use to meddle with these People.* Whereupon, when we were come into the House, the Woman told us; *We were like the Children of Israel, whom the Dogs did not move their Tongues against.* Here we lay, but in our Cloths, and by the Fire, as we had done many a Night before. And the next Day, before we went away, we had a Meeting here: For the People having heard of us, had a great Desire to hear us; and a very good Meeting we had among them, where we never had Meeting before; praised

praised be the Lord for ever! After the Meeting we r672.  
hasted away. And when we had ridden about Twen-  
ty Miles, calling at a House to enquire the Way, the  
People of the House desired us to tarry all Night with  
them; which we did. Next Day we came among  
Friends, after we had travelled about an hundred Miles  
from *Carolina* into *Virginia*: In which time we obser-  
ved a great Variety of Climates; having passed in a  
few Days from a very Cold, to a warm and spring-  
like Country. But the Power of the Lord is the same  
in all, and is over all, and doth reach the Good in all,  
praised be the Lord for ever!

VIRGI-  
NIA.

We spent about three Weeks this time in travelling  
through *Virginia*, sometimes amongst the World's  
People only, but mostly amongst Friends; having  
many large and precious Meetings in several parts of  
the Country: As at the Widow *Wright's*, where a great  
many of the Magistrates, and Officers, and other  
high People came. And a most Heavenly Meeting  
we had; wherein the Power of the Lord was so great,  
that it struck a Dread upon the Assembly, and chain-  
ed all down, and brought a Reverence upon the Peo-  
ples Minds. Among the Officers that were there,  
there was a Major, that was Kinsman to the Priest;  
and he told me, *The Priest threatned to come, and op-  
pose us.* But the Lord's Power was too strong for him,  
and stopp'd him; and we were quiet and peaceable:  
And the People were wonderfully affected with the  
Testimony of Truth; blessed be the Lord for ever!  
Another very good Meeting we had at a place called  
*Crickatrough*, at which many considerable People  
were; many of whom had never heard a Friend be-  
fore: and they were greatly satisfied with the Meet-  
ing, praised be the Lord! We had also a very good  
and serviceable Meeting at *John Porter's*, which con-  
sisted mostly of the World's People; in which the  
Power of the Lord was gloriously seen and felt, and  
it brought the Truth over all the bad Walkers and  
Talkers: blessed be the Lord! Divers other Meetings  
we had, and many Opportunities of doing Service for  
the

Cricka-  
trough.

1672. the Lord amongst the People, where we came. And the  
 ~~~~~  
 VIRGI- last Week that we stay'd, we spent some Time and Pains  
 NIA. among Friends, sweeping away that which was to be  
 ~~~~~ swept out, and working down a bad Spirit, that was  
 got up in some: And blessed for ever be the Name of  
 the Lord! he it is, that gives Victory over all.

MARY-  
 LAND.

Wil-  
 loughby  
 Point.

Point-  
 Comfort

Now having finished, what Service lay upon us at  
*Virginia*; on the Thirtieth Day of the Tenth Month  
 we set Sail in an open Sloop for *Maryland*. But ha-  
 ving a very great Storm that Day, and being much  
 wetted, we were glad to get to Shore before Night:  
 And walking to an House at *Willoughby-Point*, we got  
 Lodging there that Night. The Woman of the House  
 was a Widow, and a very tender Woman: She had  
 never received Friends before; but she received us ve-  
 ry kindly, and with Tears in her Eyes. We returned  
 to our Boat in the Morning, and hoised up our Sail;  
 getting forward as fast and as far as we could: But  
 towards Evening a Storm rising, and the Wind being  
 high, we had much ado to get to the Shore; and our  
 Boat being open, the Water flashed often in, and some-  
 times over us, so that we were sufficiently wetted.  
 Being got to Land, we made us a Fire in the Woods,  
 to warm and dry us; and there we lay all that Night,  
 the Wolves howling about us. On the First of the  
 Eleventh Month we sailed again: but the Wind being  
 against us, and sometimes driving us backwards, we  
 made but little Way; and were fain to get to Shore at  
*Point-Comfort*; where yet we found but small Comfort:  
 For the Weather was so cold, that though we made  
 us a good Fire in the Woods to lie by; yet our Wa-  
 ter, that we had got for our use, was frozen near the  
 Fire-side. We made to Sea again next Day: but the  
 Wind being strong, and against us, we advanced but  
 little; but were glad to get to Land again, and tra-  
 vel about to find some House, where we might buy  
 some Provisions: for our Store was spent. That Night  
 also we lay in the Woods: and so extream Cold was  
 the Weather, the Wind blowing high, and the Frost and  
 Snow being great, that it was hard for some to abide  
 it.

it. On the Third of the Eleventh Month, the Wind 1672.  
 sitting pretty fair, we fetched it up by Sailing and  
 Rowing, and got that Night to *Milford-Haven*, where  
 we lay at *Richard Long's* near *Quinces-Island*. Next  
 Day we passed by *Raphabannock-River*, where dwell  
 much People; and Friends had a Meeting there-aways,  
 at a Justice's House, that had formerly been at a Meet-  
 ing, where I was. We passed over *Potomack-River* al-  
 so; the Winds being high, the Water very rough, our  
 Sloop open, and the Weather extream Cold: and ha-  
 ving a Meeting there-aways also, some People of the  
 World, that came to it, were Convinced: and when  
 we parted thence, some of our Company went amongst  
 them. We steered our Course for *Pottuxon-River*;  
 and I sat at Helm most part of the Day, and some  
 of the Night. About the First Hour in the Morning  
 we reached *James Preston's* House in *Pottuxon-River*;  
 which is accounted about Two hundred Miles from  
*Nancemum* in *Virginia*. We were very weary; yet  
 the next Day (being the First of the Week, and Fifth  
 of the Month) we went to the Meeting not far from  
 thence: and the same Week we went to an *Indian-  
 King's-Cabbin*, where several of the *Indians* were; with  
 whom we had a pretty opportunity to discourse: and  
 they carried themselves very lovingly. We went also  
 that week to a General Meeting: From which we went  
 about Eighteen Miles further to *John Gearies*, where  
 we had a very precious Meeting; praised be the Lord  
 God for ever! But after this the Cold grew so exceed-  
 ing sharp, such extream Frost and Snowy Weather,  
 beyond what was usual in that Country; so that we  
 could hardly endure to be in it. Neither was it easie  
 or safe to stir abroad: yet we got (with some Dif-  
 ficulty) six Miles through the Snow to *John Mayor's*,  
 where we met with some Friends, that were come from  
*New England*; whom we had left there, when we came  
 away: and glad we were to see each other, after so  
 long and tedious Travels. By these Friends we under-  
 stood, that *William Edmundson*, having been at *Road-  
 Island* and *New-England*, was gone from thence for *Ire-  
 land*;

MARY-  
LAND.  
Point-  
Comfort  
Milford  
Haven.  
Rapha-  
bannock  
River.  
Poto-  
mack.  
River.

Pottuxon  
River

Indian-  
King's  
Cabbin.

1672. *land; that Solomon Eccles coming from Jamaica, and landing at Boston in New-England, was taken at a Meeting there, and banished to Barbados; that John Stubbs and another Friend were gone into New-Jersey, and several other Friends to Barbados, Jamaica, and the Leeward-Islands. It was Matter of Joy to us to understand, that the Work of the Lord went on and prospered, and that Friends were unwearied, and diligent in the Service.*

*J. Preston's.*

On the Twenty Seventh of the Eleventh Month, we had a very precious Meeting in a Tobacco-House: and on the next Day we returned to *James Preston's*, about Eighteen Miles distant. But when we came there, we found his House was burnt down to the Ground the Night before, through the Carelessness of a Maid-Servant: So we lay three Nights on the Ground by the Fire, the Weather being very Cold. We made an Observation, which was somewhat strange, but certainly true; that one Day in the midst of this Cold Weather, the Wind turning into the South, it grew so hot, that we could hardly bear the Heat; and the next Day and Night, the Wind chopping back into the North, we could hardly endure the Cold.

*Pottuxon.*

*Clifts.*

On the Second of the Twelfth Month, we had a glorious Meeting at *Pottuxon*: And after it went to *John Gearie's* again, where we waited for a Boat, to carry us to the Monthly Meeting at the *Clifts*; to which we went, and a living Meeting it was, praised be the Lord! This was on the Sixth of the Twelfth Month. And another Meeting we had on the Ninth, wherein the Glory of the Lord shined over all; blessed and magnified be his Holy Name for ever.

*Manaco River.*

From hence we intended to go to *Anamesy*; and on the Twelfth Day of the Twelfth Month we set forward in our Boat: And travelling by Night, as well as by Day, in the Night we run our Boat on Ground in a Creek near *Manaco-River*. There we were fain to stay till Morning, that the Tide came, and lifted her off again: And in the mean time, sitting in an open Boat, and the Weather being bitter-cold, some had like

like to have lost the Use of their Hands, they were 1672.  
 so frozen and benumbed with Cold. But in the Morning, when the Tide had set our Boat a-float again, we got to Land, and made us a good Fire; at which we warmed our selves well: and then went to our Boat again, and passed on about ten Miles farther to a Friend's House; where next day we had a very precious Meeting, at which some of the Chief of the Place were. I went after the Meeting to a Friend's House, about four Miles off, at the Head of *Anamessy-River*; where on the Day following, the Judge of the Country, and a Justice with him came to me, and were very loving, and much satisfied with Friend's Order. The next Day we had a large Meeting at the Justice's House, but it was in his Barn; for his House could not hold the Company. There were several of the Great Folks of that Country; and among the rest there was an Opposer: but all was preserved quiet and well, and a precious Meeting it was, and the People were much taken and affected with the Truth, blessed be the Lord. We went next Day to see one Capt. Colburn, who was also a Justice of the Peace; and there we had some Service: Then returning again, we had a very glorious Meeting at the same Justice's, where we met before; and there were many People of Account in the World, Magistrates, Officers, and others at it. It was a large Meeting, and the Power of the Lord was much felt; so that the People were generally well satisfied, and taken with the Truth: and there being several, both Merchants, and Masters of Ships from *New-England*, the Truth was spread abroad; blessed be the Lord!

MARY-  
LAND.

Anamessy-  
River.

A Day or two after, departing from this place, we travelled about Sixteen Miles through the Woods and Bogs, heading *Anamessy-River*, and *Amoroca-River*; part of which last we went over in a Canoe, and came to *Manake*, to a Friendly Woman's House: where on the Twenty fourth of the Twelfth Month, we had a large Meeting in a Barn, and the Lord's living Presence was with us, and among the People: blessed

Amoroca-  
River.  
Manake



1673. blessed be his Holy Name for ever-more ! Friends  
 W had never had a Meeting in those Parts before. After  
 MARY- this Meeting we passed over the River *Wicocomaco*,  
 LAND. and through many bad and watry Swamps and Ma-  
 Wicoco- rish Way ; and came to *James Jones*, a Friend, who  
 maco was a Justice of the Peace : where we had a large and  
 River. very glorious Meeting, praised be the Lord God. Then  
 ——— passing over the Water in a Boat, we took Horse, and  
 ——— travelled about Twenty four Miles through Woods  
 and troublesom Swamps, and came to another Justice's  
 House ; where we had a very large Meeting, much Peo-  
 ple of the World being at it, and many of considera-  
 ble Account amongst them : and the living Prefence  
 of the Lord was amongst us, praised for ever be his  
 holy Name ! This was on the Third Day of the First  
 Month, 167 $\frac{2}{3}$ . And on the Fifth Day of the same we  
 had another living and heavenly Meeting, at which  
 divers of the Justices, with their Wives, and many  
 others of the World's People were ; amongst whom  
 we had very good Service for the Lord, blessed be his  
 Holy Name. At this Meeting was a Woman, that  
 lived at *Anameffy*, who had been many Years in Trou-  
 ble of Mind ; and sometimes would sit moping near  
 two Months together, and hardly speak or mind any  
 thing. When I heard of her, I was moved of the Lord  
 to go to her, and tell her, '*That Salvation was come*  
 '*to her House*. And after I had spoken the Word of  
 Life to her, and intreated the Lord for her, she mend-  
 ed ; and went up and down with us to Meetings, and  
 is since well : blessed be the Lord !

Being now clear of these parts, we left *Anameffy* on  
 the Seventh Day of the First Month : and passing by  
 Water about Fifty Miles, came to a Friendly Woman's  
 House at *Hunger-River*. We had very rough Wea-  
 ther in our Passage to this Place, and were in great  
 Danger, for the Boat had like to have been turned o-  
 ver ; and I lost both my Hat and Cap : yet we reco-  
 vered them again with much ado ; and through the  
 good Providence of God got safe thither, praised be  
 his Name. At this place we had a Meeting, where  
 we

Hunger  
 River.

we had never any before; and amongst the People that 1672.  
 were at it, there were two *Papists*, a Man and a Wo-  
 man: the Man was very tender; and the Woman con-  
 fessed to the Truth. This Meeting was not so large,  
 as it would have been, if many, who intended to have  
 been at it, could have got to it: but the Weather was  
 so foul, and the Water by reason of high Winds, so  
 rough, that it was not safe to pass upon it. I had no  
 Friend now with me, but *Robert Widders*; the rest  
 having dispersed themselves into several parts of the  
 Country in the Service of Truth. MARY-  
LAND.

So soon as the Wind would permit, we passed from  
 hence about Forty Miles by Water, rowing most part  
 of the Way; and came to the Head of little *Choptank-  
 River*; to Dr. *Winsmore's*, who was a Justice of Peace,  
 and lately convinced. Here we met with some Friends,  
 with whom we staid a while: and then went on by  
 Land and Water, and had a large Meeting abroad;  
 for the House we were at, could not receive the Peo-  
 ple. There were divers of the Magistrates, and their  
 Wives at this Meeting; and a good Meeting it was,  
 blessed be the Lord, who is making his Name known  
 in that Wilderness-Country. We went back from  
 thence to a Friend's House, whose Name is *William  
 Stephen's*, where we met with those other Friends,  
 that had been travelling in other parts; and were  
 much refreshed in the Lord together, when we im-  
 parted to each other the good Success, we had had in  
 the Lord's Work, and the Prosperity and spreading  
 of Truth in the places where we travelled. *John Cart-  
 wright*, and another Friend, had been at *Virginia*,  
 where were great Desires in People after the Truth:  
 and being now returned, they staid but a little with  
 us here; and then set forward for *Barbados*. But be-  
 fore we left this place, we had a very glorious Meet-  
 ing here, at which were very many of the World's  
 People, and some of the Chief of them. For there  
 was the Judge of that Country, and three Justices of  
 the Peace, and the High-Sheriff, with their Wives,  
 and several others: And of *Indians* there was he,  
 who

1673. who was called their Emperor, and one of the *Indian* Kings, and their Speaker ; who all sate very attentive, and carried themselves very lovingly : and an establishing, settling Meeting it was. This was on the Twenty third of the First Month.

MARY-  
LAND.

And on the *Twenty fourth* we went by Water ten Miles to the *Indian* Town, where this same Emperor dwelt ; whom I had acquainted before with my Coming, and desired him to get their Kings and Councils together. In the Morning the Emperor came himself, and had me to the Town ; and they were generally come together, and had their Speaker, and other Officers with them, and the Old Empress sate among them : And to give them their due, they sate very Grave and Sober, and were all very Attentive, beyond many that are called Christians. I had some with me, that could interpret to them ; and we had a very good Meeting with them, and of very good Service it was : for it gave them a good Esteem of Truth and Friends ; blessed be the Lord !

After this, we had many Meetings in several parts of that Country ; one at *William Stephens's*, which was a general Meeting once a Month : another at *Tredhaven-Creek* ; another at *Wye* ; another at *Reconow-Creek* ; and another at *Thomas Taylor's* in the Island of *Kent*. Most of these Meetings were large, there being many of the World's People at them, and divers of them of the most Considerable in the World's Account : And the Lord's Power and living Presence was with us, and plenteously manifested amongst the People, by which their Hearts were tendred, and opened to receive the Truth, which had a good Savour amongst them ; blessed be the Lord God over all for ever. Then being clear of that side, we passed over the Bay about Fourteen Miles to a Friend's House, where we met with several Friends ; and I sent for *Thomas Thurston* thither, and had a Meeting with him, to bring the Truth over his bad Actions.

Now having travelled through most parts of that Country, and visited most of the Plantations thereabouts,

abouts, and had very good Service for the Lord in 1673. *America*, having alarm'd the People of all sorts, where we came, and proclaimed the Day of God's Salvation amongst them; we found, our Spirits began to be clear of those parts of the World, and to draw towards *Old England* again. Yet we were desirous, and felt Freedom from the Lord to stay, till the General Meeting for that Province of *Mary-land* was over (which drew nigh;) that we might see Friends generally together, before we departed. Wherefore spending our time in the interim, partly in visiting Friends and Friendly People, and in having Meetings about the *Clifts* and *Pottuxon*; and partly in writing Answers to some Cavilling Objections, which some of Truth's Adversaries had raised and spread abroad, to hinder People from receiving the Truth: we were not idle, but laboured in the Work of the Lord, until that General Provincial Meeting came on; which began on the Seventeenth Day of the Third Month, and lasted four Days. On the First of these days the Men and Women had their Meetings for Business, wherein the Affairs of the Church of God were taken Care of, and many things, relating thereunto, were opened unto them to their Edification and Comfort. The other Three Days were spent in Publick Meetings for the Worship of God, at which divers of considerable Account in the Government, and many others of the World's People were present; who were generally satisfied, and many of them reached: for it was a wonderful, glorious Meeting, and the mighty Presence of the Lord was seen and felt over all; blessed and praised be his Holy Name for ever, who over all giveth Dominion!

MARY-  
LAND.Clifts.  
Pottux-  
on.The Gen.  
Provin-  
cial  
Meeting.

After this Meeting we took our Leave of Friends, parting in great Tenderness, in the sense of the Heavenly Life, and vertuous Power of the Lord, that was livingly felt amongst us: and went by Water to the place, where we were to take Shipping; many Friends accompanying us thither, and tarrying with us that Night. Next Day, which was the Twenty first of the Third Month, 1673, and the Day following we set

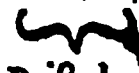
1673. Sail for *England*. The same Day *Richard Covell* came on Board our Ship, having had his own taken from him by the *Dutch*. We had foul Weather and contrary Winds, which caused us to cast Anchor often; so that we were till the Thirty first of the Third Month, e'er we could get past the Capes of *Virginia*, and come out into the main Sea. But after this we made good Speed, and on the Twenty eighth of the Fourth Month, cast Anchor at *King's-Road*, which is the Harbour for *Bristol*. We had in our Passage very high Winds and Tempestuous Weather, which made the Sea exceeding rough, the Waves rising like Mountains; so that the Masters and Sailers wondred at it, and said, *They never saw the like before*. But though the Wind was strong, it sate for the most part with us; so that we sailed away before it: and the Great God, who commands the Winds, who is Lord of Heaven, of Earth and the Seas, and whose Wonders are seen in the Deep, he steered our Course, and preserved us from many imminent Dangers. The same good Hand of Providence that went with us, and carried us safely over, watched over us in our Return, and brought us safely back again; Thanksgivings and Praises be to his holy Name for ever! Many sweet and precious Meetings we had on Board the Ship during this Voyage, (commonly two a Week;) wherein the blessed Presence of the Lord did greatly refresh us, and did often break in upon, and tender the Company. And when we came into *Bristol Harbour*, there lay a Man of War; and the Press-master came on Board us to Impress our Men. We had a Meeting at that time in the Ship with the Sea-men, before we went to Shore; and the Press-master sate down with us, and staid the Meeting, and was very well satisfied with it. After the Meeting I spake to him to leave two of the Men he had Impressed, in our Ship (for he had Impressed four,) one of which was a lame Man; and he said, *At my Request he would*.

We went on Shore that Afternoon, and got to *Shearhampton*, where we got Horses, and rode to *Bristol* that

ENG-  
LAND.  
King's  
Road.

Bristol  
Harbour

Shear-  
hampton

that Night ; where Friends received us with great Joy. 1673.  
In the Evening I writ a Letter to my Wife, to give   
her Notice of my Landing, as followeth: Bristol.

*Dear Heart,*

‘ This Day we came into *Bristol* near Night, from  
‘ the Seas; Glory to the Lord God over all for ever,  
‘ who was our Convoy, and steered our Course : who  
‘ is the God of the whole Earth, and of the Seas and  
‘ Winds, and made the *Clouds* his Chariots, beyond  
‘ all Words, blessed be his Name for ever ! Who is  
‘ over all in his great Power and Wisdom, *Amen.*  
‘ *Robert Widders* and *James Lancaster* are with me,  
‘ and we are well : Glory to the Lord for ever, who  
‘ hath carried us through many Perils, Perils by  
‘ Water, and in Storms, Perils by Pirates and Rob-  
‘ bers, Perils in the Wilderness, and amongst false  
‘ Professors ; Praises to him, whose Glory is over all  
‘ for ever, *Amen.* Therefore mind the fresh Life, and  
‘ live all to God in it. I do intend (if the Lord will)  
‘ to stay a while this-away ; it may be till the Fair. So  
‘ no more, but my Love to all Friends.


Bristol, the 28th Day of the  
4th Month, 1673.

G. F.

Between this and the Fair, my Wife came out of  
the North to *Bristol* to me; and her Son-in-Law *Tho-*  
*mas Lower*, with two of her Daughters came with  
her. And her other Son-in-Law *John Rouse*, and *W.*  
*Penn* and his Wife, and *Gerrard Roberts* came down  
from *London*, and many Friends from several parts of  
the Nation came to the Fair; and glorious, powerful  
Meetings we had there at that time, for the Lord’s  
Infinite Power and Life was over all. In the fresh Open-  
ings whereof I was moved to declare of *Three Estates*,  
and *Three Teachers*, viz. ‘ That God was the first  
‘ *Teacher* of Man and Woman in Paradise : And as  
‘ long as they kept to, and under God’s Teaching,  
‘ they kept in the Image of God, and in his Likeness,  
‘ in Righteousness and Holiness, and in Dominion o-  
‘ ver all, that God had made, in the blessed State,  
O 4 in



1673. *W* in the Paradise of God. But when they heark'ned  
*Bristol* to the Serpent's false Teaching (who was out of  
 Truth) and disobeyed God, and obeyed the Serpent,  
 in feeding upon that, which God forbad them; then  
 they lost the Image of God, the Righteousness and  
 Holiness, and came under the Power of Satan, and  
 were turned out of Paradise, out of the Blessed into  
 the Cursed State. And then the Promise of God was,  
*That the Seed of the Woman should bruise the Serpent's*  
*Head*, and break his Power that Man and Woman  
 were under, and destroy his Works. So here were  
*Three States, and Three Teachers.* God was the *first*  
*Teacher* in Paradise: and whilst Man kept under  
 his Teaching, he was happy. The Serpent was the  
*second Teacher*: and when Man followed his Teach-  
 ing, he came into Misery, and into the Fall, from  
 the Image of God, and Righteousness and Holiness,  
 and from the Power, that he had over all, that God  
 had made; and came under the Serpent, whom he  
 had Power over before. Christ Jesus was the *Third*  
*Teacher*: of whom God saith, *This is my beloved*  
*Son, in whom I am well pleased, hear ye him*: and  
 who himself saith, *Learn of me.* This is the true  
 Gospel Teacher, who bruises the Head of the Ser-  
 pent, that is the False Teacher, and the Head of all  
 False Teachers, and of all False Religions, False  
 Ways, False Worship, and False Churches. Now  
 Christ, who said, *Learn of me*; and of whom the  
 Father said, *Hear ye him*, he said; *I am the Way to*  
*God, I am the Truth, I am the Life, and the true*  
*Light.* So as Man and Woman come up again to  
 God, and are renewed up into his Image, Righte-  
 ousness and Holiness by Christ, thereby they come  
 up into the Paradise of God, the State, which Man  
 was in, before he fell; and into an higher State  
 than that, to sit down in Christ, that never fell.  
 Therefore the Son of God is to be heard in all things,  
 who is the Saviour, and the Redeemer; and hath  
 laid down his Life, and bought his Sheep with his  
 precious Blood. And we can challenge all the World,  
 Who

‘ Who hath any thing to say against our Way? our 1673.  
‘ Saviour? our Redeemer? who is our Prophet, whom   
‘ God hath raised up, that we may hear, and whom Bristol.  
‘ we must hear in all things: Who hath any thing  
‘ against our Shepherd, Christ Jesus, who leads and  
‘ feeds us, and we know his Heavenly Voice? And  
‘ who hath any thing against our Bishop, in whose  
‘ Mouth was never Guile found, who doth Oversee  
‘ us in his Pasture of Life, that we do not go astray  
‘ from God, and out of his Fold? And who hath any  
‘ thing against our Priest, *Christ Jesus*, made higher  
‘ than the Heavens; who gives us freely, and com-  
‘ mands us to give freely? And who hath any thing  
‘ to say against our Leader and Counsellor, *Christ*  
‘ *Jesus*, who never sinned; but is holy and harmless,  
‘ and separate from Sinners? God hath commanded us  
‘ to hear him, and he saith, *Learn of me*; and if we  
‘ should disobey God’s and Christ’s Command, we  
‘ should be like our Father *Adam* and Mother *Eve*,  
‘ who disobeyed God’s Command, and hearkned to  
‘ the Serpent’s Teaching. Now, Man commands, and  
‘ would force us to hear the Hirelings, who plead for  
‘ Sin and the Body of Death to the Grave; which  
‘ Doctrine favours of the Devil’s Teaching, not of  
‘ Christ’s: But we resolve to hear the Son, as both he  
‘ and the Father command; and in hearing the Son,  
‘ we hear the Father also, as the Scripture testifies.  
‘ For the Author to the *Hebrews* says, *God, who at*  
‘ *sundry times, and in divers manners spake in time*  
‘ *past, unto the Fathers by the Prophets, hath in these*  
‘ *last days spoken unto us by his Son*: Mark that, God  
‘ hath spoken unto us (his Apostles, Disciples, Church)  
‘ by his Son. And whereas some have objected, *That*  
‘ *although Christ did speak both to his Disciples and to*  
‘ *the Jews, in the days of his Flesh; yet since his Re-*  
‘ *surrection and Ascension he doth not speak now*. The  
‘ Answer is; That as God did then speak by his Son,  
‘ in the Days of his Flesh; so the Son, *Christ Jesus*,  
‘ doth now speak by his Spirit. Wherefore *John* saith  
‘ in the Revelations; *He that hath an Ear, let him hear,*  
‘ *what*

1673. *what the Spirit saith to the Churches, Rev. 2. And*  
 Christ is said to *speake from Heaven, Heb. 12. 25.*  
 Bristol. *See, that ye refuse not him, that speaketh : for if they*  
*escaped not, who refused him, that spake on Earth;*  
*much more shall not we escape, if we turn away from*  
*him, that speaketh from Heaven. They that resisted*  
*Moses his Law (who spake on Earth) died for it*  
*without Mercy; which was a Natural Death : but*  
*they that refuse him, that speaks from Heaven, neg-*  
*lect and slight their own Salvation; and so die a*  
*Spiritual Death, through Unbelief and Hardness of*  
*Heart. Therefore was the Exhortation given of old ;*  
*To day, if ye will bear his Voice, harden not your Hearts,*  
*as in the Provocation, &c. Heb. 3. 15, &c. So that*  
*they, who neglect or refuse to hear the Voice of*  
*Christ, now speaking from Heaven in this his Go-*  
*spel-Day, harden their Hearts. Therefore let all*  
*mark well these three States and Teachers: The God*  
*of Truth was the first Teacher, while Man was in*  
*Paradise, and in Innocency. The Serpent was the*  
*second Teacher, the false Teacher, who by his false*  
*Teaching came to be the God of the World, which*  
*lies in Wickedness, Christ Jesus, that bruises the*  
*Serpent's Head, is the third Teacher, who saith,*  
*Learn of me; and of whom God saith, This is my*  
*beloved Son, in whom I am well pleased, Hear ye him:*  
*and of whom the Testimony of the Saints of Old*  
*was, That God hath in these last days spoken unto us*  
*by his Son. Thus they, that come to be renewed*  
*up again into the Divine, Heavenly Image, in which*  
*Man was at first made, will know the same God,*  
*that was the first Teacher of Adam and Eve in Pa-*  
*radise, to speak to them now by his Son, who chan-*  
*ges not; Glory be to his Name for Ever!*

Many deep and precious Things were opened in those Meetings, by the Eternal Spirit, which searcheth and revealeth the deep Things of God : And after I had finished my Service for the Lord in that City, I departed thence into Gloucestershire, where we had many large and precious Meetings; and the Lord's

Everlasting Power flowed over all. From Gloucestershire I passed into Wiltshire, where also we had many blessed Meetings. At Slattenford in Wiltshire we had a very good Meeting, though we met there with much Opposition from some, who had set themselves against Womens-Meetings; which I was moved of the Lord to recommend to Friends, for the Benefit and Advantage of the Church of Christ. 'That the faithful Women, who were called to the Belief of the Truth, being made Partakers of the same precious Faith, and Heirs of the same everlasting Gospel of Life and Salvation, as the Men are; might in like manner come into the Possession and Practice of the Gospel-Order, and therein be Meet-helps unto the Men in the Restoration, in the Service of Truth, in the Affairs of the Church, as they are outwardly in outward and civil, or temporal things. That so all the Family of God, Women as well as Men, might know, possess, perform and discharge their Offices and Services in the House of God, whereby the Poor might be the better looked after, and taken care of; the Younger sort instructed, informed and taught in the Way of God; the loose and disorderly reprov'd and admonish'd in the Fear of the Lord; the Clearness of Persons propounding Marriage, more closely and strictly enquired into in the Wisdom of God: and all the Members of the Spiritual Body, the Church, might watch over, and be helpful to each other in Love. But after these Opposers had run into much Contention and Wrangling, the Power of the Lord struck down one of the Chief of them, so that his Spirit sunk; and he came to be sensible of the Evil he had done, in opposing God's Heavenly Power; and confessed his Error before Friends: and afterwards gave forth a Paper of Condemnation; wherein he declared, *That he did wilfully oppose (although I often warn'd him to take heed,) until the Fire of the Lord did burn within him: and he saw the Angel of the Lord with his Sword drawn in his Hand, ready to cut him off; &c.*

*The Service of Womens Meetings.*

*Wiltsh. Slattenford.*

1672. Notwithstanding the Opposition was made at the Meeting; yet a very good and serviceable Meeting it was; for occasion was thereby administred to answer their Objections and Cavils, and to open the Services of Women in and for the Church. And at this Meeting the Womens-Meetings for that County was established in the blessed Power of God.

Marlborough.

After this I went to *Marlborough*, and had a Meeting there; to which some of the Magistrates came, and were civil and moderate. Then passing on to

Bartholomew Maylin's, I had a very precious Meeting there: And from thence went a little beyond *Ore*, where we had a blessed Meeting, and very large; as

Hampsh.  
Oxfordshire.  
Reading.

we had also soon after upon the Border of *Hampshire*. Then turning into *Oxfordshire*, we visited Friends there; and then went to *Reading*, where we had a large Meeting: And from thence passing into *Buckinghamshire*, had many precious Meetings in that County. After which we went upwards, visiting

Buckinghamshire.

Kingston upon Thames.  
London.

Friends, till we came to *Kingston* upon *Thames*, where my Wife, and her Daughter *Rachel* met me.

I made no long stay at *Kingston*, but went to *London*, where I found the *Baptists* and *Socinians*, with some old *Apostates*, were grown very Rude, having printed many Books against us: So that I had a great Travel, in the Lord's Power, before I could get clear of that City. But blessed be the Lord, his Power came over them all; and all their lying, wicked, scandalous Books were answered. Then after a while, I made a short Journey into some parts of *Essex* and *Middlesex*, visiting Friends at their Meetings, and their Children at their Schools; and returned soon again

Essex.  
Middlesex.


London.

Kingston.  
Surrey.

to *London*. And after I had had some Service there among Friends, I went down to *Kingstone*, and from thence to *Stephen Smith's* in *Surrey*; where was a very large Meeting, many Hundreds of People being at it. I staid in those parts, till I had cleared my self of the Service, the Lord had given me to do there, and then returned by *Kingston* to *London*, whither I felt my Spirit drawn; having heard, that many

Kingston.  
London.

Friends

Friends were had before the Magistrates, and divers 1673.  
 Imprisoned, both at *London*, and in other Cities and   
 Towns in the Nation, for opening their Shop-windows *London*,  
 upon *Holy-days*, and *Fast-days*, (as they were called)  
 and for bearing Testimony against all such Observa-  
 tions of Days. Which Friends could not but do,  
 knowing, that the true Christians did not observe the  
 Jews Holy-days in the Apostles times; neither could  
 we observe the *Heathens* and *Papists* Holy-Days (so  
 called) which have been set up amongst those that  
 are called *Christians*, since the Apostles Days. For  
 we were redeemed out of Days by Christ Jesus, and  
 brought into the *Day*, which hath sprung from on  
 high; and are come into him, who is Lord of the  
*Jewish Sabbath*, and the Substance of the *Jews Signs*.

Now after I had staid some time in *London*, labour-  
 ing for some Relief and Ease to Friends in this case,  
 I took leave of Friends there, and went into the  
 Country, with my Wife, and her Daughter *Rachel*,  
 to *Hendon* in *Middlesex*, and from thence to *William* *Middle-*  
*Penn's* at *Rickmansworth* in *Hertfordshire*, whither *sex.*  
*Thomas Lower* (who married another of my Wife's *Hendon.*  
 Daughters) came to us the next Day, to accompany *Hert-*  
 us in our Journey Northward. After we had visited *fordsh.*  
 Friends thereabouts, we passed to a Friend's House *Rick-*  
 near *Aylesbury*; and from thence to *Bray Doily's* at *man-*  
*Adderbury* in *Oxfordshire*, where on the *First Day* we *worth.*  
 had a large and precious Meeting: And Truth being *Ayles-*  
 well spread, and Friends in those parts much increased *bury.*  
 in number, two or three new Meetings were then set *Oxford-*  
 up thereabouts. *shire.*  
*Adder-*  
*bury.*

Now at Night, as I was sitting at Supper, I felt,  
 I was Taken; yet I said nothing to any Body of it  
 then. But getting out next Morning, we travelled  
 through the Country into *Worcestershire*, and went to *Worce-*  
*John Halford's* House at *Armscot* in *Tredington-Parish*; *shire*  
 where we had a very large and precious Meeting in *Treding-*  
 his Barn, the Lord's Powerful Presence being emi- *ton Pa-*  
 nently with us, and amongst us. After the Meeting *rish.*  
 was done, and Friends (most of them) gone away, as *Arm-*  
 I was *scot.*



1673. I was sitting in the Parlour, discoursing with some Friends that staid, there came to the House one *Henry Parker*, called a Justice, and with him one *Roland Hains*, a Priest of *Hunniton* in *Warwickshire*. This Justice came to know of the Meeting by means of a *Woman-Friend*; who being Nurse to a Child of his, asked Leave of her Mistress, to go to the Meeting to see me: and she speaking of it to her Husband, he and the Priest plotted together to come and break up the Meeting, and apprehend me. But by means of their sitting long at Dinner (it being the Day, on which his Child was sprinkled) they came not, till the Meeting was over, and Friends mostly gone. But though there was no Meeting, when they came; yet I being there in the House, who was the Person they aimed at; the said *Henry Parker* took me, and *Thomas Lower* for Company with me: and though he had nothing to lay to our Charge, sent us both to *Worcester-Fail*, by a strange sort of *Mittimus*, a Copy of which here followeth:

*Worcester-  
Fail.*

To the Constables of *Tredington* in the said County of *Worcester*, and to all Constables and Tithing-men of the several Townships and Villages within the said Parish of *Tredington*, and to the Keeper of the Goal for the County of *Worcester*.

Complaint being made to me, being one of his Majesty's Justices of the Peace for the said County of *Worcester*, that within the said Parish of *Tredington* in the said County, there has of late been several Meetings of divers Persons; to the number of Four hundred Persons and upwards at a time, upon Pretence of Exercise of Religion, otherwise than what is established by the Laws of England. And many of the said Persons, some of them were Teachers, and came from the North, and others from the Remote Parts of the Kingdom, which tends to the Prejudice of the Reformed and Established Religion, and may prove prejudicial to the Publick Peace. And it appearing to me, that there was this present Day such a Meeting as aforesaid, to the number of Two hundred

*Armed, or thereabouts, at Armiscot in the said Parish of 1673. Tredington; and that George Fox of London, and Thomas Lower of the Parish of Creed in the County of Armiscot, Cornwall, were present at the said Meeting, and the said George Fox was Teacher or Speaker of the said Meeting; and no satisfactory Account of their Settlement, or place of Habitation, appearing to me; and forasmuch as the said George Fox and Thomas Lower refused to give Sureties to appear at the next Sessions of the Peace, to be holden for the said County, to answer the Breach of the Common-Laws of England, and what other Matters should be objected against them: These are therefore in his Majesty's Name to will and require you, or either of you, forthwith to convey the Bodies of the said George Fox and Thomas Lower to the County-Goal of Worcester aforesaid, and there safely to be kept, until they shall be from thence delivered by due Course of Law: For which this shall be your sufficient Warrant in that behalf, Dated the 17th Day of December, in the 25th Year of his Majesty's Reign over England, &c.*

Henry Parker.

Being thus made Prisoners, without any probable Appearance of being Released before the *Quarter-Sessions* at Soonest, we got some *Friends* to accompany my Wife and her Daughter into the *North*; and we were conveyed to *Worcester-Jail*: from whence, *Worcester-jail* by that time I thought my Wife could be got home, I writ her the following Letter.

*Dear Heart,*

‘Thou seemedst to be a little grieved, when I was speaking of Prisons, and when I was taken: Be content with the Will of the Lord God. For when I was at *John Rous's* at *Kingston*, I had a sight of my being taken Prisoner; and when I was at *Bray Doily's* in *Oxfordshire*, as I sate at Supper, I saw, I was taken: and I saw, I had a Suffering to undergo. But the Lord's Power is over all, blessed be his Holy Name for ever!

G. F.

When we had been some time in the *Jail*, we thought fit to lay our Case before him, who was called

1673. led the *Lord Windfore*, who was the *Lord Lieutenant* of *Worcestershire*; and before the *Deputy Lieutenants*, and other *Magistrates*: Which we did by the following Letter.

*Worce-  
ster Jail.*

These are to inform you, the *Lord Lieutenant* (so called) and the *Deputy Lieutenants*, and the *Justices* of the County of *Worcestershire*, how Unchristianly and Inhumanely we have been dealt withal by *Henry Parker*, a Justice (so called) in our Journey or Travel towards the *North*. We coming to our Friend *John Halford's* House on the Seventeenth Day of the tenth Month 1673. and some Friends bringing us on the Way, and others coming to Visit us there; towards Night there came the aforesaid Justice, and a Priest, called *Rowland Hains* of *Hun-  
niton* in *Warwickshire*, and demanded our Names and Places of Abode. And though we were not in any Meeting, but were discoursing together, when they came in; yet he made a *Mittimus* to send us to *Worcester Jail*. Now whereas he says in his *Mittimus*, That Complaint had been made to him of several by-  
past Meetings of many Hundreds at a time; we know nothing of that; nor do we think, that concerns us. And whereas he says further, That no Satisfactory Account of our Settlement, or place of Habitation, appeared unto him. This he contradicts in his own *Mittimus*, mentioning therein the Places of our Abode and Habitation; the Account of which we satisfactorily and fully gave him. And one of us (*Tho. Lower*) told him, That I was going down with my Mother-in-Law (who is *George Fox* his Wife) and with my Sister, to fetch up my own Wife and Child out of the North into my own Country: And the other of us (*George Fox*) told him, That I was bringing forward my Wife on her Journey towards the North (who had been at *London* to visit one of her Daughters, that had lately Lain in.) And having received a Message from my Mother, an ancient Woman in *Leicestershire*, that she earnestly desired to see me, before she died; I intended, as soon as I had

' had brought my Wife on her Journey as far as *Causal* 1672.  
 ' in *Warwickshire*, to turn over into *Leicesfershire*, to  
 ' have seen my Mother and Relations there, and then <sup>Worce-</sup>  
 ' to have returned to *London* again. But by his in- <sup>ster-Jail</sup>  
 ' terrupting of us in our Journey, and taking the Hus-  
 ' band from his Wife, and the Son from his Mother  
 ' and Sister, and stopping him from visiting his Wife  
 ' and Child so remote off; we were forced to get  
 ' Strangers, or whom we could, to help them on their  
 ' Journey, to our great Damage, and their Hindrance.  
 ' We ask'd the Priest, Whether this was his Gospel,  
 ' and their Way of entertaining Strangers? And we  
 ' desired the Justice to consider, Whether this was do-  
 ' ing, *as he would be done by*? But he said, *He had*  
 ' *said it, and he would do it*. And whereas he says;  
 ' *We refused to give Sureties*: He asked only *George*  
 ' *Fox* for *Sureties*; who replied, He was an Innocent  
 ' Man, and knew no Law he had broken: But he did  
 ' not ask *Thomas Lower* for any; as if it had been  
 ' Crime and Cause enough for his Commitment, that  
 ' he came out of *Cornwal*. And if we were at a Meet-  
 ' ing, as he says in his *Mittimus*, he might have pro-  
 ' ceeded otherwise, than by sending us to Jail, to an-  
 ' swer the Breach of the Common Laws; though yet  
 ' he shewed us no Breach of any: as may be seen in  
 ' the *Mittimus*. So we thought fit to lay before you  
 ' the Substance of his Proceedings against us; hoping,  
 ' there will more Moderation and Justice appear in  
 ' you towards us, that so we may prosecute our in-  
 ' tended Journey.

*George Fox.*

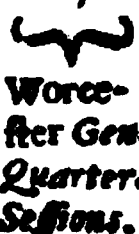
*Thomas Lower.*

But no Enlargement did we receive by our Appli-  
 cation to the Lord *Windsor* (so called.) And although  
*Thomas Lower* received several Letters from his Bro-  
 ther Dr. *Lower* (who was one of the King's Physici-  
 ans) concerning his Liberty, and one, by his Pro-  
 curement, from *Henry Savil* (who was one of the  
 King's Bed-Chamber) to his Brother, called the Lord  
*Windsor*, to the same Effect; yet seeing it related on-  
 ly to his Enlargement, not mine, so great was his

1673. Love and Regard to me, that he would not seek his own Liberty singly, but kept the Letter by him unsent. So we were continued Prisoners, till the next *Worcester-General-Quarter-Sessions.* *General Quarter-Sessions* of the Peace: At which time divers Friends from several places being in Town, did speak to the Justices concerning us; who spake fair to Friends, and said, we should be discharged. For many of the Justices seemed to dislike the Severity of *Parker's* Proceedings against us; and did declare an Averseness to ensnare us by the Tender of the Oaths. Some Friends also had spoken with him, that was called the Lord *Windsor*, who likewise spake them fair: So that it was the general Discourse, that we should be discharged. We heard also, that Dr. *Lower* had procured a Letter, from one Col. *Sands* at *London*, to some of the Justices in Favour of us. Some of the Justices also spake to some Friends, to acquaint us, that they would have us speak but little in the Court, lest we should provoke any of the Bench; and they would warrant, we should be discharged.

We were not called till the last Day of the Sessions, which was the Twenty First of the Eleventh Month, 1673. And when we came in, they were stricken with Paleness in their Faces; and it was some time, before any thing was spoken: Insomuch that a Butcher in the Hall said, *What! are they afraid? Dare not the Justices speak to them?* At length, before they spake to us, Justice *Parker* made a long Speech on the Bench, much to the same Effect, as was contained in the *Mitimus*; often mentioning the *Common Laws*, but not instancing any, that we had broken: Adding, *That he thought it a milder Course, to send us Two to Jail, than to put his Neighbours to the loss of Two Hundred Pound, which they must have suffered, if he had put the Law in Execution against Conventicles.* But in this he was either very Ignorant, or very Deceitful: For there being no Meeting, when he came, nor any to inform; he had no Evidence to Convict us, or his Neighbours by.

When *Parker* had ended his Speech, the Justices spake

spake to us, and began with *Thomas Lower*, whom 1672.  
 they examined of the Cause of his Coming into that   
 Country; of which we gave them a full and plain  
 Account. Sometimes I put in a Word, while they  
 were Examining him; and then they told me, *They*  
*were upon his Examination: but that when it came to*  
*my turn, I should have free Liberty to speak, for they*  
*would not hinder me; but I should have full time, and*  
*they would not ensnare us.* When they had done with  
 him, they asked me an Account of my Travel; which  
 I gave them, according as is mentioned before, but  
 more largely. And whereas Justice *Parker*, to aggra-  
 vate the Case; had made a great Noise of *There being*  
*some from London, some from the North, some from*  
*Cornwal, and some from Bristol, at the House, when*  
*I was taken:* I told them, 'That this was in a manner  
 'all but one Family. For there was none from *Lon-*  
 'don, but my Self; none from the *North*, but my  
 'Wife and her Daughter; none from *Cornwal*, but  
 'my Son-in-Law *Thomas Lower*; nor any from *Bri-*  
 'stol, but one Friend, a Merchant there, who met us,  
 'as it were, providentially, to assist my Wife and her  
 'Daughter in their Journey homewards, when by our  
 'Imprisonment they were deprived of our Company  
 'and Help. When I had spoken, the Chair-man  
 (whose Name was *Simpson*, an old Presbyterian) said,  
*Your Relation, or Account is very Innocent.* Then he  
 and *Parker* whispered a while together; and after  
 that the Chair-man stood up, and said: *You, Mr. Fox,*  
*are a Famous Man, and all this may be true, which you*  
*have said: but that we may be the better satisfied, will*  
*you take the Oaths of Allegiance and Supremacy?* I told  
 them, 'They had said, *They would not ensnare us;*  
 'but this was a plain Snare: For they knew we could  
 'not take any Oath. However, they caused the Oath  
 to be read: And when they had done, I told them,  
 'I never took Oath in my Life; but I had always  
 'been true to the Government. That I was cast into  
 'the Prison at *Darby*, and kept a Prisoner Six Months  
 'there, because I would not take up Arms against



1672. *King Charles at Worcester-Fight; and for going to*  
 W *Meetings, was carried up out of Leicestershire, and*  
 Worcester Gen. *brought before Oliver Cromwel, as a Plotter to bring*  
 Sessions. *in King Charles. And ye know, said I, in your own*  
*Consciences, that we, the People called Quakers, can-*  
*not take an Oath, or Swear in any Case, because*  
*Christ hath forbidden it. But as to the Matter, or*  
*Substance contained in the Oaths, this I can and do*  
*say, that I do own and acknowledge the King of*  
*England to be lawful Heir and Successor to the Realm*  
*of England; and do abhor all Plots and Plotters, and*  
*Contrivances against him: And I have nothing in*  
*my Heart, but Love and Good-will to him and all*  
*Men, and desire his and their Prosperity, the Lord*  
*knows it, before whom I stand an Innocent Man.*  
*And as to the Oath of Supremacy, I deny the Pope.*  
*and his Power, and his Religion; and abhor it with*  
*my Heart. While I was speaking to them, they*  
*cried, Give him the Book: And I said, 'The Book*  
*saith, Swear not at all. Then they cried, Take him*  
*away, Failer; and I still speaking on, they were ur-*  
*gent upon the Failer, crying, Take him away; we shall*  
*have a Meeting here: Why do you not take him away?*  
*That Fellow (meaning the Failer) loves to hear him*  
*preach. Then the Failer drew me away: And as I*  
*was turning from them, I stretched out my Arm, and*  
*said, 'The Lord forgive you, who cast me into Prison*  
*for Obeying the Doctrine of Christ. Thus they ap-*  
*parently brake their Promise in the face of the Coun-*  
*try: For they promised, I should have free Liberty*  
*to speak; but now they would not give it me: And*  
*they promised, they would not ensnare us; yet now*  
*they tendred me the Oaths, on purpose to ensnare*  
*me.*

Worce- *After I was had away, Thomas Lower was stayed*  
 ster Gen. *behind in the Court; and they told him, He was at*  
 Sessions. *Liberty. Then he would have reasoned with them,*  
*asking them, Why I might not be set at Liberty, as well*  
*as he, seeing we were both taken together, and our Case*  
*was alike? But they told him, They would not hear him;*  
*saying,*

saying, *You may be gone about your business, for we* 1673.  
*have nothing more to say to you, seeing you are dis-*  
*charged:* And this was all he could get from them. *Worce-*  
Wherefore after the Court was risen, he went to speak *ster Jail*  
with them at their Chamber, desiring to know, *What*  
*Cause they had to detain his Father, seeing they had*  
*discharged him;* and wishing them to consider, whe-  
ther this was not Partiality, and would be a Blemish  
to them. Whereupon Simpson threatned him, saying,  
*If you be not Content, we will tender you the Oaths al-*  
*so, and send you to your Father.* To which he replied,  
*They might do that, if they thought fit: But whether*  
*they sent him or no, he intended to go, and wait upon*  
*his Father in Prison; for that was now his business in*  
*that Country.* Then said Justice Parker to him, *Do*  
*you think, Mr. Lower, that I had not Cause to send your*  
*Father and you to Prison, when you had such a great*  
*Meeting, insomuch that the Parson of the Parish com-*  
*plained to me, that he hath lost the greatest part of his*  
*Parishioners; so that when he comes amongst them, he*  
*hath scarce any Auditors left.* 'I have heard (replied  
' *Thomas Lower*) that the Priest of that Parish comes  
' so seldom to visit his Flock, (but once, it may be,  
' or twice in a Year, to gather up his Tithes) ' that it  
' was but Charity in my Father, to visit such a for-  
' lorn and forsaken Flock: And therefore thou hadst  
' no Cause to send my Father to Prison for visiting  
' them; or for Teaching, Instructing and Directing  
' them to Christ their true Teacher, who had so little  
' Comfort or Benefit from their pretended Pastor, who  
' comes amongst them only to seek for his Gain from  
' his Quarter. Upon this the Justices fell a laughing;  
for it seems Dr. Crowder (who was the Priest they  
spoke of) was then in the Room sitting among them;  
though Thomas Lower did not know him: and he had  
the Wit to hold his Tongue, and not undertake to  
Vindicate himself, in a matter so notoriously known  
to be true. But when Thomas Lower was come from  
them, the Justices did so play upon Dr. Crowder, that  
he was pitifully ashamed, and so nettled with it,

1673. that he threatned to Sue *Thomas Lower* in the Bishop's Court, upon an Action of Defamation. Which when *Thomas Lower* heard of, he sent him Word, that he would Answer his Suit, let him begin it when he would; and would bring his whole Parish in Evidence against him: And this cool'd the Doctor. Yet some time after he came to the Prison, pretending, that he had a mind to Dispute with me, and to talk with *Tho. Lower* about that Business: and he brought another with him, he himself being then a *Prebend* at *Worcester*.

When he came in, he asked me, *What I was in Prison for?* 'Dost not thou know that, said I? Wast not thou upon the Bench, when Justice *Simpson* and *Parker* tendred the Oath to me? And hadst not thou an hand in it? Then he said, *It is lawful to Swear: and Christ did not forbid Swearing before a Magistrate; but Swearing by the Sun, and the like.* I bid him 'Prove that by the Scriptures: but he could not. Then he brought that Saying of *Paul's*; *All things are lawful unto me*, 1 Cor. 6. 12. And if, said he, *all things were lawful unto him; then Swearing was lawful unto him.* 'By this Argument, said I, thou may'st also affirm, that Drunkenness, Adultery, and all manner of Sin and Wickedness is lawful also, as well as Swearing. *Why*, said *Dr. Crowder*, *Do you hold; that Adultery is unlawful?* 'Yes, said I, that I do. *Why*, Then (said he) *this Contradicts the Saying of St. Paul.* 'Thereupon I called to the Prisoners and the Jailer, to hear what Doctrine *Dr. Crowder* had laid down for Orthodox, viz. *That Drunkenness, Swearing, Adultery, and such like things, were lawful.* Then he said, *He would give it under his Hand:* and took a Pen; but writ another thing, than he had spoken. Then turning to *Thomas Lower*, he asked him, *Whether he would Answer, what he had there written?* Who undertook it. Whereupon, when he had threatned *Tho. Lower* to Sue him in the Bishop's Court, for speaking so Abusively (as he called it) of him before the Justices; and *Thomas* had bid him *Begin, when he pleased,*

for

for he would Answer him, and bring his Parishioners in 1673. Evidence against him; he went away in a great Fret, grumbling to himself, as he went. A few days after Tho. Lower sent him an Answer to the Paper he had writ, and left with him: which Answer a Friend of Worcester carried to him, and he read it, and said, He would Reply to it; but never did, though he often sent him word, He would do it. Worcester Fall

Soon after the Sessions were over, the Term coming on, an Habeas Corpus was sent down to Worcester, for the Sheriff to bring me up to the King's-Bench-Bar. Whereupon, the Under-Sheriff, having made Tho. Lower his Deputy, to Convey me to London, we set forth out of Worcester on the Twenty Ninth of the Eleventh Month 1673, and came to London, the Second Day of the Twelfth Month; the Ways being very Deep, and the Waters out. Next day Notice being given, that I was brought up, the Sheriff was Ordered to bring me into Court. I went accordingly, and did Appear in Court before Judge Wild; and both he and the Lawyers were pretty fair, so that I had time to speak, to clear my Innocency, and shew my wrong Imprisonment. After the Return of the Writ was entred, I was Ordered to be brought into Court again next Day; the Order of Court being as followeth: London

Worcester. Thursday, next after the Morrow of the Purification of the Blessed Virgin Mary, in the 26th Year of King Charles the Second. King's Bench Bar.

The King  
against  
George Fox.

THE Defendant being brought here into Court, upon a Writ of Habeas Corpus ad Subjiciend' &c. under the Custody of the Sheriff of the County aforesaid; it is Ordered, That the Return unto the Habeas Corpus be Filed, and the Defendant is Committed unto the Marshal of this Court, to be safely kept, until, &c.

By Motion of Mr. G. Strowde.

By the Court.

1673.

London.  
King's-  
Bench  
Bar.

Accordingly I went in the Morning, and walked in the Hall, till the Sheriff came to me (for he trusted me to go, whither I would :) and it being Early, we went into the Court of the *King's-Bench*, and sat there among the Lawyers almost an Hour, till the Judges came in, When the Judges came in, the Sheriff took off my Hat; and after a while I was called: and the Lord's Presence was with me, and his Power I felt was over all. I stood and heard the King's Attorney, whose Name was *Jones*, who indeed spake notably on my behalf, as did also another Counsellor after him; and the Judges, who were Three, were all very moderate, not casting any reflecting Words at me. So I stood still in the Power and Spirit of the Lord, seeing, how the Lord was at Work, and the Earth was helping the Woman. But when they had done, I applied myself to the Chief Justice, desiring, 'That I might speak: and he said, *I might*. Then I related the Cause of our Journey, the Manner of our being Taken and Committed, and the Time of our Imprisonment until the Sessions; with a brief Account of our Trial at the Sessions, and what I had offered to the Justices then, as a Declaration, that I could make or sign, instead of the Oaths of Allegiance and Supremacy. When I had done, the Chief Justice said, *I was to be turned over to the King's-Bench, and the Sheriff of Worcester to be discharged of me*. He said also, *That they would consider further of it; and if they found any Errour in the Record, or in the Justices Proceedings, I should be set at Liberty*. So a Tipstaff was called to take me into Custody, and he delivered me to the Keeper of the *King's-Bench*, who let me go to a Friend's House, where I Lodged; and appointed to meet me at *Edward Man's* in *Bishopsgate-Street* the next Day. But after this, Justice Parker, or some other of my Adversaries moved the Court, *That I might be sent back to Worcester*. Whereupon another Day was appointed for another Hearing; and they had Four Counsels, that pleaded against me: and there was one *George Stroud*, a Counsellor, that pleaded

pleaded for me; and was Pleading, before I was 1673. brought into the Court: but they bore him down, and prevailed with the Judges to give Judgment, *That I should be sent down to Worcester-Sessions.* Only they told me, I might put in Bail to Appear at the Sessions, and to be of the good Behaviour in the mean time. But I told them, 'I was never in Ill Behaviour in my Life; and that they, the Four Judges, might as well put the Oath to me there, as send me to *Worcester* to be ensnared by the Justices, in their putting the Oath to me, and then Prepuniring me, who never took Oath in my Life. But, I told them, 'if I brake my *Tea* or *Nay*, I was content to suffer the same Penalty, which they should, that break their Oaths. This Alteration of the Judges Minds in my Case proceeded (as was thought) from some false Informations, that my Adversary Justice *Parker* had given against me: For between the times of my former Appearance and this, he had spread abroad a very false and malicious Story, viz. *That there were many substantial men with me, out of several parts of the Nation, when he took me, and that we had a Design or Plot in hand; and that Thomas Lower stayed with me in Prison, long after he was set at Liberty, to carry on our Design.* This was spoken in the Parliament-House; insomuch, that if I had not been brought up to *London*, when I was, I had been stopped at *Worcester*, and *Thomas* had been Recommitted with me. But although these Lyes were easily disproved, and laid open to *Parker's* Shame, yet would not the Judges alter their last Sentence; but remanded me to *Worcester-Jail*: only this Favour was granted, that I might go down my own Way, and at my own Leisure; provided, I would be without fail there by the Assize, which was to begin on the Second Day of the Second Month next following.

So I stayed in and about *London*, till toward the latter End of the First Month 1674, and then went down leisurely (for I was not able to abide hasty and hard Travel;) and came into *Worcester* on the last Day

King's-  
Bench  
Bar.


Worce-  
ster.



1674. Day of the First Month 1674, being the Day before  
 the Judges came to Town. On the Second Day of  
 the Second Month, I was brought from the Jail to an  
 Inn near the Hall, that I might be in Readiness, if I  
 should be called. But not being called that Day, the  
 Jailer came to me at Night, and told me, *I might go  
 home* (meaning to the Jail:) Whereupon, *Gerrard  
 Roberts* of *London* being with me, he and I walked  
 down together to the Jail without any Keeper. Next  
 Day being brought up again, they set a little Boy, of  
 about eleven Years old, to be my Keeper. I came to  
 understand, that Justice *Parker*, and the Clark of the  
 Peace had given Order, that I should not be put into  
 the Calendar, that so I might not be brought before  
 the Judge; Wherefore I got the Judge's Son to move  
 in Court, *That I might be called*: And thereupon I was  
 Called, and brought up to the Bar before Judge *Turner*,  
 my old Adversary; who had tendered me the  
 Oaths, and Premunired me once before at *Lancaster*.  
 After Silence made, he asked me, *What I did desire?*  
 I answered, 'My Liberty, according to Justice. He  
 said, *I lay upon the Oath*; and asked, *If I would take  
 it?* 'I desired, he would hear the Manner of my be-  
 'ing Taken and Committed; and he being silent, I  
 'gave him an Account thereof at large, as is before  
 set down: letting him also know, 'That since my  
 'Imprisonment I had understood, that my Mother,  
 'who was an ancient, tender Woman, and had desi-  
 'red to see me, before she died; hearing, that I was  
 'stopped and imprisoned in my Journey, so that I  
 'was not likely to come to see her, it struck her so,  
 'that she died soon after: which was a very hard  
 'thing to me. When I had done speaking, he again  
 asked me, *To take the Oaths*. I told him, 'I could  
 'not take any Oath, for Conscience-sake; and I did  
 'believe, he and they all knew in their Consciences,  
 'that it was for Conscience-sake, I could not Swear  
 'at all: But I did declare amongst them, what I could  
 'say, and what I could sign, in owning of the King's  
 'Right to the Government, and in denying the Pope,  
 'and

Worce-  
ster-Jail

Worcester  
Affairs.

and his pretended Power; and all Plotters, Plots and 1674.  
 'Conspiracies against the Government. Some thought,   
 the Judge had a mind to have set me at Liberty, for Worcester  
Assizes.  
 he saw, they had nothing Justly against me; but  
 Parker, who Committed me, endeavoured to incense  
 him against me, telling him, *That I was a Ring-leader :*  
*that many of the Nation followed me, and he knew not,*  
*what it might come to ;* with many more envious Words,  
 which some that stood near, took notice of : who al-  
 so observed, that the Judge gave him never a Word  
 in Answer to it. However, the Judge willing to ease  
 himself, referred me and my Case to the Sessions a-  
 gain; bidding the Justices make an End of it there,  
 and not trouble the Assizes any more with me. So I  
 was continued Prisoner, chiefly (as it seemed) through  
 the means of Justice Parker, who in this Case, was as  
 false, as envious : for he had promised Richard Can-  
 non of London (who had, it seems, Acquaintance with  
 him) *That he would endeavour to have me set at Li-*  
*bertry;* and yet he was the worst Enemy I had in Court,  
 as some of the Court observed and reported. Other  
 of the Justices were very loving, and promised, *That*  
*I should have the Liberty of the Town, and to lodge at*  
*a Friend's House, till the Sessions :* Which accordingly  
 I had ; and the People were very civil and respect-  
 ful to me.

Between this time and the Sessions (having the Li- Worcester  
Assizes.  
 berty of the Town for my Health's sake) I had some  
 Service for the Lord, with several People, that came  
 to Visit me. For at one time there came three Non-  
 conformist Priests, and two Lawyers to discourse with  
 me ; and one of the Priests undertook to prove, *That*  
*the Scriptures are the only Rule of Life.* Whereupon,  
 after I had plunged him about his Proof, I had a fit  
 Opportunity to open unto them 'The right and pro-  
 'per Use, Service and Excellency of the Scriptures ;  
 'and also to shew, that the Spirit of God, which  
 'was given to every one to profit withal, and the Grace  
 'of God, which bringeth Salvation, and which hath  
 'appeared to all men, and teacheth them that obey it,


1674. *to deny Ungodliness and Worldly Lusts, and to live soberly, righteously and godly in this present World;*  
 Worect. Prisoner *that this, I say, is the most fit, proper and universal Rule, which God hath given to all Mankind to rule, direct, govern and order their Lives by.*

Another time there came a *Common-Prayer Priest*, and some People with him; and he asked me, *If I was grown up to Perfection?* I told him, *What I was, I was by the Grace of God.* He replied, *It was a modest and civil Answer.* Then he urged the Words of *John*; *If we say, that we have no sin, we deceive our selves, and the Truth is not in us:* And he asked, *What did I say to that?* *I said with the same Apostle, If we say, that we have not sinned, we make him a Liar, and his Word is not in us;* who came to destroy Sin, and to take away Sin. So there is a Time for People to see, that they have sinned, and there is a Time for them to see, that they have Sin; and there is a Time for them to Confess their Sin, and to forsake it, and to know the Blood of *Christ* to cleanse from all Sin. Then the Priest was asked, *Whether Adam was not perfect, before he fell?* and *whether all God's Works were not perfect?* The Priest said, *There might be a Perfection, as Adam had, and a falling from it.* But I told him, *There is a Perfection in Christ above Adam, and beyond Falling; and that it was the Work of the Ministers of Christ, to present every Man perfect in Christ, and for the Perfecting of them, they had their Gifts from Christ: And therefore they, that denied Perfection, denied the Work of the Ministry, and the Gifts, which Christ gave for the Perfecting of the Saints.* The Priest said, *We must always be striving.* But I told him, *It was a sad and comfortless sort of striving, to strive with a Belief that we should never Overcome.* I told him also, that *Paul*, who cried out of the Body of Death, did also *Thank God, who gave him the Victory, through our Lord Jesus Christ:* So there was a time of Crying out for Want of Victory; and a time of Praising God for the Victory. And

‘ And Paul said, *There is no Condemnation to them, that* 1674.  
 ‘ *are in Christ Jesus.* The Priest said, *Job was not*  
 ‘ *perfect.* I told him, ‘ God said, *Job was a perfect* Worcest.  
 ‘ *Man,* and that he did shun Evil: and the Devil Prisoner  
 ‘ *was forced to confess, that God had set an Hedge*  
 ‘ *about him;* which was not an outward Hedge, but  
 ‘ *the invisible, heavenly Power.* The Priest said, *Job*  
 ‘ *said, He chargeth his Angels with Folly, and the Hea-*  
 ‘ *vens are not clean in his sight.* I told him, ‘ That  
 ‘ *was his Mistake:* for it was not *Job* said so; but  
 ‘ *Eliphaz,* who contended against *Job.* Well but, said  
 ‘ the Priest, *What say you to that Scripture; The just-*  
 ‘ *est Man that is, sinneth seven times a Day.* ‘ Why tru-  
 ‘ ly (said I) I say, there is no such Scripture: and with  
 ‘ that the Priest’s Mouth was stopped. Many other  
 Services I had with several sorts of People between  
 the Assizes and the Sessions.

The next Quarter-Sessions began on the Twenty  
 Ninth Day of the Second Month; and there I was  
 called before the Justices. The Chair-man’s Name  
 was—*Street*, who was a Judge in the *Welsh* Circuit,  
 and he mis-represented me and my Case to the Coun-  
 try, telling them; *That we had a Meeting at Treding-*  
*ton from all Parts of the Nation, to the terrifying of*  
*the King’s Subjects, for which we had been committed*  
*to Prison:* That for the Trial of my Fidelity the Oaths  
 were put to me; and having had time to consider of it,  
 he asked me, *If I would now take the Oaths?* ‘ I desi-  
 ‘ red Liberty to speak for my self: and having ob-  
 ‘ tained that, began first to clear my self from those  
 ‘ Falshoods, he had charged on me and Friends; de-  
 ‘ claring, That we had not any such *Meeting from all*  
 ‘ *Parts of the Nation,* as he had represented it; but  
 ‘ that (except the Friend, from whose House we came,  
 ‘ and who came with us to guide us thither, and one  
 ‘ Friend of *Bristol*, who came accidentally, or rather  
 ‘ providentially, to assist my Wife homewards, after  
 ‘ we were taken) they that were with me, were in a  
 ‘ sense part of my own Family, being my Wife and  
 ‘ her Daughter, and her Son-in-Law. And we did  
 ‘ not

1674. \* not *Meet* in any way or manner, that would occasion Terror to any of the King's Subjects; for we  
 Worellt. \* met peaceably and quietly, without Arms: and I  
 Quarter \* did not believe, there could any one be produced,  
 S. fions. \* that could truly say, he was *terrified with our Meeting*. Besides, I told them, we were but in our Journey; the Occasion whereof I now again related, as before. Then as to the Oaths, I shewed, why I could not take them, (seeing, Christ hath forbidden all Swearing;) and what I could say or sign in lieu of them, as I had done before. Yet they caused the Oaths to be read to me again, and afterwards read an Indictment also, which they had drawn up in Readiness; having a Jury ready also. Now when the Indictment was read, the Judge asked me, *If I was Guilty?* I said, 'Nay; for it was a great Bundle of Lies: which I shewed and proved to the Judge in several particulars, which I instanced; asking him, if he did not know in his Conscience, that they were Lies? He said, *It was their Form*. I said, 'It was not a true Form. He asked me again, *Whether I was Guilty?* I told him, 'Nay, I was not Guilty of the Matter, nor of the Form: for I was against the Pope and Popery, and did acknowledge, and should set my Hand to that. Then the Judge told the Jury what they should say, and what they should do, and what they should write on the Back-side of the Indictment: and as he said, they did. But before the Jury gave in their Verdict, I spake to them, and told them, 'That it was for Christ's sake, and in Obedience to his and his Apostle's Command, that I could not *Swear*: and therefore (said I) take heed, what ye do; for before his Judgment-Seat ye shall all be brought. The Judge said, *This is Canting*, (a base Word!) I said, 'If to confess Christ our Lord and Saviour, and to obey his Command, be called Canting by a Judge of a Court, it is to little purpose for me to say more among you: Yet ye shall see, that I am a Christian, and shall shew forth Christianity; and my Innocency shall be manifest. So the  
 Jailer

Jailer led me out of the Court; and the People were 1674.  
generally Tender, like as if they had been in a Meeting.   
Soon after I was brought in again, and the Jury found Worcester  
Quarter  
Sessions  
the Bill against me, which I Traversed; and then I  
was asked to put in Bail, till the next Sessions, and  
the Jailer's Son offered to be bound for me. But I  
stopped him, and warned Friends not to meddle, for  
I told them, 'There was a Snare in that: Yet I told  
the Justices, that I could promise to Appear, if the  
Lord gave Health and Strength, and I were at Li-  
berty. Some of the Justices were loving, and would  
have stopped the rest from Indicting me, or putting  
the Oath to me: But Judge *Street*, who was the Chair-  
man, said; *He must go according to Law.* So I was  
sent back to Prison again; yet within two Hours af- Worcester  
Prison  
ter, through the Moderation of some of the Justices,  
I had Liberty given me to go at large, till next  
Quarter-Sessions. These moderate Justices (it was said)  
desired Justice *Parker* to write to the King for my Li-  
berty, or for a *Noli prosequi* (as they called it;) be-  
cause they were satisfied, I was not such a dangerous  
Person, as I had been represented: And this (it was  
said) he promised them to do, but did it not.

After I had gotten a Copy of the Indictment a- London  
gainst me, I went up to *London*, visiting Friends as  
I went. And when I came there, some that were  
Earnest to get me out of the Hands of those Envious  
Justices, that sought to *Premunire* me at *Worcester*,  
would needs be tampering again, to bring me before  
the Judges of the King's Bench: Whereupon I was  
brought again by an *Habeas Corpus* before them. And  
I tendered them a Paper, in which was contained, what King's  
Bench  
Bar.  
I could say instead of the Oaths of Allegiance and  
Supremacy, as followeth:

'This I do in the Truth, and in the Presence of  
'God declare, that King *Charles* the Second is lawful  
'King of this Realm, and of all other his Dominions;  
'and that he was brought in, and set up King over  
'this Realm by the Power of God: And I have no-  
'thing, but Love and Good-will to him and all his  
'Subjects,



1674. Subjects, and desire his Prosperity and Eternal Good.  
 ~~~~~  
 King's-  
 Bench-  
 Bar. And I do utterly abhor and deny the Pope's Power  
 and Supremacy, and all his Superstitions and Idolatrous  
 Inventions; and do affirm, that he hath no  
 Power to absolve Sin: And I do abhor and detest  
 his Murthering of Princes, or other People, by Plots  
 or Contrivances. And likewise I do deny all Plots  
 and Contrivances, and Plotters and Contrivers against  
 the King and his Subjects; knowing them to be the  
 Works of Darkness, and the Fruits of an Evil Spirit,  
 and against the Peace of the Kingdom, and not  
 from the Spirit of God; the Fruit of which is Love.  
 I dare not take an Oath, because it is forbidden by  
 Christ and the Apostle; but if I break my Tea or  
 Nay, then let me suffer the same Penalty, as they  
 that break their Oaths.

George Fox.

But the Business being so far proceeded in at *Worcester*, they would not meddle in it; but left me, as I was, to appear again before the Justices, at the next General Quarter-Sessions at *Worcester*.

London.  
 Yearly-  
 Meeting.

Mean while the *Yearly Meeting* of *Friends* came on, at which (through the Liberty granted me till the Sessions) I was present; and exceeding Glorious the Meetings were, beyond Expression, blessed be the Lord.

After the *Yearly Meeting* was over, and *Friends* out of the Countries were pretty generally returned home, I set forward again for *Worcester*, the Sessions drawing on; which were held in the Fifth Month. And when I was called to the Bar, and the Indictment read, some Scruple arising among the Jury concerning it, the Judge of the Court, who was Justice *Street*, caused the Oaths to be read, and tendred to me again. I told him, 'I came now to Try the Traverse of my Indictment; and that his tendring me the Oaths anew, was a new Snare. Then I desired him to Answer me a Question or two: And I asked him, Whether the Oaths were to be tendred to the King's Subjects, or to the Subjects of Foreign Princes? He said,

To

*To the Subjects of this Realm.* Then said I, 'You have 1674.  
'not Named me a Subject in the Indictment, and  
'therefore have not brought me within the Statute. *Worcest. Sessions.*  
The Judge cried, *Read the Oath to him*: I said, 'I re-  
'quire Justice. Again, I asked him, Whether the Ses-  
'sions ought not to have been holden for the King,  
'and the Body of the County? He said, *Tes*. Then  
said I, 'You have there left the *King* out of the *In-*  
'*dictment*; how then can you proceed upon this In-  
'dictment to a Trial between the *King* and *me*, seeing  
'the *King* is left out? He said, *The King was in be-*  
*fore*. But I told him, 'The King's (*Name*) being left  
'out, here was a great Error in the Indictment, and  
'sufficient (as I was informed) to quash it. Besides,  
'I told him, that I was Committed by the Name of  
'*George Fox of London*; but now I was Indicted by  
'the Name of *George Fox of Tredington* in the Coun-  
'ty of *Worcester*: And I wished the Jury to consider,  
'how they could find me Guilty upon that Indict-  
'ment, seeing I was not of the Place in the Indict-  
'ment mentioned? The Judge did not deny; but there  
were Errors in the Indictment; but said, *I might take*  
*my Remedy in their proper place*. I answered, 'Ye  
'know, we are a People that suffer all things, and  
'bear all things; and therefore ye thus use us, be-  
'cause we cannot Revenge our selves; but we leave  
'our Cause to the Lord. The Judge said, *The Oath*  
*hath been tendered to you several times; and we will*  
*have some Satisfaction from you concerning the Oath*.  
'I offered them the same Declaration instead of the  
'Oath, which I had offered to the Judges above; but  
'it would not be accepted. Then I desired to know,  
'Seeing they put the Oath a-new to me, whether the  
'Indictment was quashed, or no? Instead of answer-  
ing me, the Judge told the Jury, *They might go out*.  
Some of the Jury were not satisfied; whereupon the  
Judge told them, *They had heard a Man swear, that*  
*the Oath was tendred to me the last Sessions*: And then  
he told them, what they should do. I told him, 'He  
'should leave the Jury to their own Consciences.

1674. However, the *Fury*, being put on by him, went forth; and soon after came in again, and found me Guilty. *Worcester Sessions.* I spake to the Jury, and asked them, 'How they could satisfie themselves to find me Guilty upon that Indictment, which was laid so false, and had so many Errors in it? They could make but little Answer; yet one, who seemed to be the Worst of them, would have taken me by the Hand: But I put him by, saying, 'How now *Judas*, hast thou betrayed me, and dost thou now come with a Kiss? So I bid him and them Repent. Then the Judge began to tell me, *How favourable the Court had been to me.* I asked him, 'How he could say so? Was ever any Man worse dealt with, than I had been in this Case, who was stopped in my Journey, being travelling upon my lawful Occasions, and then Imprisoned without Cause; and now had the Oaths put to me only for a Snare? And I desired him to Answer me in the Presence of the Lord, in whose Presence we all are, Whether this Oath was not tendered me in Envy? He would not answer that; but said, *Would you had never come here, to trouble us and the Country!* I told him, 'I came not thither of my self, but was brought, being stopped in my Travel on my Journey; and I did not trouble them, but they had brought Trouble upon themselves. Then the Judge told me, *What a sad Sentence he had to tell me.* I asked him, 'Whether what he was going to speak, was by way of passing Sentence, or by way of Information? For, I told him, I had many things to say, and more Errors to Assign in the Indictment (besides those I had already mentioned) to stop him from giving Sentence against me upon that Indictment. He said, *He was going to shew me the danger of a Premunire, which was the Loss of my Liberty, and of all my Goods and Chattels; and to endure Imprisonment during Life.* But he said, *He did not deliver this as the Sentence of the Court upon me; but as an Admonition to me:* and then he bid the Jailer, *Take me away.* I expected to have been called again, to hear the Sentence: but

but when I was gone, the Clerk of the Peace (whose Name was *Twitney*) asked him, (as I was informed) *Whether that, which he had spoken to me, should stand for Sentence?* And he, consulting with some of the Justices, told him, *Yes, that was the Sentence, and should stand.* This was done behind my Back, to save himself from Shame in the Face of the Country. Many of the Justices, and the generality of the People were moderate and civil; and there was one *John Ashley*, a Lawyer, was very friendly both the time before, and now, speaking on my behalf, and pleading the Errors of the Indictment for me: But Justice *Street*, who was Judge of the Court, would not regard, but over-ruled all. This Justice *Street* said to some Friends in the Morning before my Trial, *That if he had been upon the Bench the first Sessions, he would not have tendered me the Oath: but if I had been Convicted of being at a Conventicle, he would have proceeded against me according to that Law; and that he was sorry, that ever I came before him.* And yet he maliciously tendered the Oath to me in the Court again, when I was to have Tried my Traverse upon the Indictment. But the Lord pleaded my Cause, and met with both him and Justice *Simpson*, who first ensnared me with the Oath at the first Sessions: For *Simpson's* Son was Arraigned not long after, at the same Bar for Murder. And *Street*, who, as he came down from London, after the Judges had returned me back from the *King's-Bench* to *Worcester*, said; *Now I was returned to them, I should lie in Prison, and rot:* had his Daughter, (whom he so doted on, that she was called his *Idol*) brought down dead from London in an Hearse, to the same Inn, where he spake those Words; and brought to *Worcester* to be Buried within a few days after. And People took notice of the Hand of God, how sudden it was upon him: but it rather hardned, than tendered him, as his Carriage afterwards shewed.

After I was carried back to Prison, several came to see me, and amongst others, the Earl of Salisbury's

1674. Son; who was very loving, and troubled that they  
 ~~~~~ had dealt so badly by me. He stayed about two Hours  
 Worcest. with me, and took a Copy of the Errors in the In-  
 Prison. dictment himself in Writing.


The Sessions being now over, and I fix'd in Prison by a *Premunire*, my Wife came up to me out of the North, to be with me: And the Assizes coming on soon after, in the Sixth Month, the State of my Case being drawn up in Writing, She and *Thomas Lower* delivered it to Judge *Wild*. In it was set forth the Occasion of my Journey; the Manner of my being Taken and Imprisoned; the Proceedings of the several Sessions against me; and the Errors in the Indictment by which I was Premunired: which having had Occasion to mention often before, I forbear to repeat here. When the Judge had read it, he shook his Head, and said; *We might Try the Validity or Invalidity of the Errors, if we would*: And that was all they could get from him.

While thus I lay in Prison, it came upon me to state our Principle to the King; not with particular Relation to my own Sufferings, but for his better Information concerning our Principle, and us as a People. It was thus, and thus Directed:

### *To the KING.*

' The Principle of the Quakers is the Spirit of  
 ' Christ, who Died for us, and is Risen for our Justifi-  
 ' cation; by which we know, we are his, and he  
 ' dwelleth in us by his Spirit: and by the Spirit of  
 ' Christ we are led out of Unrighteousness and Un-  
 ' godliness. It brings us to deny all Plottings and  
 ' Contrivings against the King, or any Man: And  
 ' the Spirit of Christ brings us to deny all manner of  
 ' Ungodliness, as Lying, Theft, Murder, Adultery,  
 ' Fornication and all Uncleanness and Debauchery,  
 ' Malice and Hatred, Deceit, Couzening and Cheat-  
 ' ing whatsoever, and the Devil and his Works. And  
 ' the Spirit of Christ brings us to seek the Peace and  
 ' Good of all Men, and to live peaceably; and leads


' us

us from such Evil Works and Actions, as the Ma- 1674.  
gistrate's Sword takes hold upon. And our Desire  
and Labour is, that all, who profess themselves Chri-   
stians, may walk in the Spirit of Christ; that they, *Worcest.*  
through the Spirit, may mortifie the Deeds of the *Prison.*  
Flesh, and by the Sword of the Spirit may cut down  
Sin and Evil in themselves. Then the Judges and  
other Magistrates would not have so much Work in  
Punishing Sin in the Kingdom; neither then need  
Kings or Princes fear any of their Subjects, if they  
all walked in the Spirit of Christ: For the Fruits  
of the Spirit are *Love, Righteousness, Goodness, Tem-*  
*perance, &c.* And if all, that profess themselves  
Christians, did walk in the Spirit of Christ, and by  
it did mortify Sin and Evil, it would be a great  
Ease to the Magistrates and Rulers, and would free  
them from a great deal of Trouble: For it would  
lead all Men and Women *To do unto all others, as*  
*they would have others do unto them*; and so the  
Royal Law of Liberty would be fulfilled. For if all  
that are called Christians, did walk in the Spirit of  
Christ, by it to have the Evil Spirit and its Fruits  
mortified, and cut down in them; then, not being  
led by the Evil Spirit, but by the good Spirit of  
Christ, the Fruits of the good Spirit would appear  
in all Men and Women: for as People are led by  
the good Spirit of Christ, it leads them out of Sin  
and Evil, which the Magistrates Sword takes hold  
upon; and so would be an Ease to the Magistrates.  
But as People err from this good Spirit of Christ,  
and follow the Evil Spirit, which leads them into  
Sin and Evil; that Spirit brings the Magistrate in-  
to a great deal of Trouble, to Execute the Law up-  
on the Sinners and Transgressors of the good Spirit.  
That Spirit, that leads People from all manner of  
Sin and Evil, is one with the Magistrate's Power,  
and with the righteous Law: for the Law being  
added because of Transgression; that Spirit that  
leads out of Transgression, must needs be One with  
that Law that is against Transgressors. So that Spi-  
rit,



1674. **Worcester Prison.** rit, that leads out of Transgression is the good Spirit of Christ, and is One with the Magistrates in the Higher Power, and owns it and them: But that Spirit that leads into Transgression is the bad Spirit, and is against the Law, and against the Magistrates; and makes them a great deal of Troublesome Work. Now the Manifestation of the good Spirit is given to every Man to profit withal; and no Man can profit in the Things of God, but by the Spirit of God, which brings to deny all Sin and Evil. It is said of *Israel*, *Nehem. 9. The Lord gave them his good Spirit to instruct them, yet they rebelled against it*: But if all People did mind this Manifestation of the Spirit, which God hath given to instruct them, it would lead them to forsake all manner of Sin and Evil, Enmity, Hatred, Malice, and all manner of Unrighteousness and Ungodliness, and to mortify it. And then in the Spirit of Christ they would have Fellowship and Unity, which is the Bond of Peace; and then would Love and Peace, which are the Fruits of the good Spirit, flow among all them, that are called Christians.


Now we are a People, who in Tenderness of Conscience to the Command of Christ and of his Apostle, cannot Swear: for we are commanded in *Matth. 5.* and *James 5.* to keep to *Yea* and *Nay*, and not to Swear at all; not by *Heaven*, nor by *Earth*, nor by any other Oath, lest we go into Evil, and fall into Condemnation. The Words of Christ are these; *Ye have heard, that it hath been said by (or to) them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths*: These were true and solemn Oaths, which they who made, ought to perform in Old Time: But these Christ and his Apostle forbids in the Gospel-times, as well as false and vain Oaths. Now if we could take any Oath at all, we could take the Oath of Allegiance, as knowing, that King *Charles* was by the Power of God brought into *England*, and set up King of *England*, &c. over the Heads of our Old Persecutors: And as for the  
‘Pope’s

' Pope's Supremacy, we do utterly deny it. But Christ 1674.  
 ' and the Apostle having commanded us *Not to Swear*,   
 ' but to keep to *Yea* and *Nay*, we dare not break their  
 ' Commands : and therefore many have put the Oaths Worcest.  
 ' to us, as a Snare, that they might make a Prey of Prison.  
 ' us. So our denying to Swear, is not in Wilfulness,  
 ' Stubbornness, or Contempt; but only in Obedience  
 ' to the Command of Christ and his Apostle : And  
 ' we are content, if we break our *Yea* and *Nay*, to  
 ' suffer the same Penalty, as they should, that break  
 ' their Oaths. We desire therefore, that the King would  
 ' take this into his Consideration, and how long we  
 ' have Suffered in this Case. This is from one, who  
 ' desires the Eternal Good and Prosperity of the King,  
 ' and of all his Subjects in the Lord Jesus Christ.

G. F.

About this time I had a Fit of Sicknes, which  
 brought me very low and weak in my Body ; and I  
 continued so a pretty while, insomuch that some  
 Friends began to doubt of my Recovery : and I seem-  
 ed to my self to be amongst the Graves and dead Corps.  
 Yet the Invisible Power did secretly support me, and  
 conveyed refreshing Strength into me ; even when I  
 was so Weak, that I was almost Speechless. And one  
 Night, as I was lying awake upon my Bed in the Glory  
 of the Lord, which was over all, it was said unto me ;  
*That the Lord had a great deal more Work for me to  
 do for him, before he took me to himself.*

Endeavours were used to get me Released, at least  
 for a Time till I was grown Stronger ; but the Way  
 of Effecting it proving difficult and tedious ( for  
 the King was not willing to Release me by any  
 other way, than a Pardon, being told, he could  
 not Legally do it : and I was not willing to be Re-  
 leased by a Pardon, which he would readily have  
 given me ; because I did not look upon that way, as  
 agreeable with the Innocency of my Cause) a Friend,  
 one *Edward Pitway*, having Occasion to speak with  
 Justice *Parker* upon some other Business, desired him  
 to give Order to the Jailer, That, in regard of my

1674. Weakness, I might have Liberty to go out of the Jail.  into the City. Whereupon Justice Parker wrote the following Letter to the Jailer, and sent it to the Friend to deliver.

Worcest.  
Prisen.

Mr. Harris,

*I have been much importuned by some Friends to George Fox, to write to you. I am informed by them, that he is in a very weak Condition, and very much Indisposed: What lawful Favour you can do, for the Benefit of the Air for his Health, pray shew him. I suppose, the next Term they will make Application to the King. I am, Sir,*

*Your loving Friend*

HENRY PARKER.

Evesham, the 8th of  
Octob. 1674.

After this my Wife went to London, and spake with the King; laying before him my long and unjust Imprisonment, with the Manner of my being taken, and the Justices Proceedings against me, in tending me the Oath, as a Snare, whereby they had Premunired me: so that I being now his Prisoner, it was in his Power, and at his Pleasure to Release; which she desired. The King spake kindly to her, and referr'd her to the Lord-Keeper: to whom she went, but could not obtain what she desired; for he said, *The King could not Release me otherwise, than by a Pardon: And I was not free to receive a Pardon, knowing, I had not done Evil. And if I would have been freed by a Pardon, I needed not have lain so long; for the King was willing to have given me a Pardon long before, and told Thomas Moore, that I need not scruple being Released by a Pardon; for many a Man, that was as Innocent as a Child, had had a Pardon granted him: Yet I could not Consent to have one. For I had rather have lain in Prison all my Days, than have come out in any way dishonourable to Truth: Wherefore I chose to have the Validity of my Indictment Tried before the Judges. And thereupon, having first had the Opinion of a Counsellor upon*

Worce-  
ster Pri-  
son.


upon it (one *Thomas Corbet* of *London*, whom *Richard 1674.*  
*Davis* of *Welchpool* was well acquainted with, and  
 recommended to me) an *Habeas Corpus* was sent down Worcest.  
Prisoner.  
 to *Worcester* to bring me up once more to the *King's-*  
*Bench Bar*, for the Trial of the Errors in my Indict-  
 ment. The Under-Sheriff set forward with me on  
 the Fourth Day of the Twelfth Month, there being  
 with us in the Coach the Clerk of the Peace, and some  
 others. The Clerk had been my Enemy all along;  
 and now sought to Ensnare me in Discourse: but I  
 saw, and shunned him. He asked me, *What I would*  
*do with the Errors in the Indictment?* I told him, 'They  
 ' should be Tried, and every Action should Crown it  
 ' self. He quarrelled with me for calling their Mi-  
 nisters *Priests*: I asked him, 'If the Law did not call  
 ' them so? Then he asked me, *What I thought of the*  
*Church of England? Was there no Christians among*  
*them?* I said, 'They are all called so; and there are  
 ' many tender People amongst them. We came to  
*London* on the Eighth of the Twelfth Month, and on London.  
 the Eleventh I was brought before the Four Judges  
 at the *King's-Bench*, where Counsellor *Corbet* pleaded King's-  
Bench  
Bar.  
 my Cause. He started a New Plea: for he told the  
 Judges, *That they could not Imprison any Man upon a*  
*Premunire*. Whereupon the Chief Justice *Hales* said,  
*Mr. Corbet, You should have come sooner, at the begin-*  
*ning of the Term with this Plea:* He answered, *We*  
*could not get a Copy of the Return, and of the Indict-*  
*ment.* The Judge replied; *You should have told us,*  
*and we would have forced them to have made a Return*  
*sooner.* Then said Judge *Wild*, *Mr. Corbet, you go up-*  
*on General Terms; and if it be so, as you say, we have*  
*Committed many Errors at the Old-Baily, and in other*  
*Courts.* *Corbet* was positive, that by Law they could  
 not Imprison upon a *Premunire*. The Judge said,  
*There is Summons in the Statute.* Yes, said *Corbet*,  
 but *Summons* is not *Imprisonment*: for *Summons* is  
 in Order to a Trial. Well, said the Judge, *We must*  
*have time to look in our Books, and consult the Sta-*  
*tutes:* So the Hearing was put off till the next Day.  
 The

1674.

King's-  
Bench  
Bar.

The next Day they chose rather to let this Plea fall, and begin with the Errors of the Indictment; and when they came to be opened, they were so many and gross, that the Judges were all of Opinion, *That the Indictment was quash'd and void, and that I ought to have my Liberty.* There were that Day several Great Men, Lords and others, who had the Oaths of Allegiance and Supremacy tendered unto them in open Court, just before my Trial came on: and some of my Adversaries moved the Judges, that the Oaths might be tendered again to me, telling them; *I was a dangerous Man to be at Liberty.* But Judge Hales, who was then Chief-Justice of England, said: *He had indeed heard some such Reports of me; but he had also heard many more good Reports of me:* and so he and the rest of the Judges ordered me to be freed by Proclamation. Thus after I had suffered Imprisonment a Year, and almost two Months for nothing, I was fairly set at Liberty upon a Trial of the Errors in my Indictment, without receiving any Pardon, or coming under any Obligation or Engagement at all: and the Lord's Everlasting Power went over all, to his Glory, and Praise, and to the magnifying of his Name for ever! *Amen.* Counsellor Corbet, who pleaded for me, got great Fame by it; for many of the Lawyers came to him, and told him, *He had brought that to Light, which had not been known before; as to the not Imprisoning upon a Premunire:* And after the Trial a Judge said to them, *You have attained a great deal of Honour by Pleading George Fox's Cause so in Court.*

During the time of my Imprisonment in Worcester, (notwithstanding my Illness and Want of Health, and my being so often hurried to and fro to London, and back again) I writ several Books for the Press; one whereof was called, *A Warning to England.* Another was, *To the Jews, proving by the Prophets, that the Messiah is come.* Another, *Concerning Inspiration, Revelation and Prophecy.* Another, *Against all vain Disputes.* Another, *For all Bishops and Ministers, to try themselves by the Scriptures.* Another, *to such as say,*  
We

*We love none but our selves.* Another Entituled, *Our* 1674.  
*Testimony concerning Christ.* And another little Book   
 concerning *Swearing*; being the first of those two, *King's-  
 Bench  
 Bar.*  
 that were given to the Parliament. Besides these, I  
 writ many Papers and Epistles to Friends, to Encou-  
 rage and Strengthen them in their Services for God,  
 which some (who had made Profession of Truth, but  
 had given way to a Seducing Spirit, and were de-  
 parted from the Unity and Fellowship of the Gospel,  
 in which Friends stand) endeavoured to Discourage  
 them from; especially in their diligent and watch-  
 ful Care for the well-ordering and managing the Af-  
 fairs of the Church of Christ: Which may be read  
 amongst the rest of my Epistles.

Now after I was set at Liberty, I visited the Friends *London.*  
 in *London*; and having for some time been very  
 Weak, and not yet well recovered, I went down to  
*Kingston* for a little Season. But I did not stay long *Kingston.*  
 there; but having visited the Friends there, I return-  
 ed to *London* again, and writ a Paper to the Parlia- *London.*  
 ment, and sent several Books to them. And a great  
 Book against Swearing had been delivered to them a  
 little before; the Reasonableness whereof had so much  
 Influence upon many of them, that it was thought, 1675.  
 they would have done something towards our Relief  
 therein, if they had sate longer. I staid in and near  
*London*, until the Yearly Meeting came on; to which *London  
 Yearly  
 Meeting.*  
 Friends came up from most Parts of the Nation, and  
 some from beyond the Seas: and a glorious Meeting  
 we had, in the Everlasting Power of God.

After this Meeting was over, the Parliament being  
 also risen (who had done nothing for nor against  
 Friends) I was Clear of my Service for the Lord at  
*London.* And having taken my Leave of Friends  
 there, and had a Glorious Meeting with some of them  
 at *John Elson's* in the Morning, before I came away,  
 I set forward from thence, with my Wife and her  
 Daughter *Susan* by Coach (for I was not able to tra-  
 vel on Horse-back) towards the *North*; many Friends  
 accompanying us as far as *High-Gate*, and some to  
*Dunstable,*



1679. *Dunstable*, where we lodged that Night. Afterwards travelling on, we visited Friends, and were visited by them at *Newport-Pagnell*, *Northampton* and *Cossel*, where (amongst other Friends, that came to see us) there came a Woman, and brought her Daughter for me to see how Well she was; putting me in mind, *That when I was there before, she had brought her to me much troubled with the Disease, called the King's Evil, and had then desired me to Pray for her: Which I did, and she grew well upon it; praised be the Lord!* From *Cossel* we went on by *John Simcock's* and *William Gandy's*, to *Warrington* and *Preston*, and so to *Lancaster*; Friends visiting us, and we them, as we went.

*Lancast.* I had not been at *Lancaster*, since I was carried Prisoner from thence by the Under-Sheriff and Jailer, towards *Scarborough-Castle* in *Yorkshire*; and now I found the Town full of People: For it was both the Fair-time there, and the Trained-Bands were met there also, upon a General Muster. There were also many Friends in Town, from several parts of the County; because the Quarterly Meeting for the County was to be there the next Day. I staid Two Nights and a Day at *Lancaster*, and visited Friends both at their Mens and Womens Meetings, which were very full, large and peaceable; for the Lord's Power was over all, and none meddled with us. Here met us *Thomas Lower* and his Wife, with *Sarah Fell*, *James Lancaster* and *Leonard Fell*; and the next Day after the Meeting, being the Twenty Fifth of the Fourth Month, we went over the Sands, with several other Friends, and came safe to *Swarthmore*.

After I had been a while at *Swarthmore*, several Friends from divers Places and Parts of the Nation came to visit me; and some out of *Scotland*: By whom I understood, that there were Four young Students of *Aberdeen* Convinced there this Year, at a Dispute held there by *Robert Barclay* and *George Keith*, with some of the Scholars of that University.

Among.

Among others of the Neighbourhood, that came to 1675. Visit me, Col. Kirby was one, who had been one of my great Persecutors; but now he said, he came to bid me *Welcome* into the Country: And carried himself at this time in Appearance very lovingly. Yet before I went from *Swarthmore*, he sent for the Constables of *Ulverstone*, and ordered them to come up to me, and to tell me, *That we must have no more Meetings at Swarthmore; for if we had, they were commanded by him to break them up: and they were to come the next First-Day after.* That Day we had a very precious Meeting there, and the Lord's Presence was wonderful amongst us; and the Constables did not come to disturb us: But the Meetings have been quiet since, and have increased.

The Illness I got in my Imprisonment at *Worcester*, had so much weakned me, that it was long before I recovered my Natural Strength again. For which Reason, and for that I had many things lay upon me to Write, both for publick and private Service, I did not stir much abroad, during the Time, that I now staid in the *North*; but when Friends were not with me, spent pretty much time in writing Books and Papers for Truth's Service. For while I was at *Swarthmore*, I gave forth several Books to be Printed, viz.

One, *Concerning Swearing.*

Another, shewing; *That none are Successors to the Prophets and Apostles, but who succeed them in the same Power and Holy Ghost that they were in.*

Another, shewing; *That Possession is above Profession; and how the Professors now do persecute Christ in Spirit, as the professing Jews did persecute him outwardly in the Days of his Flesh.*

Another little Book, *To the Magistrates of Dantzick.*

Another, called *Cain against Abel; or, An Answer to the New-England's-mens Laws.*

Another, *To Friends at Mevis concerning Watching.*

Another, *A General Epistle to all Friends in America.*

Another, *Concerning Cæsar's Due, and God's Due, &c.*

Another, *Concerning Ordering of Families.*

Another

Another, Entitled, *The Spiritual Man judged in things.*

Another, *Concerning the Higher Power.*

Besides these, I writ several Epistles to Friends, both here in *England*, and beyond the Seas; and Answers to divers Papers concerning the *Running out of some, who opposed the Order of the Gospel*, and had stirred up a great deal of Strife and Contention in *Westmorland*. Wherefore I was moved to write a few Lines particularly to Friends there, directed thus:

*This is for Friends in Westmorland.*

‘ All live in the Power of God, and in his Light  
 ‘ and Spirit, which did first Convince you; that in  
 ‘ it ye may keep in the ancient Unity, and in the  
 ‘ Humility, and in the Fear of the Lord, and his  
 ‘ gentle and peaceable Wisdom, which is easie to be  
 ‘ intreated: That in the same Power, Light and Spi-  
 ‘ rit of God ye may all be serviceable in your Mens  
 ‘ and Womens Meetings, in the Possession of the Gospel-  
 ‘ Order, which Gospel, the Power of God, hath brought  
 ‘ Life and Immortality to light; that in this ye may  
 ‘ see over him, that hath darkned you. And in this  
 ‘ Power, the Glorious Gospel, no Apostates can come:  
 ‘ For the Power of God was before the Apostates were,  
 ‘ or the Fall of Man and Woman was, or the Devil  
 ‘ either; and will be, when he is gone. Therefore  
 ‘ praise God, in his Glorious Gospel, in which you  
 ‘ have an Eternal Fellowship in the Everlasting Gos-  
 ‘ pel of Jesus Christ, which is not of Man, nor by  
 ‘ Man. And therefore all Friends in *Westmorland*,  
 ‘ keep in the Power of God, which will and must pre-  
 ‘ serve and cover you, if ye be preserved. Therefore  
 ‘ let your Faith stand in the Power of God, and not  
 ‘ in the Wisdom of Mens Words, lest ye fall: For in  
 ‘ God’s Power ye have Peace, Life and Unity; and  
 ‘ for want of keeping in God’s Power, and in his  
 ‘ Righteousness and Holy Ghost, is all this Strife come  
 ‘ among you.

G. F.

I also.

I also writ the following General Epistle to Friends 1676.  
at the Yearly Meeting in *London*.

*My Dear Friends and Brethren,*

Swarth-  
more.

‘ Whom the Lord hath preserved by his Eternal  
‘ Power to this Day, over and through many Trou-  
‘ bles, Storms, and Tempests, and Prisons; and there-  
‘ fore let every one’s Faith stand in the Power of God,  
‘ which is over the Devil, and before he was. So  
‘ your Faith standing in the Invisible Power of God,  
‘ it stands in that, which does not change; and the  
‘ Faith, that Christ Jesus, the Power of God, is the  
‘ Author of, it must stand in the Power of God: So  
‘ then it stands in that which is over all; in which  
‘ they are established. And this the Apostle brought  
‘ the Church and the true Christians to: And so ought  
‘ all the true Christians Faith now, which Christ is  
‘ the Author of, it must stand in the Power of God;  
‘ in which Power of God the Everlasting Kingdom  
‘ stands: And so as every one’s Faith stands in the  
‘ Power of God, this keeps all in the Power of God-  
‘ liness.

‘ For as it was in the Days of the Apostles, when  
‘ some was crying up *Paul* and *Apollos* (and so forth)  
‘ he judged them as Carnal; and exhorted them, and  
‘ admonished them, that their *Faith should stand in*  
‘ *the Power of God*. So it was not to stand in Men,  
‘ nor in the Words of Man’s Wisdom; but in the Power  
‘ of God: And he said, *He would not know the Speech*  
‘ *of them, but the Power amongst them; for the King-*  
‘ *dom of God is not in Word, but in Power*. And so it  
‘ is to be now: Every one’s Faith must stand in the  
‘ Power of God, and not in Men, nor their Speeches  
‘ of the good Words. For we have seen by Experience,  
‘ when they begin to cry up Men, and their Faith  
‘ to stand in them; such Men, as would have Peoples  
‘ Faith stand in them, loves Popularity, and brings  
‘ not Peoples Faith to stand in the Power of God;  
‘ and such cannot exalt Christ: And when such fall,  
‘ they draw a great Company after them. And there-  
‘ fore the Apostle would not know such after the Flesh,  
‘ but.

1676. ' but would know them, that were in the Power and  
 ' Spirit; and struck down every one's Faith, that  
 ' stood in the Words of Man's Wisdom, that they  
 ' might stand in the Power of God: And so it must  
 ' be now. And all, whose Faith doth not stand in  
 ' the Power of God, they cannot exalt his Kingdom,  
 ' that stands in Power; and therefore every one's  
 ' Faith must stand in the Power of God.

Swarth-  
more.

' And the Apostle denied Popularity, when he Judg-  
 ' ed the *Corinthians*, for looking at *Paul* and *Apollos*  
 ' to be Carnal; and such are Carnal still: And there-  
 ' fore all should know one another in the Spirit, Life  
 ' and Power, and look at Christ; and this keeps all  
 ' low and down in the Humility. And they, whose  
 ' Faith stands in Men, will make Sects: as in the Days  
 ' of *J. N.* and *J. P.* and since in others: And such  
 ' their Faith, Christ is not the Author of; and if he  
 ' be, they have *erred from it, and made Shipwrack of*  
 ' *it*. And all those, that are in the true Faith, that  
 ' stands in the Power of God, they will Judge them  
 ' as Carnal, and Judge down that Carnal Part in them,  
 ' that cries up *Paul* or *Apollos*; that their Faith may  
 ' stand in the Power of God, and that they may exalt  
 ' Christ, the Author of it. For every one's Eye ought  
 ' to be to Jesus, the Author and Finisher of their Faith;  
 ' and every just Man and Woman may live by their  
 ' Faith, which Jesus Christ is the Author and Finisher  
 ' of: And by this Faith every Man and Woman may  
 ' see God, who is Invisible; which Faith gives the  
 ' Victory, by which he hath Access to God. And so  
 ' every one's Faith and Hope standing in the Power  
 ' of God, in it they all have Unity and Victory, and  
 ' Access to God's Throne of Grace; in which Faith  
 ' they do please God, which Christ is the Author of.  
 ' And so by that Faith they are saved: and by this  
 ' Faith they obtain the good Report, and subdue all  
 ' the Mountains, that have been betwixt them and  
 ' God.

' So that Power hath kept and preserved Friends  
 ' over their Persecutors, and over the Wrath of Men,  
 ' and

and above the Spoilings of their Goods, and Imprisonments; as seeing God, that hath *created all, and gives the Increase of all; and upholds all by his Word and Power*. Therefore let every one's Faith be in his Power: And here in this no Schism or Sect can come, for it is over them, and before they were; and will be, when they are gone. But perfect Unity is in the Truth, and in the Spirit, that does Circumcise the Body of Death, and that puts off the Sins of the Flesh, and plunges it down with the Spirit: And in the Spirit of God there is a perfect Fellowship; and Christ is the Minister of this Circumcision and Baptism.

So this is upon me from the Lord, to write unto you all, that every one of your Faith, that Jesus is the Author of, may stand in the Power of God: And from the Lord I do warn you, and all every where to the same. For if a Star should fall, which has been a Light, either the Earth or the Sea does receive it; that is, the Earthly Mind, or the foaming, raging People: Though neither the Seed, nor Light, nor Power, nor Truth ever fell, nor the Faith it self, the Gift of God; but Men going from it, then they become Unfavoury.

For *Adam*, whilst he kept in Truth, and obeyed the Command of God, he was happy: But when he disobeyed the Lord, he fell under the Power of Satan, and became unhappy, though he might talk after of his Experiences in Paradise; but he had lost his Image, and his Power and Dominion, that God created him in.

And the Jews, after they received the Law of God, as long as they kept the Law of God, which was just, holy, good, and perfect, it kept them good, just, and holy, and favoury; but when they turned their Backs off the Lord, and forsook his Law, then they came under the Power of Darkness, and under the Powers of the Earth, and were trodden under, as Unfavoury.

And so the Christians, they were called a City set




1676. *on a Hill, the Light of the World, and the Salt of the Earth:* But when they forsook the Power of God, and their Faith stood in Words and Men, and not in the Power; then their Walls fell down, though the Power in it self stood: And they lost their Hill, and their Saltness, and their Shining. And so, as *Christendom* now does confess, they are not in the same Power and Spirit, as the Apostles were in; so not in the same Salt, nor upon the same Hill. So they came to be trodden under, and the Beast, and the Whore, and the false Prophet are uppermost; the Unfavoury. So their dead Faith is in Men, and in Words; and therefore they are full of Sects, and one against another.

Swarth-  
more.

And now the Everlasting Gospel, the Power of God, is preach'd again, which was before the Devil was, that had darkned Man; and by this Power of God, the Gospel, Life and Immortality is come to light again. And therefore every one's Faith is to stand in this Power, the Gospel, that hath brought Life and Immortality to light in them; and so to be Heirs of the Power of God, the Gospel. And here have all Men and Women a Right to the Power of God, before the Devil was: And the Power of God is the Authority of the Mens and the Womens Meetings, and of all the other Meetings set up thereby.

But now, as the Gospel is preach'd again, if your Faith doth not stand in the Power, but in Men, and in the Wisdom of Words, you will grow Carnal; and such are for Judgment, who cry up, as they did, *Paul* and *Apollas*, and not Christ, the Author of your Faith. And them that loves to be Popular, would have People's Faith to stand in them; and such do not preach Christ, but themselves. But such as preach Christ and his Gospel, would have every Man and Woman to be in the Possession of it; and so to have every Man and Woman's Faith to stand in Christ, the Author of it, and in the Power of God, which was before the Devil was; and it will

‘ will be, when he is gone. And their Faith stand- 1676.  
 ‘ ing in the Power of God, then nothing can get be-   
 ‘ twixt them and God : For if any should Fall a- Swarth-  
 ‘ mongst us, as too many have done; then that leads mon.  
 ‘ its Followers either into the Waters, or into the  
 ‘ Earth.

‘ And if any should go from the Spirit of Prophe-  
 ‘ cy, that did open to them, and from the Power;  
 ‘ they may speak their Experiences, which the Power  
 ‘ hath opened to them formerly. And so might *Adam*  
 ‘ and *Eve* speak, of what they saw and enjoyed in  
 ‘ Paradise; and so might *Cain* and *Balaam*, of what  
 ‘ they saw; and also the Jews, and *Corah*, and *Da-*  
 ‘ *than*, who praised God on the Banks, and saw the  
 ‘ Victory over *Pharaoh*, and they ate of the Manna,  
 ‘ and drank of the Rock, and came to Mount *Sinai*,  
 ‘ and saw the Glory of the Lord. And so also might  
 ‘ the false Apostles speak of their Experiences; and  
 ‘ all those false Christians, that turned from the Apo-  
 ‘ stles and Christ. And so may such do now, that *err*  
 ‘ *from the Spirit*, that are come out of *Egypt* (in Spi-  
 ‘ rit) and *Sodom*, and have known the Raging of  
 ‘ the *Sodomites*, as *Lot* did the outward; and the Pur-  
 ‘ suit of the Spiritual *Egyptians*, as the outward *Jew*  
 ‘ did of the outward *Egyptians*: Yet if they do not  
 ‘ Walk in the Spirit of God, and in the Light, and  
 ‘ in the Grace, which keeps their Hearts stablished,  
 ‘ and their Words seasoned, and also their Faith to  
 ‘ stand in the Power of God, in which the Kingdom  
 ‘ stands; they may go forth like the false Christians,  
 ‘ and like the *Jews*, and like *Adam* and *Eve*, and *Cain*,  
 ‘ and *Corah*, and *Balaam*, and be wandring Stars, Trees  
 ‘ without Fruit, and Wells without Water, and Clouds  
 ‘ without Rain; and so come to be Unfavoury, and  
 ‘ trodden down. And as *Adam*, who lost Paradise;  
 ‘ and the *Jews*, who lost the Holy Land, not walk-  
 ‘ ing in the Law, and keeping the Command of God;  
 ‘ and as the Christians, who lost the City, and the  
 ‘ Hill, and the Salt, and the Light since the Apostles  
 R 2 Days,


1676. ' Days, and came to be Unfavoury, and to be trodden  
 under foot of Men.

Swarth-  
 more.

' And therefore let every one's Faith stand, as I  
 said before, in the Lord's Power, which is over all,  
 through which they may be built upon the Rock,  
 and the Foundation of God, the Seed Christ Jesus,  
 that bruises the Head of the Serpent; who was be-  
 fore he was, and will be, when he is gone: who is  
 the Head of his Church. So that all in Christ may  
 be always fresh and green; for he is the green Tree  
 that never wither: And all are fresh and green, that  
 are grafted into him; and abide in him fresh and  
 green, and bring forth heavenly, fresh Fruits to the  
 Praise of God. And though *Adam* and *Eve* fell from  
 Paradise, and the Jews fell from the Law of God,  
 and many of the Christians fell from their Prophe-  
 cies, and erred from the Faith, and the Spirit, and  
 the Grace; and the Stars have fallen, as was spoken  
 of in the *Revelations*: Yet the Spirit, Grace, Faith,  
 and Power of God remains.

' And many such States have I seen within this  
 Twenty Eight Years; though there is a State, that  
 shall never fall, nor be deceived in the Elect, before  
 the World began: who are come to the End of the  
 Prophecies, and are in him, where they end, and  
 renewed up into the Image of God (by Christ) which  
 Man was in, before he fell; in that Power, where  
 he had Dominion over all, that God made: And not  
 only so, but *attain to a perfect Man, unto the mea-  
 sure of the Stature of the fulness of Christ*, who ne-  
 ver fell. And in him is the sitting down in Life  
 Eternal, where their Feet stand sure and fast in the  
 Gospel, his Power: And here their Bread is sure,  
 and he that eats this Bread, lives for ever.

' And all *Friends* and *Brethren*, that do declare  
 God's Eternal Truth, and Word of Life, live in it,  
 and be seasoned with Grace, and salted with the  
 Heavenly Salt, that your Lives and Conversation  
 may preach where-ever you come: That there be no  
 Rawness, nor no quenching of the Spirit, nor despising  
 Prophecy

‘ Prophecy neither in Men nor Women. For all 1676.  
‘ must Meet in the Faith, that Jesus is the Author of;   
‘ and in the Light, that comes from Jesus; and so graf- <sup>Swarth-</sup>  
‘ ted into the Life, that your Knowledge may be there <sup>more-</sup>  
‘ one of another, in Christ. And that there may be  
‘ none Slothful, nor sitting down in Earthly Things,  
‘ and minding them, like *Demas* of old; lest you  
‘ Cloath your selves with another Clothing, than  
‘ you had at first: but all to keep Chaste; for the Chaste  
‘ do follow the Lamb.

‘ And Friends, that are settled in Places, that be  
‘ Ministers, possess, as if ye did not; married, as if  
‘ ye were not: and be loose to the World in the Lord’s  
‘ Power; for God’s Oil will be a-top of all Visible  
‘ Things, which makes his Lamps to burn, and to give  
‘ Light afar off. And none strive nor covet to be  
‘ Rich in this World in these Changeable Things, that  
‘ will pass away: but your Faith, to stand in the  
‘ Lord God, who changes not; that Created all, and  
‘ gives the Increase of all.

‘ And now Friends, concerning Faithful Men and  
‘ Womens Meetings, which were set up in God’s Coun-  
‘ sel, whoever should oppose them, and the Autho-  
‘ rity and Tenure of them, I say; They oppose the  
‘ Power of God, which is the Authority of them; and  
‘ they are no Ministers of the Gospel, nor of Christ,  
‘ that opposes his Power, which all are to possess. For  
‘ the true Ministers of Christ, that preach Christ and  
‘ his Gospel (which is to be preach’d to all Nations,  
‘ as Deceit is gone over all Nations, and all Na-  
‘ tions have drunk the Whore’s Cup, and she hath  
‘ them in her Cage, her unclean Power from the Beast  
‘ and Dragon, out of the Power of God, and out of  
‘ Truth and the Spirit of God, the Apostles were in;  
‘ the Power of God must come over all this again; and  
‘ all the true Ministers, that preach the Gospel, (the  
‘ Power of God) must bring all People into the Pos-  
‘ session of it again. I say, whosoever preaches the  
‘ Gospel of Christ and him to People or Nations, and  
‘ those People and Nations receiving the Gospel, they

1676. **W** receive the Power of God, that brings Life and Im-  
 mortality to Light in them; and they see over the  
 Swarth- Devil, that hath darkned them, and the Beast, and  
 more. the Whore and her Cage. And so by the Power of  
 God, Life and Immortality is brought to Light in  
 them: then all these Men and Women being Heirs  
 of this Power, the Gospel; they are Heirs of Au-  
 thority and Power over the Devil, Beast, Whore  
 and Dragon.

So all Men and Women, that be Heirs of this  
 Power of God, it is their Possession and Portion;  
 and they are to labour in their Possession and Por-  
 tion, and to do God Almighty's Business and Service  
 in the Possession of the Power of God, the Gospel,  
 which is a Joyful, Glorious, Everlasting Order. And  
 here is the Authority of our Men and Women's Meet-  
 ings, and other Meetings in the Name of Jesus, the  
 Gospel of Christ, the Power of God; which is not  
 of Man, nor by Man: and in this they are all to  
 Meet, and to Worship God; and by this they are  
 all to act, and in this Power they have all Fellow-  
 ship, a Joyful Fellowship, a Joyful and Comfortable  
 Assembly. And so this is the Day in the Eternal  
 Light, that all are to take their Possessions of the  
 Gospel and its Order, that Power of God, which  
 they are Heirs of. And all the Faithful Men and  
 Women in every Country, City and Nation, whose  
 Faith stands in the Power of God, the Gospel of  
 Christ, and have received this Gospel, and are in  
 the Possession of this Gospel, the Power of God, they  
 have all Right to the Power in these Meetings, for  
 they be Heirs of the Power, which is the Authority  
 of the Mens and Womens Meetings.

So here is God's Choice (and not Man's) by his  
 Power of his Heirs, and they have all Freedom in  
 this Gospel, the Power of God, to go to the Meet-  
 ings, the Men to the Mens, and the Women to the  
 Womens; for they are Heirs of the Power, which  
 Power is the Gospel not of Man, nor by Man, but  
 from Heaven, sent by the Holy Ghost, and received

‘ in the Holy Ghost; which hath brought Life and 1676  
‘ Immortality to Light in them, and they see over  
‘ Enmity, and before it was, by the Light, and the *Swarth-*  
‘ Life and Immortality, which is brought to Light *more.*  
‘ in them.

‘ So the *Devil*, the Author of Enmity, cannot get  
‘ into this Authority and Power, nor Order, nor Fel-  
‘ lowship of the Gospel, nor Life, nor Light, nor the  
‘ Fellowship in the Holy Spirit, nor into the Unity of  
‘ the Faith, which gives Victory over him, that hath  
‘ separated Man from God, by which Faith they have  
‘ Access to God; and into the Unity of this Faith the  
‘ *Serpent* cannot come, nor into the Worship of God  
‘ in Spirit and Truth: into this Worship the *Devil*  
‘ cannot come, nor any Enmity. So I say, that the  
‘ *Serpent*, the *Devil*, is out of the Fellowship of the  
‘ Gospel, out of the Unity of the Faith, and out of  
‘ the Order of the Gospel, and out of the Worship in  
‘ Spirit and Truth: And they that be in this, be in U-  
‘ nity over him. And therefore, as I said before, let  
‘ every one’s Faith stand in the Power of God, the  
‘ Glorious Gospel; and all to walk, as becomes the  
‘ Gospel and the Order of it: and as every one hath  
‘ received Christ Jesus, the Lord, so walk in him,  
‘ and let him be their Lord and Orderer. For they  
‘ that do preach the Gospel of Christ Jesus, it is to the  
‘ Intent, that all might come to be Heirs of the Gospel,  
‘ and into the Possession of it; and to be Heirs of Christ  
‘ and of his Government, the Increase of which there  
‘ is no end; who is over all in his Righteousness, and  
‘ over all in his Light, Life, Power and Dominion.  
‘ And therefore know one another in his Power, his  
‘ Gospel, which is the Authority of your Meetings:  
‘ And know one another in Christ Jesus, who is able  
‘ to restore Man out of the State of the Fall, into the  
‘ Image of God, as he was in before he fell, and into  
‘ that Power and Dominion, that Man had, before  
‘ he fell, and into himself, that never fell; where  
‘ they shall go no more forth. And here is the Rock  
‘ and Foundation of God that stands sure.



1676.

~  
 Swarth-  
 more.

‘ And Friends, be Tender to the Tender Principle  
 ‘ of God in all, and shun the Occasion of Vain Dis-  
 ‘ putes and Janglings, both amongst your selves and  
 ‘ others; for that many times is like a blustering Wind,  
 ‘ that hurts and bruises the tender Buds and Plants.  
 ‘ For the World, though they have the Words; yet  
 ‘ they be out of the Life: and the Apostle’s Disputing  
 ‘ with them, were to bring them to the Life. And  
 ‘ those Disputes, that were amongst the Christians a-  
 ‘ bout *Genealogies*, and *Circumcision*, and the *Law*, and  
 ‘ *Meats* and *Drinks*, and *Days*, those came to be the  
 ‘ worst sort of Disputers, whom the Apostles Judged;  
 ‘ for such destroyed People from the Faith. And there-  
 ‘ fore did the Apostles exhort the Churches, That eve-  
 ‘ ry ones Faith should stand in the Power of God, and  
 ‘ to look at Jesus, which was the Author of it; and  
 ‘ there every Graft stands in Christ, the *Vine*, quiet,  
 ‘ where no blustering Storms could hurt them: and  
 ‘ there is the Safety. And there all are of one Mind,  
 ‘ one Faith, one Soul, one Spirit, Baptized into one  
 ‘ Body with the one Spirit, and made all to drink  
 ‘ into one Spirit, one Church, one Head, that is Hea-  
 ‘ venly and Spiritual; one Faith in this Head, Christ,  
 ‘ who is the Author of it, and hath the Glory of it;  
 ‘ one Lord to order all, who is the Baptizer into this  
 ‘ one Body. So Christ hath the Glory of his Faith  
 ‘ out of every Man and Woman; and God through  
 ‘ him hath his Glory, the Creator of all in his Power,  
 ‘ the Gospel, that hath brought Life and Immortali-  
 ‘ ty to Light in them: and their Faith standing in it,  
 ‘ they know the Immortal God, and Serve and Wor-  
 ‘ ship him, in his Spirit and in his Truth; by which  
 ‘ they are made God’s free Men and Women, from  
 ‘ him, that is out of the Truth.

‘ And now, *Friends*, all you that have been anci-  
 ‘ ent Labourers, and have known the Dealings of the  
 ‘ Lord these Twenty Years (more or less) as I have  
 ‘ often said to you, to draw up what you can, of that  
 ‘ which the Lord hath carried you through by his  
 ‘ Power, the Passages and Sufferings, and how by the  
 ‘ Lord


1676.  
Swarthmore.  
' Lord ye have been supported from the first: So that  
' the Lord may be Exalted by his Power now, and in  
' the Ages to come, who hath been the only Support,  
' Defence and Stay of his People all along, over all  
' to himself; to whom be all Glory and Praise for  
' ever and ever, *Amen*: Who deserves it in his Church  
' throughout all Ages, from his living Members, who  
' return the Praise to the living God, who lives and  
' reigns over all, blessed for ever; who is the Life,  
' and Strength, and Health, and Length of the Days  
' of all his People. And therefore let there be no  
' Boasting, but in the Lord, and in his Power and  
' Kingdom; and that keeps all in the Humility.

' And *Friends*, In the Lord's Power and Truth, what  
' Good you can do for *Friends*, that be in Prison or  
' Sufferers, as to the informing of them, or helping  
' of them, Every one bend your selves to the Lord's  
' Power and Spirit, to do his Will and his Business;  
' and in that all will have a fellow-feeling of one  
' anothers Conditions, in Bonds, or in what Trials  
' or Tribulations soever: You will have a fellow-  
' feeling one of another, having one Head, and one  
' Lord, and being one Body in him. For God's Hea-  
' venly Flail hath brought out his Seed, and his Hea-  
' venly Plow hath turned up the Fallow-Ground, and  
' his Heavenly Seed is sown by the Heavenly Man, which  
' brings forth Fruits to the Heavenly Sower, in some  
' Fifty, Sixty, and an Hundred-fold in this Life: And  
' such in the World without End will have Life Eter-  
' nal. Oh, therefore all keep within, and let your  
' Lights shine, and your Lamps burn; and that you  
' all may be the Wells full of the Living Water, and  
' the Trees full of the Living Fruit of God's Planting,  
' whose Fruit is unto Holiness, and End is Everlast-  
' ing Life.

' And so the Lord God of Power preserve you all  
' in his Power, and let all your Faith stand therein,  
' that you may have both Unity in the Faith, and in  
' the Power; and by this Faith and Belief you may be  
' all grafted into Christ, the sure Root and Rock of  
' Ages,

1676. **W** **Swarth-**  
**more.** ‘ Ages, where the Eternal Son of Righteousness shines,  
 ‘ in the Heavenly and Eternal Day, upon his Plants  
 ‘ and Grafts. And this Sun never sets, nor goes down:  
 ‘ And the Heavenly Springs of Life, and Showers are  
 ‘ known to water and nourish the Grafts, and Plants,  
 ‘ and Buds, that they may always be kept fresh and  
 ‘ green, and never wither; bringing forth fresh, and  
 ‘ green, and living Fruit, which is offered up to the  
 ‘ Living God; and he is glorified, in that you bear  
 ‘ much Fruit. And so, as I said before, The Lord  
 ‘ God Almighty keep you, and preserve you all in  
 ‘ his Power, Light and Life, over Death and Dark-  
 ‘ ness; that in the Light, Life and Power of God,  
 ‘ you may spread his Truth abroad, and be valiant  
 ‘ for it upon the Earth, answering that of God in all:  
 ‘ That with it, the Minds of People may be turned  
 ‘ to God and Christ, so that with it they may come  
 ‘ to know the Lord, Christ Jesus in the New Covenant,  
 ‘ in which the Knowledge of the Lord shall cover  
 ‘ the Earth, as the Waters do the Sea; and his Life  
 ‘ must go over Death, and his Light must go over Dark-  
 ‘ ness, and the Power of God must go over the Power  
 ‘ of Satan.

‘ And so all ye, that be in the Light, Life and  
 ‘ Power, keep the Heavenly Fellowship in the Hea-  
 ‘ venly Power; and the Heavenly Unity in the Hea-  
 ‘ venly, Divine Faith, and the Unity of the Spirit,  
 ‘ which is the Bond of the Heavenly Prince of Princes  
 ‘ Peace; who bruises the Head of the Enmity and of  
 ‘ the Adversary, and reconciles Man to God, and all  
 ‘ things in Heaven, and in the Earth: A blessed Re-  
 ‘ conciliation. And let every one's Faith stand in  
 ‘ the Power of God, which Jesus Christ is the Author  
 ‘ of; that all may know their Crown of Life. For  
 ‘ all outward things, without the Substance, the Life,  
 ‘ the Power, is as the Husk without the Kernel, and  
 ‘ doth not nourish the Immortal Soul, nor the new-  
 ‘ born Babe; but that which it is nourished by, is  
 ‘ the Milk of the Word, by which it is born again,  
 ‘ and groweth by it in the Heavenly Life, Strength  
 ‘ and

' and Wisdom. And the Gospel, which is not of Man, 1676.  
 ' nor by Man, but is the Power of God, and answers   
 ' the Truth in all, all the Possessors of it are to see, <sup>Swarth-</sup>  
 ' that all Walk according to it; which Everlasting <sup>more.</sup>  
 ' Order is ordained of God already, and all the Pos-  
 ' sessors of him, possess their Joy, their Comfort and  
 ' Salvation. So with my Love unto you all, with  
 ' him that Reigns, and is over all, from Everlasting  
 ' to Everlasting.

' So dwell in the Love of God, which passeth  
 ' Knowledge, which Love of God doth edifie the li-  
 ' ving Members of the Body of Christ; which Love  
 ' of God you come to be built up in, and in the  
 ' Holy Faith, which Christ is the Author of, that  
 ' stands in his Power. And this Love of God it brings  
 ' you to *bear all things*; and *endure all things*, and  
 ' *hope all things*. From this Love of God, which you  
 ' have in Christ Jesus, nothing will be able to sepa-  
 ' rate you, neither Powers, nor Principalities, Heights  
 ' nor Depths, things present, nor things to come, Pri-  
 ' sons, nor Spoiling of Goods, neither Death, nor Life.  
 ' So the Love of God keeps above all that, which  
 ' would separate from God; and makes you more than  
 ' Conquerors in Christ Jesus: And therefore in this  
 ' Love of God dwell, which you have in Christ Jesus.  
 ' and that with the same Love you may Love one  
 ' another, and all the Workmanship of God; so that  
 ' you may glorifie God with your Bodies, Souls and  
 ' Spirits, which are the Lord's. *Amen.* G. F.

' All *Friends*, sit low in the Life and the Lord's  
 ' Power, and keep your Place in it, till the Lord  
 ' and Master of the Heavenly Feast bid you, *Sit*  
 ' *higher*; lest you take the Highest Place, and be  
 ' put down with Shame. He that hath an Ear,  
 ' let him hear. G. F.

' And *Friends*, take heed of speaking the things of  
 ' God in the Words, that Mens Wisdom hath taught;  
 ' for those Words will lift up the foolish, that be erred  
 ' from the Spirit of God: which Words and Wisdom  
 ' is

1676. *W* is for Condemnation, and that which is lifted up by  
 Swarth- *more* them, and they that thereby speak the things of  
 God in them. So that Old House, with its Things,  
 must be thrown under the Foot of the New Birth.

And *Friends*, I desire that you may all keep the  
 Holy Order, which is in the Gospel, the Glorious  
 Order in the Power of God, which the Devil is out  
 of; which was, before all his Orders were, and be-  
 fore they made any in the World.

In this Gospel, the Power of God, is the Glorious  
 Order, this Joyful Order keeps all Hearts pure to  
 God, an everlasting Peace, Unity and Order; feel  
 it, and keep the Order of it, both Men and Women,  
 and come to be Heirs of the Gospel, which brings  
 Life and Immortality to light, and to see over that  
 Power of Darknes, by him, who was before the  
 Power of Death was: In this is the Holy Order in  
 Love and Peace. And so keep in this, that keeps  
 you always pure; and what Men and Women act in  
 this, they act in that which will stand, when the  
 World is gone. This is not received of Man, nor  
 by Man: Every Man and Woman must feel this  
 Power, that brings Life and Immortality to light  
 through the Gospel; in that feel this, then Heirs of  
 this Gospel. This is their Inheritance and Portion,  
 which they have Right to, and to Membership:  
 Every Man and Woman inherit it, possess it; every  
 one take your Possessions of this Gospel of Salvation,  
 and of its Holy Orders.

There hath been some Scruple about Mens and  
 Womens Meetings: Men and Women in the Gospel  
 are Heirs of the Power, which was, before the De-  
 vil was; Heirs of this, then enter into the Possession  
 of it, and do the Lord's Business therein: And eve-  
 ry one take the care of God's Honour, and to keep  
 all things in Righteousness and Holiness, which be-  
 comes God's House. And in that, which Honours  
 the Lord God, it eased me, when those Meetings  
 were set up for Men and Women: That are Heirs of  
 the Gospel, have Right to the Gospel Order, and it  
 belongs

‘longs to them. Then take your Possessions, and 1676.  
 ‘practise in it: and be not Talkers only, but Live  
 ‘and Walk in the Gospel, the Power of God, which Swarth-  
 ‘is the Authority of your Meetings. more.

Swarthmore, the 28th of the  
 Second Month, 1676.

G. F.

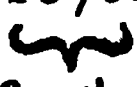
*Read at the Yearly Meeting in London, the 17th  
 of the Third Month, 1676.*

During this time also, I collected together as many as I could, of the *Epistles* I had written in former Years to *Friends*. I made a Collection too of the several Papers, that I had written to *Oliver Cromwel*, and his Son *Richard*, in the time of their *Protectorships*; and to the Parliaments and Magistrates, that were in their times. And after I had gathered them together, I collected also the Papers I had written to King *Charles* the Second, since his Return, and to his Council and Parliaments, and the Justices, or other Magistrates under him. I made also another Collection of Certificates, which I had received from divers Governours of Places, Judges, Justices, Parliament-Men, and others, for the Clearing of me from many Slanders, which the Envious Priests and Professors, both here and beyond the Seas, had cast upon me: And this I did for the Truth's sake, as knowing that their design in Slandering me was, to defame the Truth published by me, and hinder thereby (if they could) the Spreading thereof amongst the People. Besides these, I made Two Books of Collections; the one was, *A List or Catalogue* of the Names of those Friends, who went first forth out of the North of *England*, when Truth first brake forth there, to proclaim the Day of the Lord through this Nation. The other was of the Names of those Friends, that went first forth to Preach the Gospel in other Nations, Countries and Places, and in what Years, and to what Parts they went.

I made also another Collection, in Two Books; One of *Epistles* and *Letters*, from *Friends* and others, on several Occasions to me: The Other of *Letters* of mine to *Friends* and others.

I writ




1676. I writ also a Book of the Types and Figures of  Christ, with their Significations; and many other things, which will be of Service to Truth and Friends in times to come.

Search-  
more.

I took notice also of those, who had run out from Truth, and drawn others out after them, and turned against Truth and Friends at several times, since the first Breaking forth of Truth in this latter Age, and what became of them; noting particularly the Repentance and Return of such of them, as came back to Truth again. But some ran quite out, and never returned again; but were Cut off in their Gainfaying and Rebellion: for the Word and Power of God hath blasted, and is blasting them, and the Holy Seed hath ground, and is grinding them to pieces. And this I have observed, that they, who have been Convinced, and have not lived and walked in the Truth, have been the worst Enemies to the Truth, and done most Hurt amongst Friends in the Truth, and to others: And in these I have seen fulfilled, what the Lord did long since shew me, *That such should be greater Deceivers, than all the Priests and Professors.* For such as came as far as *Cain*, and *Balaam*, and *Corab*, and *Dathan*, and could preach Christ, and say, *They had preached in his Name*; and such as came to be Apostles, and had tasted of the Power of Christ, and then turned from it; such could yet speak their old Experiences, and have the good Words, like *Corab* and *Balaam*: but not keeping in the Life and Truth, such deceived the Hearts of the Simple both then and now, and such come to be of the Devil, who abode not in the Truth; as *Cain*, and all the *Jews*, that abode not in the Truth, were. For though *Cain* did Sacrifice to God, and did talk with God; and the *Jews* could talk of *Abraham*, *Moses*, and the *Prophets*: Yet Christ told them, *They were of their Father, the Devil.* In like manner, though they, who are called *Christians*, can talk of Christ, and use his, and his Apostles and Disciples Words; yet not abiding in the Truth, and Power, and Spirit, that the Apostles were in, they are of

of the Devil, out of Truth, and do his Work. And 1676. so are all these, that have been Convinced of God's Eternal Truth, since it sprang up in this Nation, that have not abode in the Light, and in the Spirit and Power of Christ Jesus; but have turned against the Power, and have opposed the Work thereof: Though they may retain their former Experiences, and be able to speak many good Words; yet not living in the Life and Power, that gave them those Experiences, they live in the Power of Darkness, which is of the Devil: And by the Light and Truth both he and they are Condemned; and must own their Condemnations, if ever they come to Truth again. For to resist the Heavenly Power, and to oppose the Workings and Divine Manifestations thereof through any, is not a light Matter. And as I had been moved of the Lord, to travel in his Power round about this Nation, and in other parts, to Preach the Everlasting Gospel, and to declare the Word of Life, which was in the Beginning, through many Imprisonments, Hardships, Sufferings and Trials; so I was afterwards moved to Travel in the same Heavenly Power about the Nation again (and to write to such Places, where I came) to recommend unto *Friends the setting up of the Quarterly and Monthly Meetings in all Counties, for the looking after the Poor, and taking Care for Orderly Proceedings in Marriages, and other matters relating to the Church of Christ*: Though some Meetings for this end were settled in the North of *England* in the Year 1653.

And after this also, Truth still spreading further over the Nation, and Friends increasing in Number, I was moved by the same Eternal Power to recommend the setting up the Womens Meetings also; that all, both Male and Female, that had received the Gospel, the Word of Eternal Life, might come into the Order of the Gospel, brought forth by the Power of God, and might act for God in the Power, and therein do Business and Service for him in his Church. All the Faithful must labour in God's Vineyard; they  
being

1676. being his Hired Servants, and he having given them the Earnest of his Spirit. For a Master, that hires a  Servant, and gives him the Earnest of his Hire, expects, he should do his Work, after he knows his Will, in the outward Creation: So all God's People, that be of the new Creation, and have received the Earnest of his Spirit, ought to labour with, by, and in his Spirit, Power and Grace, and Faith in the Light, in God's Vineyard, that they may have their Wages every one, Male and Female, when they have done God's Work and Business in his Day, which is Eternal Life. But none can labour in his Vineyard, and do his Work and Will, but as they walk in the Heavenly Divine Light, Grace and Spirit of Christ; which is, hath been, and is my Travel and Labour in the Lord to turn all to.

Swarth-  
more.

But some that professed Truth, and had made a great Shew therein, being gone from the Simplicity of the Gospel into Jangling, Division, and a Spirit of Separation, endeavoured to discourage Friends, (especially the Women) from their Godly Care and Watchfulness in the Church over one another in the Truth; opposing their Meetings, which in the Power of the Lord were set up for that End and Service. Wherefore I was moved of the Lord to write the following *Epistle*, and send it forth among *Friends*, for the discovering of that Spirit, by which those Opposers were acted, and its Work and Way, in and by which it wrought; and to warn *Friends* of it, that they might not be betrayed by it.

‘All my dear Friends, Live in the Seed of Peace,  
 ‘Christ Jesus, in whom ye have all Life. And that  
 ‘Spirit, that comes amongst you to raise up Strife,  
 ‘is out of Christ; for it is the Spirit, that is not easie  
 ‘to be intreated, nor gentle, so not of the Wisdom  
 ‘of God, which is justified of her Children: And so  
 ‘they, that follow that Spirit, are none of Wisdom’s  
 ‘Children. Now there is a Spirit, that hath made  
 ‘a Separation, and has been against Men and Wo-  
 ‘mens Meetings; yet has set up one of their own,  
 ‘whom

‘ *whom they have given Power to : and that none shall* 1676.  
‘ *fit amongst them , but whom they give Power to, but*  
‘ *shall be looked upon as Usurpers of Authority.* Now <sup>Swarth-</sup>  
‘ this Spirit and its Work is not of God, though it <sup>more.</sup>  
‘ has made some *fumble* amongst some ; and the Path  
‘ it may travel in, is through the earthly Affections,  
‘ or the Unstablished, or Apostates. But all that are  
‘ in the Life, and Spirit, and Light, and Grace, and  
‘ Truth, and the Power of God, bar it out ; and such  
‘ as sit under their own Vine, Christ Jesus, and are  
‘ grafted into him, have no need of their Exhortation  
‘ or Counsel : for the true Believers are entred into  
‘ their Rest. And therefore all keep in the Gospel of  
‘ Peace ; and they that be Heirs of the Kingdom, and  
‘ of it, keep in your Possession of it.

‘ Now some that are of this Spirit, have said to me,  
‘ *They see no Service in Womens Meetings.* My An-  
‘ swer is, and hath been to them and such, If they  
‘ be Blind and without Sight, they should not oppose  
‘ others ; for there is none Imposes any thing upon  
‘ them : for God never received the Blind for a Sa-  
‘ crifice, neither can his People. But Christ has en-  
‘ lightned all ; and to as many, as receive him, he  
‘ gives *Power to become the Sons of God* : And such as  
‘ be Heirs of his Power, and of his Gospel, which  
‘ brings Life and Immortality to Light, they can  
‘ see over him, that has darkned them : and all such  
‘ do keep the Order of the Gospel, the Power of God,  
‘ and their Meetings in it ; which preserves them in  
‘ Life and in Immortality. And all these do see the  
‘ great Service of the Mens and of the Womens Meet-  
‘ ings, in the Order of the Gospel, which is the Power  
‘ of God : For they are Meet-helps in this Power,  
‘ which is the Authority of their Meetings. And  
‘ now I say to all you, that be against Womens Meet-  
‘ ings, or the Mens, and say, *You see no Service for*  
‘ *the Womens Meetings*, and oppose them ; you are  
‘ therein out of the Power of God, and his Spirit you  
‘ live not in. For God saw a Service for the Assem-  
‘ blies of the Women in the Time of the Law, about  
‘ those

1676. ' those things, that appertained to his Worship and Ser-  
 vice, and to the holy Things of his Tabernacle ; and  
 ' so do they in the same Spirit see now their Service  
 ' in the Gospel : many things in those Meetings be-  
 ' ing more proper for the Women to see into, than  
 ' the Men ; and they in the Power and Wisdom of  
 ' God may inform the Men of such things, as are  
 ' not proper for them : and the Men may inform  
 ' the Women of such things, as are not proper  
 ' for them, as Meet-helps each unto another. For  
 ' in the Time of the Law, by the Law of God the  
 ' Women were to Offer, as well as the Men ; and so in  
 ' the Time of the Gospel much more, are they to Of-  
 ' fer their Spiritual Sacrifices : for they are all called,  
 ' both Men and Women, a Royal Priesthood ; and  
 ' they are of the Household of Faith, and they are  
 ' the Living Stones, that make up the Spiritual Build-  
 ' ing, which Christ is the Head of ; and are to be en-  
 ' couraged in their Labour in the Gospel : For all  
 ' things that they do, both Men and Women, are to  
 ' be done in the Power of God. And all such, as see  
 ' no Service for these Womens Meetings, or the Mens,  
 ' but do oppose them, and make Strife amongst Friends,  
 ' are in the same Spirit of the World, that is against,  
 ' and forbids our other Meetings ; and are in the same  
 ' Spirit of the World, that hath been and is against Wo-  
 ' mens Speaking in Meetings, and says, *They must be*  
 ' *silent, &c.* though the same Apostle commands, *That*  
 ' *Men should keep Silence as well as the Women*, if there  
 ' were not an Interpreter. And therefore all Friends,  
 ' you may see, that the Spirit of the World hath en-  
 ' tred such Opposers, though they come under ano-  
 ' ther Colour : for They would not have us to Meet  
 ' at all. And These are against the Womens Meetings,  
 ' and some of them against the Men's also ; and say,  
 ' *They see no Service for them* : Then they may hold  
 ' their Tongues, and not oppose them, that do see their  
 ' Service for God in these Meetings.

' Therefore all you, that feel the Power of God, and  
 ' your Service for God, as aforesaid, in them, you

Men

Men and Women, keep your Meetings in the Power 1676.  
of God, the Authority of them, as they were set-  
tled in it; and then ye will be preserved both over  
this Spirit, that opposes them, and over the Spirit  
of the World, that opposes your other Meetings:  
For it is all one in the Ground, and would bring  
you into Bondage. For such as are out of the Peace-  
able Gospel, who oppose its Order; and out of the  
Faith, that Works by Love; and out of the Wis-  
dom, that is gentle, and easie, and peaceable, &c.  
and out of the Kingdom, that stands in Peace and  
Joy. Therefore keep over that Spirit, that sows Dis-  
cord or Dissension, and would draw you from your  
Habitation and Possession in the Order of the Gospel:  
For it is the same Spirit, that deceived *Adam* and  
*Eve*, by which they lost their Habitation in the  
Righteousness and Holiness, and their Dominion:  
and so that Spirit got over them, and so it would  
get over you. One while it will tell you, *It sees*  
*no Service for your Meetings*; and another time Op-  
pose you: But I say, This is the blind Spirit, which  
is out of the Power of God, and which the Power  
of God is over. And therefore keep in the Power,  
that ye may stand up for your Liberty in Christ  
Jesus, Males and Females, Heirs of him and of his  
Gospel, and his Order: and so stand up for your  
Liberty in the Gospel, and in the Faith, which  
Christ Jesus hath been the Author of; for if ye lose  
it, and let another Spirit get over you, ye will not  
so soon regain it again. For I knew, the Devil  
would bestir himself in his Instruments, when Mens  
and Womens Meetings came to be set up, and all in  
the Power, Light and Truth, and Heirs of the Go-  
spel totake their Possession of it in every County and  
City, in it to walk, and to watch one over ano-  
ther, and in it to take Care of God's Glory and Ho-  
nour, and his precious Truth, and to see, that all  
did walk in the Truth, and as becomes the Gospel,  
and to see that nothing was lacking: and so what-  
soever was Decent, Modest, Virtuous, Lovely, Come-  
ly.

Swarth-  
more.



1676. ly, Righteous, and of good Report, to follow after ;  
 ~ and to admonish and exhort all, that was not Faith-  
 Swarth- ful, and to rebuke all that did Evil : I knew, that  
 more. ' this would give such a Check to all loose Speakers,  
 ' Talkers and Walkers ; I did not expect, but that  
 ' there would be an Opposition against such Meetings.  
 ' But never heed, Truth will come over them all, and  
 ' is over them all ; and Faith must have the Victory :  
 ' for the Gospel, and its Order is Everlasting, and the  
 ' Seed (Christ) is the Beginning and the Ending, and  
 ' will out-last all, the *Amen*, in whom ye have Peace.  
 ' I say, all that do oppose the Mens and Womens  
 ' Meetings, or that Marriages should be laid before  
 ' them, or of Recording of Condemnations of Sin and  
 ' Evil ; or, Admonishing or Exhorting such, as walk  
 ' not in the Truth ; they are of a loose Spirit, and  
 ' their Spirits tend to Looseness : and let them take  
 ' them, that will ; for Truth will not have them, nor  
 ' will have none of their Sacrifice : For nothing is ac-  
 ' cepted of God, but what is done in Truth, and in his  
 ' Spirit, which is peaceable. And the Authority of  
 ' our Mens and Womens Meetings is the Power of God ;  
 ' and all the Heirs of the Gospel are Heirs of that Au-  
 ' thority and Dignity : and this is of God, and shall  
 ' Answer the Witness of God in all. And the greatest  
 ' Opposers of this Practice and Work will be, and are  
 ' such, as have been Convinced of God's Truth, but  
 ' have not lived in it ; and such were the greatest  
 ' Troublers of the Church in *Moses's* Day, and in the  
 ' Days of the Apostles : But mark their End, and read,  
 ' what became of them all. And therefore all keep  
 ' your Habitation in Truth, and therein ye may see,  
 ' what became of all the Opposers of it for Twenty  
 ' Years past : They are all gone, and the Truth lives  
 ' and reigns, and the Seed is over all, and all is One  
 ' in it, in Rest, Peace, and Life Everlasting ; and  
 ' therein they sit down together in the Heavenly Pla-  
 ' ces in Christ Jesus, the *Amen*.

G. F.

Swarthmore, the 5th of the  
 8th Month, 1676.

In

In this Year, while I was at *Swarthmore*, died *William Lampit*, the old Priest of *Ulverstone* (which is the Parish, that *Swarthmore* is in.) He was an Old Deceiver, and Perverter of the Right Way of the Lord, and a Persecutor of the People of God; and much Contest I had with him, when I first came into those parts. He had been an old *false Prophet*: for in the Year 1652. he prophesied (and said, he would Wage his Life upon it) *That the Quakers would all vanish, and come to nought within half a Year*: But he came to nought himself. For he continued in his Lying and false Accusing of God's People, till a little before he died; and then he cried for a little Rest: And to one of his Hearers, that came to visit him before he died, he said: I have been a Preacher a long time, and thought, I had lived well; but I did not think, it had been so hard a Thing to die.

Now after I had finished those Services, which lay upon me then to do, feeling my Spirit drawn again towards the South, (though I was yet but weakly, and not able to Travel far in a Day) I left *Swarthmore* on the Twenty Sixth Day of the First Month 1677. and went to *Thomas Pearson's* at *Powbank* in *Westmorland*, where I had a Meeting the next Day: and went from thence to *Thomas Cam's* at *Cam's gill*, whither *Robert Widders*, with his Wife, and several other Friends came to see me, before I left the Country, and to be at the Meeting there the next Day, which was very large; and in which I was largely drawn forth in Testimony to the Truth. After the Meeting I had much Discourse with some of that Meeting, who at that time were not in Unity with Friends of the Quarterly Meeting they belonged to: but afterwards several of them, that were somewhat Tender, came to see their Error, and gave forth Condemnations against themselves. Next day *John Blayling* came to *Tho. Cam's*, to bring me to his House at *Drawell* in *Sedberg* in *Torkshire*; whither I went with him, visiting Friends in the Way. I staid at *Drawell* two or three Nights, having Meetings there and

1677. thereabouts : For while I was there, the Men and Womens Meetings were held there, which were very large and precious. And on the First Day following I had a Meeting at *Brigflats*, not far off, where were most part of the Friends from the several Meetings round about, and a great Concourse of other People also, so that it was thought, there were Five or Six Hundred People; and a very good Meeting it was, wherein Truth was largely declared, and preciously opened, to the comforting and refreshing the Faithful, and the drawing near them, that were afar off. After this I had another Meeting at *John Blaykling's*, where were many Friends, that were going to the Quarterly Meeting at *Kendal* : With them my Wife went back (who, with her Daughter *Rachel*, had accompanied me thus far ;) and I, having *Leonard Fell* with me, passed on through *Sedberg* and *Garsdale*, and into *Wensydale*, visiting Friends, as we went. And at Night I reached to *Richard Robinson's* at *Counterside*; where several Friends came to me that Evening; and some of them went with me next Day over the Hills, to the Widow *Tenant's* at *Scarhouse* in *Langstrothdale*, whither we had much ado to get, the Snow lay so deep, though it was a Week in the Second Month. Here on the next Day (which was the First Day of the Week) we had a large Meeting, Friends coming to it from several parts round about; and the Lord gave me a very seasonable Testimony to bear amongst them, which I did for several Hours, to their great Satisfaction and Comfort. Thence passing on through *Bishopdale*, *Mildum*, *Barton*, and so through the Country by *Bedal* and *North-allerton*, I came to *George Robinson's* at *Burrowby*; where also Friends coming out of several parts, we had a very large and good Meeting, and very peaceable. But not long after, an envious Justice, who lived not far off, hearing that I had a great Meeting there, troubled Friends about it, and made them appear at the Sessions, where he asked them many ensnaring Questions; for he knew not, how to Convict them, because he had no Proof against them.

*Brigflats.**Drwell.**Sedberg.  
Garsdale.  
Wensy-  
dale.  
Counterside.**Lang-  
stroth-  
dale.  
Scarh.**Bishop-  
dale.  
Mildum.  
Barton.  
Bedal.  
North-  
allerton.  
Burrow-  
by.*

them. When he saw, his Questions did not Catch 1677:  
 them; he told them, *He had heard that George Fox was at a large Meeting with them, and they all sate Silent, and none spake in the Meeting.* This false Story he cunningly feigned, thinking thereby to have drawn out some of the Friends to have contradicted him, and have said, *That I had spoken in the Meeting;* that so he might have Convicted them upon their own Confession, and have Fined them. But Friends standing in the Wisdom of God, did not Answer him according to his Desire; and so escaped his Snare. But two other Friends that came out of *Ireland*, and were at this Meeting, having a Meeting that Evening about three Miles off; this Evil-minded Justice got Information thereof, and Fined Friends, and plundered them very sorely for it.

I went from *Burrowby* to *Isaac Lindley's*, calling upon Friends on the Way, as I went. And having *Robert Lodge* and some other Friends with me, from thence next Day we passed to *Tork*; and the Day following (being the First Day of the Week) I was at Friends Meeting in *Tork*, which was large and peaceable. The Second Day also I staid in *Tork*, and had two Meetings with Friends at *John Taylor's*; from whence I writ unto my Wife, to let her know, how it was with me, as followeth:

*Dear Heart,*

' To whom is my Love, and to thy Daughters, and  
 ' to all Friends, that enquire after Me. My Desires  
 ' are that ye all may be preserved in the Lord's Ever-  
 ' lasting Seed, in whom ye all will have Life and  
 ' Peace, and Dominion, and Settlement in the Ever-  
 ' lasting Home or Dwelling, in the House built upon  
 ' the Foundation of God. In the Power of the Lord  
 ' I am brought to *Tork*, having had many Meetings  
 ' in the Way. The Way was many times deep and  
 ' bad with Snow, that our Horses sometimes were down,  
 ' and we were not able to ride; and sometimes we had  
 ' great Storms and Rain: but by the Power of the  
 ' Lord I went through all. At *Scarhouse* there was a

1677. *W York.* ' very large Meeting, and another at *Burrowby*, to  
 ' which Friends came out of *Cleveland* and *Bishop-*  
 ' *rick* : and many other Meetings we have had. At  
 ' *Tork* Yesterday we had a very large Meeting, ex-  
 ' ceeding thronged, Friends being at it from many  
 ' parts, and all quiet, and Friends well satisfied : Oh !  
 ' the Glory of the Lord shined over all. And this  
 ' Day we had a large Mens and Womens Meeting,  
 ' many Friends, both Men and Women, being come  
 ' out of the Country, and all was quiet : And this  
 ' Evening we are to have the Mens and Womens Meet-  
 ' ing of the Friends of the City. *John Whitehead* is  
 ' here, with *Robert Lodge* and others : Friends are  
 ' mighty glad, above Measure : So I am in my Holy  
 ' Element, and holy Work in the Lord, Glory to his  
 ' Name for ever ! To Morrow I intend to go out of  
 ' the City towards *Todcaster*, though I cannot Ride,  
 ' as in days past ; yet praised be the Lord, that I can  
 ' Travel so well as I do. So with my Love in the  
 ' Fountain of Life, in which as ye all abide, ye will  
 ' have Refreshment of Life ; that by it ye may grow,  
 ' and gather Eternal Strength to Serve the Lord, and  
 ' be satisfied. So to the God of all Power, who is  
 ' All-sufficient to preserve you, I commit you all, to  
 ' his Ordering.

York, the 16th of the Second  
 Month, 1677.

G. F.

*Torksh.*  
*Todcast.*  
*Notting.*  
*Doncast.*  
*Balby.*

*Ballow-*  
*field.*

*Derby.*  
*shire.*  
*Stainsby.*

*Notting-*  
*hamsh.*  
*Skegby.*

Leaving *Tork*, I travelled on through *Torkshire*,  
 visiting Friends at *Todcaster*, *Nottingly*, *Doncaster*,  
 and so on to *Balby*, having Meetings, as I went. At  
*Balby* I stayed the First-day Meeting, and went next  
 day to *Thomas Stacy's* at *Ballowfield*, where in the Eve-  
 ning I had a Meeting, to compose some Difference  
 that had happened between some, that professed Truth,  
 and they were Reconciled. From thence next day I  
 came to *Stainsby* in *Derbyshire* ; in which County I  
 had formerly lived some time, about the first break-  
 ing forth of Truth. Here I had a good Meeting with  
 Friends, and afterward passed to *Skegby* in *Notting-*  
*hamshire*, and from thence to *Nottingham*, to *John*  
*Reckless*

*Reckless* his House ; who, beng one of the Sheriffs of 1677. *Nottingham*, (when I first declared Truth in that Town, and was Imprisoned for it ) took me out of Prison into his own House, and kept me there; till the Mayor, and the rest of the Magistrates of the Town, took me away from him, and sent me to the Prison again : At which time this *John Reckless* was Convinced, and abode in the Truth ever after. Now I had a Meeting with Friends at his House that Evening, after I came thither, and another the next day in Friends Publick Meeting-house, which was peaceable and well.

I went from thence the day following to *John Fox's* at *Wymeswold* in *Leicestershire*, where I had a Meeting that Evening; and went next day to *William Smith's* at *Sileby*, where (it being the First-day of the Week) we had a very large Meeting : for besides *Friends*, that came from several places, the Town's People, hearing that I was there, came many of them to the Meeting, and heard the Truth declared gladly. Next day I went to *Leicester*, where finding many *Friends* come out of the Country, to be at the *Horse-Fair* there next day, I had a very good Meeting with them that Night, and had another Meeting next Evening (after the Fair was over) at *William Wells* his House at *Knighton*, about a Mile from *Leicester* : from whence next day I passed to *Swanington* (where I had formerly been taken Prisoner) and had a Meeting there : from thence went to *Samuel Fretwell's* at *Hartshorn* in *Derbyshire*, where I had a Meeting also : And then went through the Country to *Henry Sidon's* at *Badgely* in *Warwickshire*, and stayed the Meeting there, which (it being the First-day of the Week) was very large, and peaceable ; notwithstanding that a Justice, who lived not far off, had threatned, that he would come, and break it up. After Meeting (having stay'd a while with *Friends*) I went in the Evening to *Richard Baal's* of *Whittington*, where several *Friends* came to visit me. Next day I went to *Nathaniel Newton's* at *Hartshill*, where several *Friends* met me, with whom I had

*Leicest-  
ershire.  
Wymes-  
wold.  
Sileby.*

*Leicester*

*Knight.*

*Swaning.*

*Derby-  
shire.  
Hart-  
shorn.  
War-  
wick-  
shire.  
Badgely.*

*Whit-  
tington.  
Hartshill.*



1677. I had good Service. After this I passed on, visiting *Friends* in divers places, till I came to *Dingley*, where a Meeting was appointed before, which was very large, and Truth was largely opened to the People: The Meeting was peaceable and quiet, and the People generally Sober; saving that while I was declaring, and shewing, how that Christendom (so called) was gone from the pure Religion, that is undefiled, &c. One Man rushed out in a furious manner, and said, *I deny that*. After this Meeting, I went with *Thomas Charles* to his House at *Adingworth*, and from thence next day to *Northampton*, where I stayed the *First-day* Meeting, which was very large and peaceable, and had much Service among *Friends* besides. Next day *Edward Cooper* of *Northampton* accompanied me to *Olney* in *Buckinghamshire*, where I stay'd at *James Brierlie's*, several *Friends* coming thither to see me in the Evening. Next day I went to a Meeting at *Turry* in *Bedfordshire*, to which *Friends* came from several Parts; so that it was a very large Meeting. Here I met with *William Dewsberry*, who after the Meeting, took me along with him to his Son-in-law *John Rusb's* of *Kempston*, where I stayed with *William* that night, and most part of the next day; passing thence towards Evening through *Amptbill*, to *Thomas Gambells* of *Bullocks-hill*. *William Dewsberry* went along with me thither, and there also several *Friends* came to visit us. Next day, passing through *Luton*, I went to *Market-street* (*William Dewsberry* accompanying me part of the Way) and the day following *Leonard Fell* and I had a Meeting at *Kensworth*, which was pretty large and peaceable. After the Meeting we went to *Albans*, where we visited *Friends*, and next day passing through *South-Mims* and *Barnet*, where also we visited *Friends*, we came that night to the Widow *Haylye's* at *Guttershedge* in *Hendon* in *Middlesex*. Next day, being the *First-day* of the Week, we had a very large Meeting there, several *Friends* coming from *London*. I stayed there on the *Second-day*, and on the *Third* went to *William Mead's* House at *Highb-gate*,

Warwicksh.  
Adingw.  
Northampton.

Olney in  
Buckinghamsh.

Bedfordshire.  
Turry.

Kempst.

Amptbill  
Bullocks-hill.

Luton.  
Market-street.

Kensw.

Albans.

South-Mims.

Barnet.

Middlesex.

Guttershedge in

Hendon.

*High-gate*, with whom next day I went to *London*; 1677. and it being the *Fourth-day* of the Week, I went to the Meeting at *Gracious-street*; where *Friends* and I were greatly refreshed in each other in the Lord, and the Lord's Power and Seed was set over all, blessed be his Name for ever. High-gate. London.

Thus it pleased the Lord to bring me safe to *London*, though much wearied with Travel: for though I rode not very far in a Day, yet having had much weakness of Body, continual Travel was hard to me. Besides, I had not much Rest a-nights to refresh Nature: for I often sate late up with Friends, where I lodged, to inform and advise them in things, wherein they were wanting; and when I was in Bed, I was often hindred of Sleep by great Pains, which I felt in my Head and Teeth, occasioned (as I thought) by Cold I had taken, by Riding often in the Rain. But the Lord's Power was over all, and carried me through all, to his Praise.

In my Journey I observed a slackness, and shortness in some that professed Truth, in keeping up the ancient Testimony of Truth against Tithes: for wherever that Spirit got Entrance, which wrought Division in the Church, and opposed the Mens and Womens Meetings, it weakned those that received it, in their Testimony against Tithes. Wherefore I was moved of the Lord to give forth a short Paper, by way of an *Epistle* to *Friends*, to stir up the pure Mind in them, and to encourage and strengthen them in their Christian Testimony against that Antichristian Yoke and Oppression.

*My dear Friends,*

'Be faithful to the Lord in your Testimony for Jesus, who hath ended the *Levitical Priesthood* of *Aaron*, that took Tithes, and sent his Ministers forth freely, to give freely that which they had received of him freely, without a Bag or a Staff. So Christ's Disciples could not join with those, that made a Trade of Preaching. And as there was a Testimony to be born against those Tithes, which were commanded in the Law

1677. *W* *London.* ‘ Law for *Levi* and *Aaron*: So there is a Testimony  
 ‘ to be born against these Tithes, which have been set  
 ‘ up by Man, in the dark time of Popery, and not  
 ‘ set up by God nor Christ. Now for any to cry a-  
 ‘ gainst the Priests in Words, and yet to give them  
 ‘ Means, and put into their Mouths, that they may  
 ‘ not prepare War against you, this is a Contradiction.  
 ‘ And therefore take heed: for if the Lord God do  
 ‘ bless you with outward Creatures, and you do be-  
 ‘ stow them upon *Baal*’s Priests, the Lord may justly  
 ‘ require the outward Things from you again, which  
 ‘ he hath given you; who saith, That his Christian  
 ‘ Ministers should freely give, as they have freely re-  
 ‘ ceived of Christ Jesus. So all the Preachers for  
 ‘ Tithes and Money, and the Takers and Payers of  
 ‘ Tithe must be testified against in the Lord’s Power  
 ‘ and Spirit; so that all Men and Women may stand  
 ‘ up in their Testimony for Jesus Christ, in his Power  
 ‘ and Spirit, against the Tithe-mongers. Consider,  
 ‘ how many faithful Servants and Valiants of the  
 ‘ Lord have laid down their Lives against them, in  
 ‘ this Day of the Lord: and in the Days of the Mar-  
 ‘ tyrs they did then witness against them. Consider  
 ‘ also, what Judgments have come upon them, that  
 ‘ have spoiled Friends Goods, and have cast them in-  
 ‘ to Prison for Tithes and Maintenance. And there-  
 ‘ fore in the Power of the Lord maintain the War a-  
 ‘ gainst the Beast, and do not put into his Mouth, lest  
 ‘ he cry *Peace* to you; which Peace you must not re-  
 ‘ ceive; but it must be broken, and thrown out by  
 ‘ the Spirit of God: And then in the same Spirit, ye  
 ‘ will receive the Peace from the Son of Peace; which  
 ‘ the Beast, and the Whore, and the World, with all their  
 ‘ Earthly Teachers for the Earth, which are made by  
 ‘ Man, cannot receive, nor bereave you of. And  
 ‘ therefore keep your Authority and Dominion in the  
 ‘ Power, and Spirit, and Name of Jesus; in whom my  
 ‘ Love is to you.

3d Month, 1677.

G. F.


I came

I came to *London* on the 23d of the Third Month, 1677. some Ten or Twelve Days before the Yearly Meeting; in which time I fell in with Friends there in the Service of Truth, visiting them at the Meetings: And the Parliament then sitting, we prepared something to lay before them, concerning the Seizing of the Third part of Friends Estates, as *Popish Recusants*; which was a great Suffering, and a Grievance we complain'd of; but no Redress we got. London.

To the Yearly Meeting many Friends came from most parts of the Nation, and some out of *Scotland*, *Holland*, &c. and very glorious Meetings we had, wherein the Lord's powerful Presence was very largely felt, and the Affairs of Truth were sweetly carried on in the Unity of the Spirit, to the Satisfaction and Comfort of the Upright-hearted; blessed be the Lord for ever! Then after the Yearly Meeting was over, and I had stay'd a Week or two with Friends in *London*, I went down with *William Penn* to his House in *Sussex*: *John Burnyeat*, and some other Friends went with us: and as we passed through *Surrey*, hearing that the Quarterly Meeting for that County was that Day, *William Penn*, *John Burnyeat*, and I went from the Road to it; and after the Meeting returning to our other Company on the Road, went on with them to *William Penn's* that Night, which is Forty Miles from *London*. I stay'd at *Worminghurst* about Three Weeks, in which time *John Burnyeat* and I (at such times as we were not amongst Friends in Meetings) Answered a very envious and wicked Book, which one *Roger Williams* a Priest of *New-England* (or some Colony thereabouts) had written against Truth and Friends. When we had finished that Service, we went with *Stephen Smith* (who was there with us) to his House at *Warpleton* in *Surrey*, where we had a large Meeting. Friends thereaway had been exceedingly plunder'd about Two Months before on the Priest's account; for they took from *Stephen Smith* Five Kine (being all he had) for about Fifty Shillings Tithes. From thence we went to *Kingston*, and so to *London*; where

1677. where I stay'd not long: For it was upon me from the Lord to go into *Holland*, to visit *Friends* there, and to preach the *Gospel* there, and in some parts of *Germany*. Wherefore setting things in Order for my Journey, as fast as I could, I took leave of *Friends* at *London*, and with several other *Friends* went down to *Colchester* in *Essex*, in order to my Passage for *Holland*. Next Day, being the *First-Day* of the Week, I was at the publick Meeting of *Friends* there, which was very large and peaceable; and in the Evening I had another large Meeting, but not so publick, at *John Furly's* House, where I lodged. The Day following was the Womens Meeting there, which also was very large; and I was at that too. From thence next Day we passed to *Harwich*, where *Robert Duncon*, and several other *Friends* out of the Country, came to see us; and some from *London* came to us there, that intended to go over with me. The Packet-Boat, in which we were to go, not being ready, we went to the Meeting in the Town, and a precious Opportunity we had together: for the Lord, according to his wonted Goodness, by his over-coming, refreshing Power, opened many Mouths to declare his Everlasting Truth, and to praise and glorifie him. After the Meeting, we returned to *John Vandewall's*, where I had lodged; and when the Boat was ready (taking Leave of those *Friends*, that had accompanied us thither, and that met us there, we that were bound for *Holland*, went on Board about the 9th Hour in the Evening, on the 25th Day of the 5th Month, 1677.

The *Friends* that then went over with me, were *William Penn*, *Robert Barclay*, *George Keith* and his Wife, *John Furly* and his Brother, *William Tailcoat*, *George Watts*, and *Isabel Teomans*, who is one of my Wife's Daughters. About the First hour in the Morning we weighed Anchor, having a fair, brisk Wind, which by the next Morning brought us within sight of *Holland*. But that day proving very clear and calm, we got forward but little, till about the Fourth hour in the Afternoon, when a fresh Gale arose, which carried

carried us within a League of Land. Then being be- 1677.  
calmed again, we cast Anchor for that Night, it be-   
ing between the hours of Nine and Ten in the Eve- *Holland.*  
ning. But *William Penn* and *Robert Barclay* (under-  
standing, that *Benjamin Furly* was come from *Rotter-*  
*dam* to the *Briel* to meet us) got two of the Boat-men  
to let down a small Boat, that belonged to the *Packet-*  
*Boat*, and Row them to shore: but before they could  
get to Shore: the Gates were shut; and there being no  
House without the Gate, they were fain to lie in a  
*Fisher's* Boat all Night. As soon as the Gates were ope-  
ned in the Morning, they went in, and found *Benjamin*  
*Furly*, with other *Friends* of *Rotterdam*, that were come  
thither to receive us; and they sent a Boat, with three  
young Men in it, that lived with *Benjamin Furly*,  
who brought us to the *Briel*, where the *Friends* re- *Briel.*  
ceived us with great gladness.

We stay'd about Two hours at the *Briel*, to refresh  
our selves; and then took Boat, with the *Holland-*  
*Friends*, for *Rotterdam*; where we arrived about the  
Eleventh hour that day, which was the 28th of the  
*Fifth Month* 1677. I was very well this Voyage; but  
some of the *Friends* were *Sea-sick*: Yet a fine Passage  
we had, and all came safe and well to Land, blessed  
and praised be the Name of the Lord for ever.

The next day, being the *First day* of the *Week*, we  
had Two Meetings at *Benjamin Furly's*, where many  
of the Towns People, and some Officers came in;  
and all were civil. *Benjamin Furly*, or *Jobb Claus*,  
(a *Friend* of *Amsterdam*) interpreted, when any  
*Friend* declared. I spent the next day in Visiting  
*Friends* there, and the day following *William Penn*  
and I, and some other of the *Friends*, went towards  
*Amsterdam*, with some *Friends* of that City, who came *Rotter-*  
to *Rotterdam* to Conduct us thither. We took Boat *dam.*  
in the Afternoon, and passing by a Town called  
*Overkirk*, we came to *Delft*, through which we walk- *Overkirk*  
ed on foot; and then took Boat again to *Leyden*, *Delft.*  
where we lodged that Night at an Inn. This is coun- *Leyden.*  
ted *six Dutch Miles* from *Rotterdam*, which are eigh-  
teen




1677. *teen English Miles, and five hours sail, or Travel: for*  
 our Boat was drawn by an Horse that went on the  
 shore. Next day taking Boat again, we went to *Har-*  
*lem, fourteen Miles from Leyden, where we had ap-*  
 pointed a Meeting, which proved very large: for ma-  
 ny of the Town's People came in, and Two of their  
 Preachers; and the Lord gave us a blessed Opportu-  
 nity, not only with respect to *Friends*, but to other  
 sober People (*Baptists* and other Professors) that were  
 there, and the Meeting ended peaceably and well.  
 After Meeting we passed to *Amsterdam*, accom-  
 panied by several *Friends* of that City and of *Alkmaer*,  
 some by Wagon and some by Boat.

*Amster-*  
*dam.*

Next day was the Quarterly Meeting at *Amsterdam*,  
 to which came Friends from *Harlem* and *Rotterdam*,  
 and with them those *Friends* of our Company, whom  
 we had left behind at *Rotterdam*, viz. *Robert Bar-*  
*clay, George Keith* and his *Wife*, &c. The Meeting  
 was at *Gertrude Dirick Nieson's* house, and a very large  
 and serviceable Meeting it was: for both *William Penn*  
 and I, were drawn forth to open many things concern-  
 ing the Order of the Gospel, and to shew the benefit  
 and service of Yearly, Quarterly, and Monthly Meet-  
 ings of Men and Women. We had another Meeting at  
*Gertrude's* the next day, more publick, and very large,  
 at which were Professors of several sorts, unto whom  
 the way of Life and Salvation was largely and living-  
 ly opened; which they hearkned very attentively  
 to, none making any Objection, to what was decla-  
 red. In the Afternoon we had another Meeting in the  
 same place, but less, and more private. The day fol-  
 lowing we had a Meeting of *Friends* only, wherein  
 by Joint Agreement of *Friends* were settled several  
 Meetings, to wit, Monthly, Quarterly, and a Yearly  
 Meeting, to be held at *Amsterdam* for *Friends* in all  
 the United Provinces of *Holland*, and in *Embsen*, the  
*Palatinat, Hamborough, Frederick-stadt, Dantzick*, and  
 other places in and about *Germany*; which *Friends*  
 were very glad of, and it hath been of great service  
 to Truth.

Next

Next Day an Exercise came upon me concerning 1677.  
that deceitful Spirit, which wrought in some amongst   
*Friends*, to make Divisions in the Church: and the <sup>Amster-</sup>  
Care of the Churches being upon me, I was moved <sup>dam.</sup>  
to Write a few Lines to Warn *Friends* of it, as fol-  
loweth:

' All *Friends*, keep over that Spirit of Separation  
' and Division, in the peaceable Truth, and in the  
' Seed of Life, which will wear it all out, and out-  
' last it. For the Lamb will have the Victory over  
' all the Spirits of Strife, as it hath had since the be-  
' ginning; and they will Wither, as others have done:  
' but all that do keep in the Seed, which is always  
' green, shall never Wither; as *Friends* have been to  
' this day kept. And if any have gone out, and back-  
' slidden, and thrown off the Cross, and are grown  
' loose and full, and are gone into Strife and Con-  
' tention with their Earthly Spirits, and therein plead  
' for a Liberty; this Spirit taketh with loose, earthly  
' Spirits, and cries Imposition to such, as do admonish  
' them to come to the Life, Light; and Spirit and  
' Power of God, that they may be alive, and may  
' live again with the Living. And then upon this  
' Admonishment, their Spirits do arise into Conten-  
' tion and Strife, and a Separation, turning against  
' the Living, in their loose earthly Spirits, which  
' would have the Name of Truth; but is not in the  
' Nature of it, but is for Eternal Judgment of the  
' living Seed. And this is it, which doth deceive;  
' but it is judged by that, which doth undeceive  
' and save.

G. F.

Amsterdam in Holland, the 5th  
of the 6th Month, 1677.

This being the First-day of the Week, we had a  
very large Meeting again, there coming to it a great  
Concourse of People of several Opinions, as *Baptists*,  
*Seekers*, *Socinians*, *Brownists*, and some of the *Colle-*  
*gians*. Robert Barclay, George Keith, William Penn and  
I, did all severally declare the Everlasting Truth  
among them; opening the Estate of Man in the Fall,

T

and

1677. and shewing, by what way Man and Woman may come into the Restoration by Christ Jesus : And indeed, the *Mystery of Iniquity*, and the *Mystery of Godliness* were very plainly laid open ; and the Meeting ended quietly and well.

Amster-  
dam.

The Day following, *George Keith*, *Robert Barclay*, and *William Penn*, leaving me and some other Friends at *Amsterdam*, set forward on their Journey towards *Germany*, where they Travelled many hundred Miles, and had good Service for the Lord, *Benjamin Furly* going with them, and Interpreting.

That Day, and the next, I stayed at *Amsterdam*, visiting the Friends, and assisting them in some Businesses concerning their Meetings : And there came *Three Baptists* to Discourse with me, unto whom I opened things to their Satisfaction ; and they parted from me in Kindness. I writ a Letter also to the Princess *Elizabeth*, which *Isabel Teomans* delivered to her, when *George Keith's* Wife, and she went to visit her.

*Princess Elizabeth ;*

‘ I have heard of thy Tenderneſs towards the Lord  
 ‘ and his holy Truth, by ſome Friends, that have viſited  
 ‘ thee, and alſo by ſome of thy Letters, which I have  
 ‘ ſeen, which indeed is a great thing, for a Perſon of thy  
 ‘ Quality to have ſuch a tender Mind after the Lord  
 ‘ and his precious Truth, ſeeing, ſo many are ſwallowed  
 ‘ up with Voluptuouſneſs, and the Pleaſures of this  
 ‘ World, and yet all make an outward Profeſſion of  
 ‘ God and Chriſt one way or other ; but without any  
 ‘ deep Inward ſenſe and feeling of him. For it is not  
 ‘ many mighty, nor wiſe of the World, that can be-  
 ‘ come Fools for Chriſt’s Sake, or can become low in  
 ‘ the Humility of Chriſt Jeſus from their mighty  
 ‘ ſtate, through which they might Receive a might-  
 ‘ tier Eſtate, and a mightier Kingdom through the  
 ‘ Inward holy Spirit, and the Divine Light and Power  
 ‘ of God ; and a mightier Wiſdom, which is from A-  
 ‘ bove, pure and peaceable ; which Wiſdom is above  
 ‘ that, which is below, that is earthly, ſenſual and  
 ‘ devil-

devillish, by which Men destroy one another, yea, 1677.  
about their Religions, Ways and Worships, and  
Churches: but this they have not from God nor <sup>Amster-</sup>  
Christ. But the Wisdom, which is from Above, by <sup>dam.</sup>  
which all Things was made and created, which the  
holy Fear of God in the Heart, is the beginning of,  
that keeps the Heart clean. And by and with this  
Wisdom are all God's Children to be ordered; and  
with it come to order all things to God's Glory.  
So this is the Wisdom that is Justified of her Chil-  
dren: And in this fear of God and Wisdom, my  
desire is, that thou may be preserved to God's Glo-  
ry. For the Lord is come to teach his People him-  
self, and to set up his Ensign, that the Nations may  
flow unto it. And there hath been an Apostacy,  
since the Apostles days, from the Divine Light  
of Christ, which should have given them the *Light*  
*of the Knowledge of the glory of God in the face of*  
*Christ Jesus*; and likewise from the holy Spirit;  
which would have led them into all Truth: and  
therefore have People set up so many Leaders with-  
out them, to give them Knowledge: and also from  
the holy and precious Faith, which Jesus Christ is  
the Author and Finisher of: which Faith purifies  
the Heart, and gives Victory over that which sepa-  
rates from God; through which Faith they have  
access to God, and in which Faith they please God;  
the Mytery of which Faith is held in a pure Con-  
science. And also from the Gospel, which was prea-  
ched in the Apostle's days, (which Gospel is the  
Power of God) which brings Life and Immortality  
to Light in Man and Woman, by which People  
should have seen over the Devil, that has darkned  
them; and before he was: which Gospel will pre-  
serve all them that receive it, in Life and in Im-  
mortality. For the Eyes of People have been after  
Men, and not after the Lord, who doth write his  
Law in the Hearts, and puts it into the Minds of  
all the Children of the New Covenant of Light, Life  
and Grace; through which they all come to know

1677. *Amster-*  
*dam.* the Lord from the Least to the Greatest : So that the  
 Knowledge of the Lord may cover the Earth, as  
 the Waters doth the Sea. And this Work of the  
 Lord is a beginning again, as it was in the Apostles  
 days, that People shall come to receive an Unction in  
 them again from the holy One, by which they shall  
 know all things, and shall not need any Man to teach  
 them; but as the Anointing doth teach them: and  
 also to know, what the Righteousness of Faith speaks;  
 the Word nigh in the Heart and Mouth to obey it,  
 and to do it: which was the Word of Faith, the  
 Apostles preached: Which is now received and  
 preached again; which is the Duty of all true  
 Christians to receive. And so now People are com-  
 ing out of the Apostacy to the Light of Christ  
 and his Spirit, and to receive Faith from him, and  
 not from Men; and to receive the Gospel from him,  
 and their Unction from him, the Word; and as they  
 receive him, they declare him freely, as his Com-  
 mand was to his Disciples, and is so still to the Lear-  
 ners and Receivers of him. For the Lord God and  
 his Son Jesus Christ is come to teach his People, and  
 to bring them from all the Worlds Ways to Christ  
 the Way, the Truth, and the Life, who is the Way  
 to the Father; and from all the Worlds Teachers  
 and Speakers, to him the Speaker and Teacher, as  
*Hebr. 1. 1.* and from all the Worlds Worshippers,  
 to worship God in the Spirit, and in the Truth,  
 (which the Devil, the Destroyer, is out of :) which  
 Worship Christ set up above Sixteen hundred Years  
 ago, when he put down the *Jews* Worship at the  
 Temple at *Jerusalem*, and the Worship at the Moun-  
 tain, where *Jacob's Well* was: and to bring People  
 from all the World's Religions, which they have  
 made since the Apostles days, to the Religion, that  
 was set up by Christ and his Apostles; which is  
 Pure and Undeiled before God, and keeps from the  
 Spots of the World: And to bring them out of all  
 the Worlds Churches and Fellowships, that they  
 have.

‘ have made and set up since the Apostles days ; to 1677.  
‘ the Church, that is in *God the Father of our Lord* ~  
‘ *Jesus Christ*, *Theff. 1. 1.* and to bring to the Unity <sup>Amster-</sup>  
‘ and Fellowship in the holy Spirit, that doth mor- <sup>dam.</sup>  
‘ tifie and circumcise, and baptise, to plunge down  
‘ Sin and Corruption, that has got up in Man and  
‘ Woman by Transgression : and in this holy Spirit  
‘ there is a holy Fellowship and Unity : yea, it is  
‘ the Bond of the Prince of Princes, and King of  
‘ Kings, and Lord of Lord’s Peace : which heavenly  
‘ Peace all the true Christians are to maintain with  
‘ Spiritual Weapons, not with Carnal.

‘ And now my Friend, the holy Men of God did  
‘ speak forth the Scriptures, as they were moved by  
‘ the Holy Ghost; and all Christendom are on heaps  
‘ about those Scriptures, because they are not led by  
‘ the same Holy Ghost, as they were, that gave forth  
‘ the Scriptures ; which Holy Ghost they must come  
‘ to in themselves, and be led by, if they come into  
‘ All the Truth of them, and to have the Comfort of  
‘ God, and Christ, and Them. For none can call  
‘ Jesus Lord, but by the Holy Ghost; and all they,  
‘ that do call Christ Lord without the Holy Ghost,  
‘ take his Name in vain. And likewise all that name  
‘ his Name, are to depart from Iniquity ; then they  
‘ name his Name with Reverence in Truth and Right-  
‘ teousness. And O therefore feel the Grace and Truth  
‘ in thy Heart, that is come by Jesus Christ, which  
‘ is a Teacher, that will teach thee, how to live, and  
‘ what to deny ; and it will establish thy Heart, and  
‘ season thy Words, and bring thy Salvation, and will  
‘ be a Teacher unto thee at all times ; and by it thou  
‘ may’st Receive Christ, from whence it comes : and  
‘ as many as Receive him, to them he gives Power,  
‘ not only to stand against Sin and Evil, but to be-  
‘ come the Sons of God : if Sons, then Heirs of a Life,  
‘ and a World and Kingdom, that is Everlasting, with-  
‘ out end, and of the Eternal Riches and Treasures  
‘ thereof. So in haste, with my Love in the Lord  
‘ Jesus Christ, that has tasted Death for every Man,



1677. ' and bruises the Serpent's Head, that has been be-  
 ~~~~~ ' twixt Man and God, that through Christ, Man may  
 Amster- ' come to God again, and so can praise God through  
 dam. ' Jesus Christ, the *Amen*; who is the Spiritual and  
 ' Heavenly Rock and Foundation for all God's Peo-  
 ' ple to build upon, to the Praise and Glory of God,  
 ' who is over all, blessed for Evermore.

*Amsterdam, the 7th of the  
 6th Month, 1677.*

*George Fox.*

### POSTSCRIPT.

*The Bearer hereof is a Daughter-in-law of Mine, that  
 comes with Gertrude Dirick Nieson and George Keith's  
 Wife, to give thee a Visit.*

G. F.

### *The Princess Elizabeth her Answer to the aforesaid LETTER.*

*Dear Friend;*


' I cannot but have a tender Love to those that love  
 ' the *Lord Jesus Christ*, and to whom it is given not  
 ' only to *believe* in him, but also to *suffer* for him:  
 ' Therefore your Letter, and your *Friends Visit*, have  
 ' been both very welcome to me. I shall follow their  
 ' and your Counsel, as far as God will afford me *Light*  
 ' and *Unction*: Remaining still

*Heriford, the 30th of  
 August, 1677.*

*Your loving Friend,*

ELIZABETH

Next day *John Claus* and I took Boat, and passed  
 to *Buyckslote*, and thence to *Purmerent*: where having  
 stayed awhile, and refreshed our selves at an Inn, we  
 went by Wagon through the Country to *Alcmaer*, a-  
 bout Thirty Miles from *Amsterdam*. We went to a  
 Friend's House there, whose Name was *Willem Wil-*  
*lems*, where I had a Meeting that Night. I had also  
 another Meeting there next Day, which was larger:  
 for several Professors came to the Meeting; and all  
 was quiet and well. When the Meeting was done, I  
 went

went and visited some Friends, and then, taking 1677.  
 Boat, passed by several places to *Hoorn*, which is   
 counted the chief City in *North-Holland*. We lodged *Hoorn, North-Holland.*  
 at an Inn there that Night : and taking Wagon again  
 early next Morning, we passed through the Country  
 to *Eackhuysen*, where we took Ship for *Friezland*; *Eackhuysen, Friezland.*  
 and landing in the Afternoon at *Workum*, took Wa- *Workum*  
 gon there again, and rode along upon the high Bank  
 of the *Friezen* Seas, till we met two Friends coming  
 with a Wagon to meet us : with whom (discharging  
 our Wagon at *Mackum*, a Village hard by) we went, *Mackum*  
 in their Wagon, to *Harlingen*, the chief Sea-Port Town *Harlingen.*  
 in *Friezland*. We went to a Friend's House, whose  
 Name was *Hessel Jacobs*, whither several Friends came  
 to Visit us that Night. Next Day we went among  
 the Friends of the place, and visited them ; and I  
 wrote a Paper, directed, *To all them, that persecute*  
*Friends for not observing their Fast-day.*

The Day following was the First-day of the Week,  
 and Friends had a Meeting there, to which we went ;  
 and many Professors came to it. I declared the Ever-  
 lasting Gospel amongst them, *John Claus* interpret-  
 ing, and they were all very Civil, and heard atten-  
 tively : and when the Meeting was done, departed  
 peaceably, without making any Opposition. After  
 Meeting I went to *Hessel Jacobs* his House again, whi-  
 ther after a while came a *Calvinist*, to ask me some  
 Questions, which I answered to his Satisfaction ; and  
 he departed friendly. Soon after he was gone, a *Prea-*  
*cher* of the *Collegians* came to Discourse with me, and  
 he seemed well satisfied also, and we parted lovingly.  
 That Evening I had another Meeting with the Friends  
 there, and next Morning, when we had taken our  
 Leave of them, we passed to *Louwarden*, the chief City *Louwarden.*  
 in *Friezland*, and Lodged that Night at a Friend's  
 House there, whose Name was *Sybrand Dowes*.

Next Morning early, taking Boat, we passed to *Doc-* *Dockum*  
*kum*, and walking through the City, took Boat again  
 to *Strobos*, which is the utmost part of *Friezland*. *Strobos.*  
 There we baited, at a Commissary's House : and then

1677. taking Boat again, we passed to *Groningen*, the chief City of the Province of *Groningland*. One of the Magistrates of that City came with us from *Leuwarden*, with whom I had some discourse on the way; and he was very loving. We walked near two Miles through the City; and then took Boat for *Delfziel*; and passing, in the Evening, through a Town called *Appingdale*, where had been a great Horse-Fair that Day, there came many Officers rushing into the Boat, and being somewhat in Drink, they were very Rude. I spake to them, exhorting them to *fear the Lord, and beware of Solomon's Vanities*. They were a sort of boisterous Fellows; yet they were somewhat more Civil afterwards. We landed at *Delfziel* about the Tenth hour at Night, having travelled much about Fifty English Miles that Day. We went to an Inn to Lodge; and as we passed through the Guards, they Examined *John Claus*, whether I was not a Militia Soldier; and when he had told them, that I was not, they let us pass peaceably on.

This City *Delfziel* stands on the River *Eems*, over which we passed next day to the City *Emdden*, a Place, where Friends had been cruelly persecuted, and from which they had been often banished. I went to an Inn, where I stay'd and dined with some Men that understood *English*, with whom I had a fine time, and they were loving. Mean while *John Claus* went with his Wife to her Father's, who lived in *Emdden*; whither, after I had dined, I went also; understanding, the Old Man was desirous to see me. In the Afternoon *John Claus* and I walked through the City, to the place where the Wagon, which he had hired, was to meet us: and while we tarried for it, the Friends, that were in the City, came to the House where we were, and there we had a little Meeting. When the Meeting was over, and the Wagon came not, we sent to know the Reason: and the Master of the Wagon sent us word, that he durst not let his Wagon go; for the Bishop of *Alunster's* Soldiers were up in the Country, and he was afraid they would take away his Horses.

ses. So being disappointed of our Passage, we returned 1677. to *John Claus* his Father-in-law's House, where I left him, and went my self to my Inn at night.

We took Shipping next Day, and passed about Fifteen Miles upon the River *Eems*, to a Market-Town in *East-Friezland*, called *Leer*, where lived a Friend, that had been banished from *Emdden*: and when we had visited him, we hired a Wagon in that Town, and passed to a Garrison-Town, called *Strikehuysen*, where the Guards Examined us: and then we went on to *Deteren*, where hiring another Wagon, we passed through the Country to another Garrison'd Town, where we were very strictly Examined. From thence we passed unto *Apra*, in the King of *Denmark's* Country, where we lodged that Night. In our Travel this Day, we met the Earl of *Oldenburg*, going to the Treaty of Peace at *Lembachie*.

Next Day, hiring another Wagon, we passed through the Country to the City *Oldenburg*, lately a great and famous Place, but then burnt down; and but few Houses left standing in it. At this place we hired another Wagon, and went through the Country to *Delmenhurst*: where, after we had been Examined by the Guards, we went to a *Burger-Master's* to Lodge, whose House was an Inn. And there being many People, I declared the Way of Truth to him and them, Warning them all of the Day of the Lord, that was coming upon all Evil-doers.

From hence we passed next Day by Wagon to *Bremen*, which is a stately City in *Germany*; and from thence, after a double Examination, we went by Wagon to a Water called *Overdelend*, and there took Boat to *Fisher-holder*: where finding pretty many People together, I declared the Way of God to them, and exhorted them to fear the Lord. There we took Wagon again, and travelled in the Bishop of *Munster's* Country, to a place called *Closterseven*: and having no Inclination to stay there, we got fresh Horses there, intending to travel all Night. Accordingly we went out a little way; but it quickly grew so dark, and

1677. and rained so hard, that we thought it best to turn  
 ↪ back again thither : for our Wagon being open, we  
 Closter- had no defence against the Rain ; and our Cloaths were  
 seven. already wet with the Rain, that had fallen for several Days before. So we went back to an Inn, and got a little fresh Straw ; upon which we lay, till about break of Day : and then set out in our Wagon again, and travelled through the Country to the City of  
 Buxtehude. Buxtehude.

The People in the Bishop of *Munster's* Country were very dark : and as we passed amongst them, I preached Truth to them, warning them of the Great and Notable Day of the Lord ; and exhorting them to Sobriety, and to mind the good Spirit of God in themselves.

It was on the First-day of the Week, that we went through this City *Buxtehude* ; and without the Walls was a great Fair of Sheep and Geese that Day. We stayed but a little, to refresh our selves, and went on as fast as we could to *Hamborough*, partly by *Wagon*, and partly by Water.  
 Hamborough.

We got to *Hamborough* time enough to get a Meeting there that Evening ; and a good and glorious Meeting it was. There were at it, amongst others, a *Baptist-Teacher* and his Wife, and a Great Man of *Sweden* and his Wife ; and all was quiet, blessed be the Lord, whose Power was Exalted over all : Yet a dark, hard place this is ; and the People are much shut up from Truth.

At *Hamborough* there was a Woman, that had spoken against me, in *John Perrot's* time (though she had never seen me, till now) and she had been troubled for it ever since ; and now was glad of an opportunity to acknowledge her Fault : which she very readily did ; and I did as readily and freely forgive her.

We stayed that night at *Hamborough*, encouraging and strengthening the Friends there in the Testimony to the Truth ; and betimes next Morning we set forward towards *Frederickstadt*, which is Two long Days Journey

Journey from *Hamborough*. We went the First-day 1677. to a Town called *Elmschoorn*, where we baited; and then rode on through a *Garrison-Town* of the King of *Denmark's*: and passing by the *Monument* of the *Earl of Rantzow*, we came to the City of *Itzebo*, where we lodged that night; and I had some Service in the Evening, among the People in the Inn, whom I exhorted to soberness, and to live in the Fear of the Lord. Next Morning setting out again, we travelled to a Town called *Hoghenhorn*, where we dined at an Inn with one of the Council of *Frederickstadt*; to whom, and to the rest of the People present, I declared the Truth, with which they seemed to be affected. Then travelling on, we came to a River called *Eyder*, where we took Boat, and so went to *Frederickstadt*. We went to a Friend's house there, whose name is *William Pauls*, where several Friends came to us (for there is a pretty company of Friends in that City) and we had a fine, refreshing Meeting together that Evening; which made us forget our Weariness: for we were indeed very weary, having travelled hard those Two days; and being Wet through our Cloaths, having had much Rain in our *Open Wagons*. But the Lord made all easie and good to us: and we were well, and glad to see Friends; blessed be his holy name for ever!

This City is in the *Duke of Holsteyn's* Country, who would have banished Friends out of the City and Country, and did send to the Magistrates of the City to do it: But they said, they would lay down their Offices rather, than they would do it, inasmuch as they themselves were come to that City to injoy the Liberty of their Consciences. And Friends do still enjoy their Liberty there, and Truth and they are of good Report amongst the People, both in City and Country.

On the First-day of the Week I had a Meeting here, to which many People came, and some rough Spirits: but the Power of the Lord bound them down, and the Seed of Life was set over all. While I was here, I had a Discourse with a *Jew*, that was a Levite, concerning the Coming of the *Messiah*; and he was much confounded,



1677. founded, in what he said: Yet he carried himself lovingly, and Invited me to his House: I went thither, and there I discoursed with another *Jew*, who shewed me their *Talmud*, and many other *Jewish* Books: but they are very dark, and do not understand their own Prophets.

Frederickstadt

There was at this City a *Baptist*-Teacher, who had reproached and belied Friends: wherefore *John Claus* went, with two Friends of the Town, to the House where he lodged, and cleared Truth and Friends from his Reproaches, and laid his Lies and Slanders upon his own Head, to his Shame.

Before we left this Place, I had another Meeting with the Friends only, wherein I laid before them the Usefulness and Benefit of a Monthly Meeting, for the looking after the Poor, and taking care, that Marriages, and all other things relating to the Church, were done and performed in an orderly Manner: and the thing Answered the Witness of God in their Consciences, so that they readily Consented, and Agreed to have Monthly Meetings thence-forward amongst themselves, that both Men and Women might look after, and take care of the outward Concerns of the Church.

Hamborough.

After this Meeting, feeling my Spirit clear of that place, we took leave of Friends there (whom we left in good Order) and not intending to go further that Way, we turned back again for *Hamborough*. When we had travelled one Days Journey, and came to an Inn at Night to Lodge, I inquired there, whether there were any tender People in the Town, that feared God, or that had a mind to discourse of the things of God? but the Inn-keeper told me, there were few such in that Town. Next Night we got to *Hamborough*, and having passed the Guards, we went to a Friend's House, being very weary: for we had been up those two Mornings before the Third hour, and had travelled each Day hard and late. Here we met with *John Hill*, an *English* Friend, who had been travelling in *Germany*: and, being in a Ship bound for *Amsterdam*, that waited

waited for a Wind, he had lain Sick on Board her a-  
bout two Weeks; and now hearing that I was in the  
Country, got off from the Ship, and came hither to  
meet me, and to go along with me.

1677.  
Hamborough.

The next Day after we came to *Hamborough*, we had a very good Meeting there, and very peaceable. After the Meeting I had Discourse with a *Swede*, an Eminent Man in his own Country; who having been Banished from thence upon the Account of his Religion, was come to *Hamborough*, and was at the Meeting I had there before. And when I had done with him, I had another Discourse with a *Baptist*, concerning the Sacraments (so called :) In both which I had good Service, having opportunity thereby to open Truth unto them.

Being clear of *Hamborough*, we took our Leave of Friends there, whom we left well: And taking *John Hill* along with us, we passed by Boat to a City in the Duke of *Lunenberg's* Country; where after we were Examined by the Guards, we were had to the Main-Guard, and there Examined more strictly: but after they found that we were not Soldiers, they were Civil to us, and let us pass. In the Afternoon we travelled by Wagon, and the Waters being much out, by reason of the great Rains that had fallen, when it drew towards Night, we hired a Boy upon the Way to guide us through a great Water, that we had to pass. When we came to it, the Water was so deep, before we could come at the Bridge, that the Wagoner was fain to wade, and I drove the Wagon. But when we were come upon the Bridge, the Horses brake part of it down, and one of them fell into the Water; the Wagon standing upon that part of the Bridge, which remained unbroken: and it was the Lord's mercy to us, that the Wagon did not run into the Brook. When they had got the Horse out, he lay a while, as if he had been dead: but at length they got him up, and put him to the Wagon again, and laid the Planks right; and then (through the goodness of the Lord to us) we got safe over.

Lunenburg's  
Country.

After

1677. After this we came to another Water, which finding to be very deep, and it being in the night, we hired Two Men to help us through. These men put Cords to the Wagon, to hold it by, that the force of the Water might not drive it beside the way. But when we came into it, the Stream was so strong, that it took up one of the Horses off his legs, and was carrying him down the Stream; which I seeing, called to the Wagoner, to pluck him to him by his Reins, which he did, and the Horse recovered his legs, and so with much difficulty we got over the *Bridge*, and went to *Bormer-haven*, the Town where the Wagoner lived. It was the last day of the sixth Month, that we escaped these dangers; and it being about the eleventh hour in the night when we came in here, we got some fresh straw, and lay upon it, till about the fourth hour in the Morning: and then getting up, we set forward again towards *Bremen*, going part of the way by Wagon, and part by Boat. In the way I had good Opportunities to publish Truth among the People, especially at a *Market-Town*, where we stay'd to Change our passage; where I declared the Truth to the People, warning them of the Day of the Lord, that was coming upon all Flesh; and exhorting them to Righteousness, and telling them, *that God was come to Teach his People himself*, and that they should turn to the Lord, and hearken to the Teachings of his Spirit in their own hearts.

*Bremen.* At *Bremen* we were Examined (as we usually were in *Cities* and *Garrison-Towns*) and after that we went to an Inn, and stay'd a while, till another Wagon was provided to carry us further. And here, though I felt the Lord's Power was over the City, and kept the wicked and unruly Spirits down, yet my Spirit suffered much in this place, for the Peoples sake. When our Wagon was ready, we left *Bremen*, and travelled through the Country to *Keby*, where we lodged at an Inn that night, and early next Morning set forth for *Oldenburgh*; which was a lamentable sight, to see so great and brave a City burnt down. We went

*Keby.*  
*Olden-*  
*burgh.*

*Lunden-*  
*burgh's*  
*Country.*

*Bormer-*  
*haven.*

went to an Inn, and though it was the First-day of 1677. the Week, there were the *Soldiers* drinking, and playing at *Shovel-board*; and at those few Houses, that were left, the Shops were open, and the People trading one with another. I was moved to speak to the People, and declare the Truth among them, and warn them of the Judgments of God: And though they heard me quietly, and were civil towards me; yet I was burdened with their Wickedness. And many times in Mornings, Noons and Nights, at the Inns, and on the Ways, as I travelled, I spake to the People, preaching the Truth to them, and warning them of the Day of the Lord, and Exhorting them to turn to the Light and Spirit of God in themselves, that thereby they might be led out of Evil.

Next Day, passing through many great Waters, we came at Night to *Leer*, and the day following to *Emden*, where *John Claus* his Wife's Father lived: at whose house, when we went up into *Germany*, we left a Young-Man sick, who travelled with me, and used to write for me; whom now, at our Return, we found pretty well recovered. *John Claus* went to his Father-in-law's; *John Hill* and I to an Inn, where we dined: and after dinner we went also to *John Claus* his Father's, and had a good Meeting there in the Evening.

The Day following we took shipping at *Emden*, and passed to *Delfziel*, and went to an Inn, where a Friend came to us, that then lived in *Delfziel*, having been often Banisht from *Emden*: He was a *Goldsmith* by Trade, and had an House and Shop in *Emden*; and still, as they Banished him, he went again. Then they Imprisoned him, and fed him with bread and water; and at length took his Goods from him, and Banished him, his Wife and Children; leaving them neither place to come to, nor any thing to subsist on. We Comforted and Encouraged him in the Lord, Exhorting him to be faithful, and stand stedfast in the Testimony committed to him. And when we had taken our Leave of him, we took Boat, and passed the

1677. the same day to *Groningen*, where we met with *Cornelius Andries*, a Friend, that had also suffered much by Imprisonment and Banishment at *Embsden*. We went with him to his house; and the next Day we had a good Meeting in that City, to which several Professors came, and were very peaceable and attentive. After Meeting we passed by Boat to *Strobuis*, and so to *Dockum*, where we lodged that Night at an Inn, And taking Boat again next Morning, we passed to *Leuwarden*, the chief City of *Friezland*, where I found my daughter *Teomans*, who was come from *Amsterdam* thither to meet me. That day we had a precious Meeting there, at *Sybrand Doves*'s house; and after the Meeting I had some Discourse with some, that were at the Meeting, who had been formerly Convinced of Truth; but were not come into Obedience to it. We stayed there that Night; but *John Hill* left us, and went that Day to *Harlingen*, and so to *Amsterdam*.

Next Day we passed away by Boat down the River to the Lake of *Hempen-Sarmer*, and thence by the Lake *Lugmer*, and so to a Town called *Anderigo*: from whence sailing through the Lake *Whispool*, we came to a Town called *Gardick*. It was within Night, when we came thither, and we went, and lodged at an Inn: and the next Day, being the First day of the Week, we were at Friends-Meeting there, which was very large, many of the Towns-People coming in: Amongst whom I declared the Truth, in the Power of the Lord, that was upon me; which tendered the People, and they were very sober. After the Meeting we stayed but a little while to refresh our selves; and then went to take Boat again: but the People observing us, gathered together at a Bridge, where we were to pass; and there I spake unto them again, declaring the way of Life and Salvation unto them: and they were very Attentive and Civil.

We took Boat, and went back that Evening to *Leuwarden*, being 27 Miles: but before we could get thither,

thither, the Gates were shut, and the Bridges drawn 1677.  
 up, so that we could not get into the City; but were  
 fain to lie in the Boat all Night. And the next Morn-  
 ing, there having been a Man killed in the City that <sup>Leuwar-</sup>  
 Night, it was late before the Gates were opened. When <sup>den.</sup>  
 we could get in, we went to a Friend's House, where  
 we stay'd a while; and then, taking Boat again, we  
 passed through *Franeker* to *Harlingen*, to *Hessel Ja-* <sup>Franeker</sup>  
*cobs*, where we found several *Dutch* Friends, who were <sup>Harlin-</sup>  
 come to be at the Meeting there next Day. In the <sup>gen.</sup>  
 Evening *William Penn* came to us from *Amsterdam*,  
 who returning two or three Days before out of *Ger-*  
*many*, had been at a large Meeting at *Amsterdam* on  
 the First-day; and after Meeting, understanding I was  
 at *Harlingen*, came thither to me.

The next Day was the Monthly Meeting for the  
 Men and Women, to which we went; and it was large  
 and good. And there it was Agreed upon amongst  
 Friends, That *there should be a Meeting held there once*  
*a Month, both for the Men and for the Women, to take*  
*care of the outward Concerns of the Church.*

In the Afternoon we had a Publick Meeting, to  
 which came People of several sorts, as *Socinians*, *Bap-*  
*tists*, *Lutherans*, &c. amongst which was a Doctor of  
 Physick, and a Priest. And after I had declared the  
 Truth a pretty large time to the People, opening un-  
 to them the happy Estate, that Man and Woman were  
 in, whilst they kept under God's Teaching, and abode  
 in the Paradise of God; and on the other hand, the  
 Wo and Misery that came upon them, when they  
 went from God's Teaching, and hearkning to the Ser-  
 pent's Teaching, transgressed God's Command, and  
 were driven out of the Paradise of God: And then  
 came to set forth the Way, whereby Man and Wo-  
 man might come into that happy Estate again. The  
 Priest, an ancient, grave Man stood up, just as I had  
 done speaking, and putting off his Hat, said, *I pray*  
*God to prosper and confirm that Doctrine, for it is Truth,*  
*and I have nothing against it.* He would willingly  
 have stay'd longer, until the Meeting had been end-  
 ed;



1677. ed ; but being a Parish-Priest, and to Preach that Evening, he could not stay longer, (the time for his own Worship being come :) Wherefore, when he had made Confession to the Truth, he hastned away, that he might come to the Meeting again ; and did come, it seems to the Meeting-place, but the Meeting was ended first. After Meeting we went to *Hessel Jacob's*, where I had a Meeting with Friends ; and the Doctor of Physick came thither to discourse with *William Penn*, who had a good opportunity to open Truth to him. By this Doctor the Priest sent his Love to me, wishing him to tell me, that he had left Preaching that Evening half an hour sooner than he used to do, that he might have come to our Meeting again, to have heard more of that good Doctrine. I heard afterwards, that his Hearers questioned him, for what he had said in our Meeting ; and that, he standing by his words, they had Complained of him for it to the other Priests of the City, who called him to Account about it : but the Result I could not learn.

Early next Morning *William Penn*, taking *John Chews* with him, passed from *Harlingen* for *Leuwarden*, where he had appointed a Meeting ; intending, after that, to Travel into some other parts of *Germany*, to visit a tender People there. I, with those Friends that were with me, took Ship the same Day for *Amsterdam*, where we arrived a little after Midnight ; but the Gates being shut, we lay on Board till Morning : then went to *Gertrude Dirick Nieson's*, where many Friends came to see us, being glad of our safe Return. Next day, feeling a Concern upon my mind, with relation to those seducing Spirits, that made Division among Friends ; and being sensible, that they endeavoured to insinuate themselves into the Affectionate part, I was moved to write a few Lines to Friends concerning them, as followeth :

‘ All these, that do set up themselves in the Affections of the People, set up themselves, and the Affections of the People, and not Christ. But Friends, your peaceable Habitation in the Truth, which is Ever-

‘ Everlasting, and changes not, will out-last all the 1677.  
 ‘ Habitations of those that be out of the Truth, al-  
 ‘ though they be never so full of Words. And so, <sup>Amster-</sup>  
 ‘ they that be so keen for *J. S.* and *J. W.* let them <sup>dam.</sup>  
 ‘ take them, and the Separation. And you, that have  
 ‘ given your Testimony against that Spirit, stand in  
 ‘ your Testimony, till they Answer by Condemna-  
 ‘ tion: And do not strive, nor make Bargains with  
 ‘ that which is out of the Truth; nor save that alive,  
 ‘ to be a Sacrifice for God, which should be Slain, lest  
 ‘ you lose your Kingdom.

Amsterdam, the 14th day of  
 the 7th Month, 1677.

G. F.

On the First-day of the Week following, I was at Friends Meeting at *Amsterdam*, to which many People came, and were very civil and attentive, hearing Truth declared several Hours; and *John Roeloffs* Interpreted for me.

Before this time, several of the Friends, that came over with me, were returned to *England* again, as *Robert Barclay*, *George Keith's* Wife, and others; and now my Daughter *Teomans* went back also: so that I was now left alone at *Amsterdam*. And while I was here, it came upon me to visit my Suffering Friends at *Dantzick* with a few Lines, to encourage and strengthen them in their Sufferings, as followeth:

Dear Friends,

‘ To whom is my Love in the Lord's Truth, that is  
 ‘ over all, and by which all God's People are made free  
 ‘ Men and Women, being thereby set free from him  
 ‘ that is out of the Truth; that walking in the Truth,  
 ‘ they may Answer the Witness of God in all People:  
 ‘ which Truth all must come to, if they be made free.  
 ‘ Therefore be faithful, unto what the Lord manifests,  
 ‘ and makes known unto you. I am glad, that the  
 ‘ Lord hath Witnesses in that City, to stand for his  
 ‘ Glory and Name, and to stand up for Christ Jesus,  
 ‘ the great Prophet, whom God hath raised up, who  
 ‘ is to be heard in all things; so that ye need none  
 ‘ of the Prophets, which Men have raised up. There-

1677.

Amster-

dam.

fore stand faithful to Christ Jesus, your Shepherd,  
 that he may feed you; and hear his Voice, and fol-  
 low him, who has laid down his Life for you: but  
 follow none of the Shepherds and Hirelings, that  
 are made by Men, though they be angry, because  
 ye will not follow them to their dry and barren  
 Mountains; who have been, and are the Thieves, Per-  
 secutors and Robbers, that Clime up another way,  
 than by Christ. So set up Christ to be your Coun-  
 sellor and Leader, and then, ye will have no need  
 of any of the Counsellors and Leaders of the World:  
 for Christ is sufficient, whom God has given you.  
 And also set up Christ Jesus to be your Bishop, and  
 Overseer, who is sufficient to Oversee you, that ye  
 go not astray from God; by which ye may see over  
 all the Hireling-Overseers made by Men, which do  
 keep the People, that they do not go astray from  
 the Rudiments and Formalities, Fashions and Cu-  
 stoms of the World, which hath been and is their  
 Work. And I am glad, that ye are come to own  
 Christ Jesus, your High-Priest, who is holy and harm-  
 less, and separate from Sinners, and made higher  
 than the Heavens, as the Church and the Apostle  
 did own him in their days, *Hebr. 7.* who is the High-  
 Priest over the Household of Faith; which Faith  
 Jesus Christ is the Author and Finisher of: and this  
 do all the Children of the New Covenant witness,  
 who walk in the new and living Way. And there-  
 fore my desire is, that ye all may be stedfast, whe-  
 ther in Bonds, or out, in the Faith of Christ Jesus,  
 which is the Gift of God; by which Faith all the  
 Valiants overcame the Devil, and all their Enemies;  
 in which Faith they had Victory and Access to  
 God; and in that was their Unity: which Mystery  
 of Faith is held in a pure Conscience, hidden from  
 the World. And I do believe, that your Imprison-  
 ments and Sufferings in that Place, will be for Good  
 in the end (as it hath been in other Places) ye stand-  
 ing faithful to the Lord, who is All-sufficient. For  
 your Sufferings and Trials will Try their Teachers  
 and

and Religions, Churches and Worships, and make manifest, what Birth they are of; even that which Persecutes him, that is born of the Spirit: for ye know, that there is no Salvation by any other Name under the whole Heaven, but by the Name of *Jesus*; and therefore it is time to leave them, when there is no Salvation by or in any of them. Now Friends, I desire, that you would take a List of the Names of all those Persons, that belong to the King of *Poland*, and where they do live, and how ye may send Books or Epistles to them, and keep a Correspondence with them; and also the Name of the Bishop or Cardinal, that I heard was with you: And if ye can get any of them, that belong to the King, that are his Attendants, to come and visit the Prisoners, that they may Inform the King of their Cruel Sufferings. Also I desire you to get as many Books of mine, as you can dispose of, that set forth your Sufferings, and the Cruelty of the Magistrates of *Dantzick*; and give them to the King, and his Council, and Attendants, and his Bishops. And some of the Women may speak to the Queen, if they can, that she may signify to the King their Cruel Sufferings; and especially some of the Sufferers Wives, if there be any of a Capacity to do it: You may likewise give his Attendants any other Friends Books; and what Books ye lack, send for them to *Amsterdam*, where ye may be furnished with them, to Answer every tender Desirer, and Inquiring mind after the Lord. So let all your Minds be bended with the Lord's Power, to spread his Truth abroad; and where ye hear of any, or have any Correspondence in outward Trading with any Sober People; far or near, send them Books, that their Understandings may be opened after the Lord. So the Lord God Almighty preserve you; and to his Protection, in his Eternal Power, do I Commend you all, in Bonds or at Liberty, with my Love to you in the Everlasting Seed of God, Christ Jesus, who bruises the Head of the Serpent, that make you to

1677. *Amster-* *dam.* ‘ Suffer. But Christ is over him, and will be, when  
 ‘ he is gone; who is First and Last, over all, from  
 ‘ Everlasting, to Everlasting, in whom ye have both  
 ‘ Life, Knowledge, Wisdom and Salvation, and through  
 ‘ him live to the Praise and Glory of God, who is  
 ‘ blessed for evermore, *Amen.*

*Amsterdam, the 18th of the 7th*

*G. F.*

*Month 1677. English stile.*

*Water-*  
*land.*  
*Land-*  
*smeer.*

*Amster-*  
*dam.*

The next Day (being the Fourth Day of the Week, and 19th of the Month) I had a large Meeting at *Amsterdam*, many Professors being at it; and Truth was largely opened to them, in the demonstration of the Heavenly Power. The Day following I went by Boat from *Amsterdam*, many Friends going with me, to *Landsmeer* in *Waterland* (a Town, in which, they say, there are above an hundred Bridges) where I had a very good Meeting, to which several Professors came. And after the Meeting I returned, with Friends to *Amsterdam* again, where I stay'd with Friends, till the First-day following; and went to their Meeting, which was large: for many Professors of several sorts were at it, and heard the Truth declared with great Attention.

I tarried amongst Friends there next Day, and in the Night following had a great Exercise upon my Spirit concerning that loose Spirit, that was run out into Strife and Contention among Friends, and had drawn some after it into Division and Separation; the Way, Work and End whereof the Lord opened to me: wherefore feeling the Motion of Life upon me, I got up in the Morning, and wrote the following Epistle to Friends.


*My dear Friends,*

‘ Keep your first Love in the Truth, and Power and  
 ‘ Seed of Life in Christ Jesus: for this last Night, as  
 ‘ I was lying in my Bed at *Amsterdam*, I had a great  
 ‘ Travel in the holy Seed of Life and Peace, and my  
 ‘ Spirit was troubled with that Spirit of Strife and  
 ‘ Separation. I saw, it was a destroying Spirit, and  
 ‘ did seek not only to get over the Seed, but to destroy  
 it,

it, and to eat out the Minds of People from it by 1677.  
Strife and Contention: and under pretence of stand-  
ing for the ancient Truth, its work is to root it out; <sup>Amster-</sup>  
and destroy the Appearance of it, to set up it self. <sup>dam.</sup>  
And it is a creeping Spirit, seeking, whom it can  
get into; and what it cannot do it self, it stirreth  
up others to do, and setteth up their Spirits on float,  
with the dark Wisdom, to destroy the Simple. And  
this Spirit is managed by the Prince of the Air, and  
leadeth some to do such things, which they would  
have been ashamed to have done, as Men, which  
doth Unman them: and they would not have suf-  
fered them, if they had kept to the tender Principle  
of God, which leadeth to Peace. And it is a despi-  
sing, backbiting, and a secret-whispering Spirit, and  
a Sower of Dissension, and a Taker of advantage of  
all prejudiced Spirits, that are disobedient to their  
first Principle and Love of Truth, and begetteth in-  
to Hatred; so it begetteth all into that Spirit, whose  
Work is to destroy both the Good within, and the  
good Order without: Nay, it would, if it could,  
destroy the Government of Christ, and the Order of  
the Gospel, to set up its own Will and Spirit, which  
is not of God: and under pretence of crying down  
Man, are setting up Man, and are gathering into a  
Separation of disobedient Men, who float above their  
Conditions. And this Spirit, which neither liveth  
in the Truth, nor its Order, but opposeth them that  
do, I cannot express it, as I do see it and its Work,  
whose end will be accordingly. And therefore,  
Friends, I am to warn you all, that have not lost  
your Simplicity, not to touch it, nor to have any  
Unity with it; lest you be defiled, and lose your  
Conditions of your Eternal Estate, and your Ever-  
lasting-Portion: and that your Inward Man, which  
is after God, may be preserved; and Christ may  
reign in all your Hearts. And they that are joined  
with them, it will be very hard for them ever to  
come down to Truth in themselves, and to see their  
own Conditions, and to have that Spirit of Strife and



1677. *Amsterdam.* Contention (which eateth as a Canker) to be brought  
 down in them; which is carnal, and slayeth the ten-  
 der Babe, which was once begotten in themselves:  
 and the *Philistine* is got up in them, that stoppeth  
 the Wells and Springs, and maketh a great Buffle;  
 and are crying up Men, and pleading for them in-  
 stead of Christ. And so, Friends, strive not with  
 them; but let them take them, that cry them up:  
 and keep you to the Lord Jesus Christ with his Light,  
 that cometh from him; that he may be your Lord,  
 and ye in him may be all in Unity, in one Light,  
 Life, Power and Dominion in Christ, your Head.  
 And so the God of Peace and Power preserve you all  
 in Christ Jesus, your Saviour; and out of and from  
 that mischievous Spirit, which is idle and slothful,  
 as to the Work of the Power, and Spirit, and Light  
 of God and Christ, and its very Act is that which  
 worketh Strife and Disturbance against the Peace of  
 the Church of Christ, and thinks in its Wilfulness,  
 and Stubbornness, and Unruliness to set up it self,  
 and in that to have peace: but Destruction will be  
 the end of it: and it is sealed for the Fire and Eter-  
 nal Judgment. And therefore let Christ the Seed be  
 the Head and Crown of every one of you, that no-  
 thing may be between you, and the Lord God. And  
 be not deceived with vain Words, or fained Words,  
 or rough: for Satan is transforming himself, as an  
 Angel of Light, to deceive; but God's Foundation  
 standeth sure, and God knoweth, who are his, and  
 will preserve his upon the Rock and Foundation of  
 Life, in his peaceable Truth and Habitation; that  
 in the same they may grow. And so keep out of  
 Strife and Contention with it, after that ye have  
 born your Testimony, in the Lord's Power and  
 Truth, against it; and then keep in the Truth: for  
 it hath a Life in Scribling, Strife and Jangling, be-  
 cause it would enlarge its Hell, and bring others in  
 its Misery, with the airy Power, and would get  
 Power over the Good, and disjoin People from it;  
 and so to make Rapes upon the Simplicity by its  
 Subtilty.

' Subtilty. But I do believe, the Lord will defend his 1677.  
 ' People, though he may try them, and exercise them   
 ' with this Spirit for a time, as he hath done by it in <sup>Amster-</sup>  
 ' days past, in other Vessels it hath made use of, as <sup>dam.</sup>  
 ' it doth of these now; who have a more seeming fair  
 ' Outside; but foul, and rough, and rugged enough  
 ' within, against the Seed, Christ, as ever were the  
 ' Pharisees to destroy it: And they, under a pretence  
 ' of Preaching Christ, are the Men, that are the De-  
 ' stroyers and Crucifiers of him, and Killers of the Just  
 ' not only in themselves, but endeavouring with all  
 ' their Might to destroy it in others, where it is born;  
 ' *Pharaoh* and *Herod*, to slay the young Jews in the Spi-  
 ' rit, as the old did: I do feel it Worrying of them;  
 ' and it is got up to be King, which knew not suf-  
 ' fering *Joseph*. But God will plague him; and the  
 ' Seed will have more rest, and be better entertained  
 ' in *Egypt*, than under *Herod*, into whom Old *Pha-*  
 ' *raoh*'s Spirit is entred. He that hath an Ear to hear,  
 ' let him hear; and an Eye to see, let him see, how  
 ' this Spirit hath Transformed in all Ages against the  
 ' Just and Righteous: but mark, what hath been its  
 ' end. But the Seed reigneth; Glory to the Lord God  
 ' over all for ever! and his Truth spreadeth: and  
 ' Friends here are in Unity and Peace, and of good  
 ' Report, answering the Good, or that of God in Peo-  
 ' ple. And so my Desires are, that all God's People  
 ' may do the same in all Places, where-ever they be,  
 ' so that the Lord may be glorified, in their bringing  
 ' forth much Fruit, that is Heavenly and Spiritual,  
 ' Amen.

*Amsterdam* the 25<sup>th</sup> of the  
 7<sup>th</sup> Month, 1677.


G. F.

After I had given forth the fore-going Epistle, where-  
 by my Spirit was in some measure eased of the  
 Weight, that lay upon it; I went in the Afternoon to  
 the Monthly Meeting of Friends at *Amsterdam*, where  
 the Lord was present with us, and refreshed our Spi-  
 rits together in himself.

I thought to have gone next Day to *Harlem*; but  
 there

1677. there being a Fast appointed to be kept that Day, I was stopped in my Spirit, and moved to stay at Friends Meeting that Day at *Amsterdam*. We had a very large Meeting, a great Concourse of People coming to it; and amongst them many great Persons. The Lord's Power was over the Meeting; and in the Openings thereof I was moved to declare to the People, ' That ' no Man by all his Wit and Study, nor by Reading ' History in his own Will, could declare or know the ' Generation of Christ; who was not begotten by the ' Will of Man, but by the Will of God. After I had ' largely opened this unto them, I shewed them the ' Difference between the true Fast, and the false; manifesting unto them, that the profest Christians, Jews ' and Turks were out of the true Fast, and fasted for ' Strife and Debate, being under the Band and Fists of ' Iniquity and Oppression, wherewith they were smiting one another: but the pure Hands were not lifted ' up to God. And though they did all appear to Men ' to fast, and did hang down their Heads for a Day, ' like a Bulrush, yet that was not the Fast which God ' did accept: but in that state all their Bones were ' dry; and when they called upon the Lord, he did ' not answer them, neither did their Health grow: ' for they kept their own Fast, and not the Lord's. ' And there I exhorted them to come and keep the ' Lord's Fast, which was to fast from Sin and Iniquity, ' from Strife and Debate, from Violence and Oppression, and to abstain from every Appearance of Evil. These things were opened to the Astonishment of the Fasters; and the Meeting ended peaceably and well.

*Harlem.* I went to *Harlem* the Day following, having before appointed a Meeting to be there that Day. *Peter Hendricks* and *Gertrude Dirick Nieson* went with me; and a blessed Meeting we had. There were at the Meeting Professors of several sorts, and a Priest of the Lutherans, who sat very attentive for several Hours while I declared the Truth amongst them; *Gertrude* Interpreting. When the Meeting was done, the Priest said; *That he had heard nothing, but what was according*

ing to the Word of God; and desired, That the Blessing 1677.  
of the Lord might rest upon us, and our Assemblies.   
Others also confessed to the Truth, saying; They had <sup>Harlem.</sup>  
never heard Things so plainly opened to their Under-  
standings before.

We staid that Night at *Harlem* at a Friend's House, <sup>Amster-</sup>  
whose Name was *Dirick Klassen*; and returning next <sup>dam.</sup>  
Day to *Amsterdam*, went to *Gertrude's* House: where  
we had not been long come in, before there came a  
Priest of great Note, who had formerly belonged to  
the Emperor of *Germany*; and with him another *Ger-*  
*man* Priest, desiring to have some Conference with me.  
So I took the Opportunity to declare the Way of Truth  
unto them; opening unto them, how they might come  
to know God and Christ, and his Law and Gospel;  
and shewing them, that they could never know it by  
Study, nor by Philosophy; but by Divine Revelation  
through the Spirit of God, opening unto them in the  
Stilness of their Minds. The Men were tender, and went  
away well satisfied.


On the first Day of the Week following, I was at  
Friends Meeting at *Amsterdam*, where, amongst the  
several sorts of Professors, that were present, there was  
a Doctor of *Poland*, who for his Religion was banished  
from the Place, he lived in; and he being affected with  
the Testimony of Truth, that was born in the Meeting,  
came after the Meeting, to have some Discourse with  
me: and after we had been some time together, and I  
had opened Things further to him; he went away very  
tender and loving.

Now while I was at *Amsterdam*, I spent most of my  
time (except it were, when I was at Friends Meetings, or  
when People came to speak with me) in writing Books,  
Papers, or Epistles on Truth's behalf. For I writ sever-  
al Epistles from *Amsterdam* to Friends in *England* and  
elsewhere, on several Occasions, as the Lord moved me  
by his Spirit thereunto. I writ also from thence, *A*  
*Warning to the Inhabitants of the City Oldenburgh,*  
*which was lately burnt down:* Also, *A Warning to the*  
*Inhabitants of the City of Hamborough.* I writ also an  
Epistle

1677. Epistle to the Ambassadors, that were treating a Peace at *Nimmeguen*. To the Magistrates and Priests of *Embsden* I writ a Book, shewing them their Unchristian Practices in persecuting Friends. And several other Books I writ there, in Answer to Priests and others, of *Hamborough*, *Dantzick*, and other Places, to clear the Truth and Friends from their false Charges and Slanders.

After some time *George Keith* and *William Penn* came back from *Germany* to *Amsterdam*, and had a Dispute with one *Galenus Abrahams* (one of the most noted Baptists in *Holland*) at which many Professors were present: But not having time to finish the Dispute then, they met again two Days after; and the Baptist was much Confounded, and Truth gained ground. Between these two Disputes we had a very great Meeting at Friends Meeting-place, at which many Hundreds of the World's People were, and some of high Rank in the World's Account: for there was an Earl, and a Lord, and divers other Eminent Persons, who all behaved themselves very Civilly. But when the Meeting was ended, some Priests began to make some Opposition; which when *William Penn* understood, he stood up again, and answered them to the great Satisfaction of the People; who were much affected with the several Testimonies, that they had heard declared. And after the Meeting several of them came to *Gertrude's*, where we were, with whom *George Keith* had much Discourse in Latin.

Having now finished our Service at *Amsterdam*, we took Leave of the Friends there, and passed by Wagon to *Leyden*, which is about 25 Miles; where we stayed a Day or two, seeking out and visiting some tender People, that we heard of there. We met there with a *German*, who was partly convinced; and he informed us of an Eminent Man, that was inquiring after Truth. Some sought him out, and visited him, and found him a serious Man; and I spake to him, and he owned the Truth. *William Penn* and *Benjamin Furly* went to visit another Great Man, that lived a little out


out of *Leyden*, who, they said, had been General to 1677.  
the K. of *Denmark's* Forces; and he and his Wife were   
very loving to them, and heard the Truth with Joy. *Leyden*

From *Leyden* we went to the *Hague*, where the Prince *Hague*  
of *Orange* them kept his Court; and we visited one of  
the Judges of *Holland*, with whom we had pretty much  
Discourse. He was a wise, tender Man, and put  
many Objections and Queries to us; which when we  
had answered, he was satisfied, and parted with us  
in much Love. Then leaving the *Hague*, we went to  
*Delft*, and from thence that Night to *Rotterdam*, *Delft*.  
where we stay'd several Days, and had several Meet- *Rotter-*  
ings there. While I was here, I gave forth a Book for *dam*.  
the Jews: with whom, when I was at *Amsterdam*, I  
had a Desire to have had some Discourse; but they  
would not. Here also I reviewed several other Books  
and Papers, which I had given forth before, and were  
now Transcribed.

And now finding our Spirits clear of the Service,  
which the Lord had given us to do in *Holland*, we  
took Leave of Friends of *Rotterdam*, and passed by  
Boat to the *Briel*, in order to take Passage that Day  
in the Packet-Boat for *England*; several Friends of  
*Rotterdam* accompanying us, and some of *Amsterdam*,  
who were come to see us again, before we left *Holland*.  
But the Packet-Boat not coming in till Night, we were  
fain to lodge that Night at the *Briel*: and next Day,  
being the One and twentieth of the Eighth Month, and  
the First-day of the Week, we went on Board, and set  
Sail about the Tenth Hour, viz. *William Penn*, *George*  
*Keith* and I, and *Gertrude Dirick Nieson*, with her  
Children.


We were in all about Sixty Passengers, and had a  
long and hazardous Passage: for the Winds were con-  
trary to us, and the Weather Stormy; the Boat also  
very leaky, infomuch, that we were fain to have two  
Plumps continually going both Day and Night; so  
that it was thought, there was twice as much Water  
plumped out, as the Vessel would have held. But  
the Lord, who is able to make the Stormy Winds to  
cease,



1677.  cease, and the Raging Waves of the Sea to be Calm  
 yea to raise them, and stop them at his pleasure, he  
 alone did preserve us : praised be his Name for ever !  
 Though our Passage was hard, yet we had a fine time,  
 and good Service for Truth on Board among the Pas-  
 sengers, some of whom were a sort of great Folks;  
 and they were very kind and loving. We arrived  
 at *Harwich* on the 23th of the 8th Month at  
 Night, having been Two Nights and almost Three  
 Days at Sea. Next Morning *William Penn* and *George*  
*Keith* took Horse for *Colchester* ; but I stay'd, and had  
 a Meeting at *Harwich* : and there being no *Colchester*-  
 Coach there, and the *Post-master's* Wife being Unrea-  
 sonable in her Demands for a Coach, and deceiving  
 us of it also, after we had hired it ; we went to a  
 Friend's House about a Mile and an half off in the  
 Country, and hired his Wagon, which we bedded well  
 with Straw, and rode in it to *Colchester*.

I stay'd in *Colchester*, till the First-day of the Week,  
 having a desire to be at Friends Meeting there that  
 Day ; and a very large and weighty Meeting it was :  
 for Friends hearing of my Return from *Holland*, flocked  
 in thither from several parts of the Country, and ma-  
 ny of the Towns People coming in also ; it was thought,  
 there were about a Thousand People at the Meeting ;  
 and all was peaceable. Then having stay'd a Day or  
 two longer at *Colchester*, having Service amongst the  
 Friends there, I travelled through *Essex*, visiting  
 Friends at *Halsted*, *Braintree*, *Felsted* and *Saling*, and  
 having Meetings with them. At *Chelmsford* I had  
 a Meeting in the Evening ; and there being many  
 Friends Prisoners, they got Liberty, and came to the  
 Meeting : and we were well refreshed together in the  
 Lord. Next day, being the 9th of the 9th Month,  
 I got to *London*, where Friends received me with great  
 Joy ; and on the First-day following went to *Gracious*  
*street* Meeting, where the Lord visited us with his re-  
 freshing Presence, and the Glory of the Lord surroun-  
 ded the Meeting ; praised be the Lord !

After I had been a little while in *London*, I writ  
 the

the following Letter to my Wife, whom (though I 1677.  
had written to her several times out of *Holland*) I <sup>London.</sup>  
had not written to, since I came into *England*. 

*Dear Heart,*

‘ To whom is my Love, and to the Children, and  
‘ to all the rest of Friends, in the Lord’s Truth, Power  
‘ and Seed, that is over all ; Glory to the Lord, and  
‘ blessed be his Name for ever beyond all words, who  
‘ hath carried me through, and over many Trials  
‘ and Dangers in his Eternal Power. I have been twice  
‘ at *Gracious-street* Meeting ; and though the oppo-  
‘ site Spirits were there, yet all was quiet, and the  
‘ Dew of Heaven fell upon the People, and the Glory  
‘ of the Lord shined over all. Every Day I am  
‘ fain to be at Meetings about Business, and Suffer-  
‘ ings, which are great abroad ; and now many Friends  
‘ are concerned with many Persons about them : So  
‘ in haste, with my Love to you all—

*London* the 24<sup>th</sup> of the  
9<sup>th</sup> Month, 1677,

G. F.

About this time I received Letters from *New-Eng-land*, which gave account of the Magistrates and Rulers Cruel and Unchristian Proceedings against Friends there, whipping and abusing them very shamefully : for they whipped many Women Friends ; and one Woman they tied to a Cart, and dragged her along the Street, she being stripped above the waist. Yea, they whipped some Masters of Ships, that were not Friends, only for bringing Friends thither. And at that very time, while they were persecuting Friends in this barbarous manner, the *Indians* slew Threescore of their Men, and took one of their Captains, and fleyed the Skin off his Head, while he was alive, and carried it away in Triumph : So that the Sober People said ; *The Judgments of God came upon them for persecuting the Quakers* : but the blind, dark Priests said ; *It was, because they did not persecute them enough*. So a great Exercise I had in seeking Relief here for our poor Suffering Friends there, that they might not ~~be~~ under the Rod of the Wicked.

Upon

1677. Upon this and other Services for Truth, to get  
 Friends Sufferings in several places taken off, I stay'd  
 in *London* a Month or five Weeks, visiting Meetings,  
 and helping and encouraging Friends to labour for  
 the Deliverance of their Suffering Brethren in other  
 parts. Afterwards I went down to *Kingston*, and vi-  
 sited Friends there, and there-away. And having  
 stay'd a little among Friends there, over-looking a  
 Book, which I had then ready to go to the Press; I  
 went from thence cross the Country into *Buckingham-*  
*shire*, visiting Friends, and having several Meetings  
 amongst them; as at *Amer-sham*, *Hunger-hill*, *Jordans*,  
*Hedgerly*, *Wickham* and *Turvil-beath*: In some of  
 which, they that were gone out from the Unity of  
 Friends in Truth, into Strife, Opposition and Divi-  
 sion, were very unruly and troublesome. Particu-  
 larly at the Mens Meeting at *Thomas Ellwood's* at  
*Hunger-hill*, where the Chief of them came from *Wick-*  
*ham*, endeavouring to make a disturbance in the Meet-  
 ing, and to hinder Friends from proceeding in the  
 Business of the Meeting. When I saw their design, I  
 admonished them to be sober and quiet, and not trou-  
 ble the Meeting, by interrupting the Service thereof;  
 but rather, if they were dissatisfied with Friends Pro-  
 ceedings, and had any thing to Object, let a Meeting  
 be Appointed on purpose some other Day. So Friends  
 offered them to give them a Meeting another Day:  
 and at length it was Agreed to be at *Thomas Ellwood's*  
 the Week following. Accordingly Friends met them  
 there, and the Meeting was in the Barn (for there  
 came so many, both of Friends, and of them, that  
 the House could not receive them:) So after we had  
 sate a while, they began their Jangling; and most of  
 their Arrows were shot at me: but the Lord was with  
 me, and gave me Strength in his Power to cast back  
 their Darts of Envy and Falshood upon themselves.  
 And so their Objections were Answered, and things  
 were opened to the People; and a good Opportunity  
 it was, and serviceable to the Truth: for many that  
 before were weak, were now strengthened and con-  
 firmed;

firmed; and some that were doubting and wavering, 1677.  
 were satisfied and settled; and the faithful *Friends* were refreshed and comforted in the springings of Life amongst us: for the Power rose, and Life sprung, and in the arisings thereof many living Testimonies were born against that wicked, dividing, rending Spirit, which those Opposers were joined to, and acted by: And the Meeting ended to the satisfaction of *Friends*. That Night I lodged, with other *Friends*, at *Thomas Ellwood's*; and the same Week I had a Meeting again with those Opposers at *Wickham*, where they again shewed their Envy; and were made manifest to the Upright-hearted. Hungerhill. Wickham.

Now after I had visited *Friends* in that upper side of *Buckinghamshire*, I called upon *Friends* at *Henly* in *Oxfordshire*, and afterwards went by *Causham* to *Reading*, where I was at *Friends Meeting* on the First-day of the Week; and in the Evening had a large Meeting with *Friends*. Next day there being another Meeting amongst *Friends*, concerning settling a Womens Meeting, some of them, that had let in the Spirit of Division, fell into jangling, and were disorderly for a while; till the weight of Truth brought them down. After this Meeting I passed on through the Country, visiting *Friends*, and having Meetings amongst them in several places, through *Barkshire* and *Wiltshire*, and so on till I came to *Bristol*; which was on the 24th Day of the 11th Month, just before the Fair. Oxfordshire. Henly. Causham. Reading. Barksh. Wiltsh. Bristol.

I stay'd at *Bristol* all the time of the Fair, and some time after; and many sweet and precious Meetings we had there at that time; Many *Friends* being there from several parts of the Nation, some on the account of Trade, and some in the Service of Truth. And great was the Love and Unity of *Friends*, that abode faithful in the Truth; though some, who were gone out of the holy Unity, and were run into Strife, Division and Enmity, were rude and abusive to me, and behaved themselves in a very Unchristian manner towards me. But the Lord's Power was over all; by which being preserved in the heavenly Patience,

1677. which could bear Injuries for his Name's sake, I felt dominion therein over the rough, rude and unruly Spirits: and would leave them to the Lord; who knew my Innocency, and would plead my Cause. And the more these laboured to Reproach and Vilifie me, the more did the Love of *Friends*, that were sincere and upright-hearted, *Abound* towards me; and some, that had been betray'd by the Adversaries, seeing their Envy and rude Behaviour, brake off from them: who have cause to bless the Lord for their deliverance.

When I left *Bristol*, I went with *Richard Snead* to a House of his in the Country, and from thence to *Hezekiah Coale's* at *Winterburn*, in *Gloucestershire*, whether came several *Friends*, that were under great Sufferings for Truth's sake, whom I had Invited to meet me there. And there *Stephen Smith*, *Richard Snead* and I, drew up a Breviat of their Sufferings, setting forth the Illegal Proceedings against them; which was delivered to the Judges at the Assizes at *Gloucester*: and they promised to put a stop to those Illegal Proceedings. Next day we passed to *Sudbury*, and had a large Meeting in the Meeting-house there; which at that time was of very good Service. We went next Day to *Nathaniel Crips's* at *Tedbury*, and from thence passed on to *Nailsworth*; where on the First-day of the Week we had a brave Meeting, and large. From thence we went to the Quarterly Meeting at *Finchcomb*, where were several of the Opposite Spirit; who (it was thought) intended to have made some disturbance amongst *Friends*; but the Lord's Power was over, and kept them down, and good Service for the Lord we had at that Meeting. We returned from *Finchcomb* to *Nailsworth* again, and had another very precious Meeting there, to which *Friends* came from the several Meetings thereabouts; which made it very large also.

We went from *Nailsworth* on the First Day of the First Month 1677, and travelled through the Country, visiting *Friends*, and having many Meetings amongst

amongst them, at *Cirencester, Crown-Allins, Cheltonham, 1677. Stoke-Orchard, Tewksbury, &c.* so went to *Worcester*, where I had formerly suffered *Imprisonment* above a Year for the Truth's sake: and Friends rejoiced greatly to see me there again. Here I stay'd several Days, and had many very precious Meetings in the City; and much Service amongst Friends. After which, travelling through the Country, I had Meetings at *Parshow* and *Evesham*, and then struck to *Ragley* in *Warwickshire*, to visit her, that was called the *Lady Conway*, who I understood was very desirous to see me, and whom I found tender and loving, and willing to have detained me longer, than I had freedom to stay. About two Miles from hence I had two Meetings at a Friend's House, whose Name was *John Stangley*, whither *William Dewsberry* came to me, and stay'd with me about half a Day. Afterwards I visited Friends in their Meetings thereabouts, at *Stratford, Lamcoat, and Armscott* (from whence it was, that I was sent Prisoner to *Worcester* in the Year 1673) and thence passed into *Oxfordshire*, visiting Friends, and having Meetings at *Sibbard, North-Newton, Banbury, Adderbury, &c.* Then visiting Friends through *Buckinghamshire*, at *Long-Crendon, Ilmer, Mendle, Weston, Cholsberry, Chesham, &c.* having several Meetings amongst them, I came to *Isaac Pennington's*, where I stay'd a few Days: And then turning into *Hartfordshire*, visited Friends at *Charlewood, Watford, Hempstead and Market-street*, at which places I had Meetings with Friends. From *Market-street* I went in the Morning to *Luton* in *Bedfordshire*, to see *John Crook*, with whom I spent good part of the Day, and went towards Evening to *Albans*, where I lay that Night at an Inn. And visiting Friends at *South-Mims*, and at *Barnet* and *Hendon*, where I had Meetings, I came to *London* on the Eighth Day of the Third Month. And it being the Fourth-day of the Week, I went to *Gracious-street* Meeting, which was peaceable and well; and many Friends, not knowing I was come to Town, were very Joyful to see me there: and the Lord was



1678. present with us, refreshing us with his living Vertue,  
 w blessed be his holy Name.

London.


The Parliament was Sitting when I came to Town, and Friends having laid their Sufferings before them, were Waiting on them for Relief against the Laws made against Popish Recusants, which they knew, we were not; though some malicious Magistrates took Advantages against us, to prosecute us in several parts of the Nation upon those Statutes. So Friends being Attending on that Service, when I came, I joined with them therein; and some probability there was, that something might have been obtained towards Friends Ease and Relief in that Case, many of the Parliament-men being Tender and Loving towards us, as believing, we were much mis-represented by our Adversaries. But when I went down one Morning with *George Whitehead*, to the Parliament-House, to Attend upon them on Friends behalf, on a sudden they were Prorogued, though but for a short time.

*Tearly Meeting*

About two Weeks after I came to *London*, the *Tearly Meeting* began; to which Friends came up out of most parts of the Nation; and a glorious heavenly Meeting we had. Oh the Glory, Majesty, Love, Life, Wisdom and Unity, that was amongst us! the Power reigned over all, and many Testimonies were born therein against that ungodly Spirit, which sought to make Rents and Divisions amongst the Lord's People: but not one Mouth was opened amongst us in its defence, or on its behalf. Good and Comfortable Accounts also we had, for the most part, from Friends in other Countries; of which I find a brief Account in a Letter, which soon after I writ to my Wife, the Copy whereof here follows:

*Dear Heart,*

' To whom is my Love in the Everlasting Seed of  
 ' Life, that reigns over all. Great Meetings here have  
 ' been, and the Lord's Power hath been stirring through  
 ' all, the like hath not been: And the Lord hath in  
 ' his Power knit *Friends* wonderfully together, and  
 ' the glorious Presence of the Lord did appear among  
 ' *Friends*.

' *Friends*. And now the Meetings are over, (blessed 1678.  
 ' be the Lord ) in Quietness and Peace. From *Holland*   
 ' I hear, that things are well there : Some *Friends* are London.  
 ' gone that way, to be at their Yearly Meeting at *Am-*  
 ' *sterdam*. At *Embsden*, *Friends* that were banished,  
 ' are gotten into the City again. At *Dantzick*, *Friends*  
 ' are in Prison ; and the Magistrates threatned them  
 ' with harder Imprisonment : but the next Day the  
 ' Lutherans rose, and plucked down (or defaced) the  
 ' Popish Monastery : so they have Work enough a-  
 ' mong themselves. The King of *Poland* did receive  
 ' my Letter, and read it himself : and *Friends* have  
 ' since printed it in *High-Dutch*. By Letters from the  
 ' Half-yearly-Meeting in *Ireland* I hear, that they be  
 ' all in Love there. And at *Barbadoes*, *Friends* are in  
 ' Quietness, and their Meetings settled in Peace. At  
 ' *Antegoa* also, and *Nevis* Truth prospers, and *Friends*  
 ' have their Meetings orderly and well. Likewise in  
 ' *New-England*, and other Places, Things concerning  
 ' Truth and *Friends* are well : and in those Places, the  
 ' Mens and Womens-Meetings are settled ; blessed be  
 ' the Lord. So keep in God's Power and Seed, that is  
 ' over all, in whom ye all have Life and Salvation :  
 ' for the Lord reigns over all, in his Glory, and in his  
 ' Kingdom ; Glory to his Name for ever, Amen.  
 ' So in haste, with my Love to you all, and to all  
 ' *Friends*.

London the 26th of the  
 3d Month, 1678.

G. F.

The Letter to the King of *Poland* before mentioned, is as followeth :

To *Johannes* III. KING of *Poland*, &c.

O King !

' We desire thy Prosperity both in this Life, and that  
 ' which is to come. And we desire, that we may have  
 ' our Christian Liberty to Serve and Worship God un-  
 ' der thy Dominion : For our Principle leads us not to  
 ' do any thing prejudicial to the King or his People.  
 ' For we are a People, that do exercise a good Con-  
 ' science towards God through his holy Spirit, and

1678. *W* in it do serve, and worship and honour him; and  
 London. towards Men, in the things that be equal and just,  
 doing to them, as we would have them do unto us;  
 and looking unto Jesus, who is the Author and Fi-  
 nisher of our Faith: which Faith purifies our Hearts,  
 and brings us to have Access to God; without which  
 we cannot please him: by which Faith all the Just-  
 lives, as the Scripture declares. And so, that which  
 we desire of Thee, O King, is, that we may have the  
 Liberty of our Consciences to serve and worship God,  
 and to pray unto him in our Meetings together in  
 the Name of Jesus, as he commands; with a Pro-  
 mise, that he will be in the midst of them. The King,  
 we do hope, cannot but say, that this Duty and Ser-  
 vice is due to God and Christ; and we give *Cæsar*  
 his due, and pay our Tribute and Custom equal with  
 our Neighbour, according to our proportion. And  
 we never read in all the Scriptures of the New Testa-  
 ment, That ever Christ or his Disciples did banish  
 or imprison any, that were not of their Faith, or  
 Religion, and would not hear them, or gave any such  
 Command; but on the contrary, Let the Tares and  
 the Wheat grow together, till the Harvest: and the  
 Harvest is the end of the World. And then Christ  
 will send his Angels to sever the Wheat from the  
 Tares, &c. And also he rebuked such, that would  
 have had fire to come down from Heaven, to con-  
 sume such, that would not receive Christ; and told  
 them, That they did not know, what Spirit they  
 were of; he came not to destroy Mens lives, but to  
 save them.

And therefore we desire the King to consider, how  
 much Persecution has been in Christendom, since the  
 Apostles days; concerning Religion? And Christ  
 said; They should go into everlasting Punishment;  
 that did not visit him in Prison; then what will be-  
 come of them, that imprison him in his Members,  
 where he is manifest? And now none can say, that  
 the World is ended: And therefore, how will all  
 Christendom answer the dreadful and terrible God  
 at

' at his Day of Judgment, that have persecuted one 1678.  
 ' another about Religion before the end of the World, ~  
 ' under a pretence of plucking up Tares; which is not London,  
 ' their Work, but the Angels at the end of the World?  
 ' And Christ commands Men to love one another, and  
 ' to love Enemies; and by this they should be known  
 ' to be his Disciples. And therefore, Oh! that all  
 ' Christendom had lived in Peace and Unity, that they  
 ' might by their Moderation, have judged both Turks  
 ' and Jews; and let all have their Liberty, that do  
 ' own God and Jesus, and Walk, as becomes the glo-  
 ' rious Gospel of the Lord Jesus Christ. And so, our  
 ' Desires are, that the Lord God of Heaven may soften  
 ' the King's Heart to all tender Consciences, that do  
 ' fear the Lord, and are afraid of disobeying him.

' And now, we intreat the King to read over some  
 ' of the Noble Expressions of several Kings, and others,  
 ' concerning Liberty of Conscience; and especially  
 ' *Stephanus, King of Poland his sayings, viz. It be-*  
 ' *longeth not to me, to Reform the Consciences: I have*  
 ' *always gladly given that over to God, which belongeth*  
 ' *to him; and so shall I do now, and also for the future.*  
 ' *I will suffer the Weeds to grow, till the time of Har-*  
 ' *vest; for I know, that the Number of Believers are*  
 ' *but small: Therefore, said he, when some were pro-*  
 ' *ceeding in Persecution, I am King of the People, not*  
 ' *of their Consciences.* He also affirmed, that *Religion*  
 ' *was not to be planted with Fire and Sword.* Chron.  
 Liberty of Religion, Part 2.

' Also a Book wrote in French by W. M. Anno 1576.  
 hath this Sentence; viz. *Those Princes, that have ru-*  
 ' *led by Gentleness, and Clemency added to Justice, and*  
 ' *have exercised Moderation and Meekness towards their*  
 ' *Subjects, always prospered and reigned long; but on the*  
 ' *contrary those Princes, that have been Cruel, Unjust,*  
 ' *Prejudiced, and Oppressors of their Subjects, have soon*  
 ' *fall'n, they and their Estates, into danger, or total*  
 ' *ruin.*

' Veritus saith; Seeing Christ is a Lamb, whom you  
 ' profess to be your Head and Captain, then it becometh

1678. *you to be Sheep, and to use the same Weapons, which*  
 ~~~~~ *he made use of: for he will not be a Shepherd of Wolves*  
 London. *and Wild-beasts, but only of Sheep. Wherefore, if you*  
*lose the Nature of Sheep, (said he) and be changed*  
*into Wolves and Wild-beasts, and use fleshly Weapons;*  
*then will you exclude your selves out of his Calling, and*  
*forsake his Banner; and then will he not be your Cap-*  
*tain, &c.*

*And also we find it asserted by King James in his*  
*Speech to the Parliament, in the Year 1609. That it*  
*is a pure Rule in Divinity, that God never planted his*  
*Church with Violence of Blood. And furthermore he*  
*said; It was usually the Condition of Christians, to be*  
*persecuted, but not to persecute.*

*And also King Charles, in his 'ΕΙΣΗΓΗΓΗΚΑΙ, pag. 6r.*  
*said in his Prayer to God: Thou seest, how much*  
*Cruelty amongst Christians is acted under the Colour of*  
*Religion; as if we could not be Christians, unless we*  
*crucified one another.*

*And pag. 28. Make them at length seriously to con-*  
*sider, that nothing violent, nor injurious, can be Re-*  
*ligious.*

*Pag. 70. Nor is it so proper, to hew out Religious*  
*Reformation by the Sword, as to polish them by fair*  
*and equal Disputations, among those that are most con-*  
*cerned in the Differences; whom not Force, but Rea-*  
*son must Convince.*


*And pag. 66. Take heed, that outward Circumstan-*  
*ces and Formalities in Religion devour not all.*

*And pag. 91, 92. In point of true Conscientious Ten-*  
*derness I have so often declared, how little I desire, my*  
*Laws and Scepter should intrench on God's Sovereignty,*  
*who is the only King of Conscience.*

*Pag. 123. Nor do I desire, any Man should be fur-*  
*ther subject unto me, than all of us may be subject*  
*unto God.*

*Pag. 200. O thou Sovereign of our Souls, the only*  
*Commander of our Consciences.*

*Pag. 346. (In his Meditations on Death,) It is*  
*indeed a sad state, to have his Enemies to be his Accu-*  
*sers, Parties and Judges.* *The*

‘ The Prince of Orange testified, Anno 1579. That 1678.  
‘ it was impossible, the Land should be kept in Peace,   
‘ except there was a free Toleration in the Exercise of London.  
‘ Religion.

‘ And further; Where hast thou read in thy day (said  
‘ Menno) in the Writing of the Apostles, that Christ or  
‘ the Apostles ever cried out to the Magistrate for their  
‘ Power against them, that would not bear their Doctrine,  
‘ nor obey their Words? I know certainly (said he) that  
‘ where a Magistrate shall banish with the Sword, there  
‘ is not the right Knowledge, Spiritual Word, nor Church  
‘ of Christ; it is Invocare Brachium Seculare, (to In-  
‘ voke the Secular Arm.)

‘ It is not Christian-like, but Tyrannical (said D.  
‘ Philipson) to banish and persecute People about Faith  
‘ and Religion; and they that so do, are certainly of the  
‘ Pharisaical Generation, who resisted the Holy Ghost.

‘ Erasmus said, That though they take our Monies and  
‘ Goods, they cannot therefore hurt our Salvation: they  
‘ afflict us much with Prisons, but they do not thereby  
‘ separate us from God. In de Krydges wrede, fol. 63.

‘ Lucernus said, He that commandeth any thing,  
‘ wherewith he bindeth the Conscience, this is an Anti-  
‘ christ. In de Bemise Disp. fol. 71.

‘ Irenaeus affirmed, That all forcing of Conscience,  
‘ though it was but a forbidding of the Exercise, which  
‘ is esteemed by one or another to be necessary to Salva-  
‘ tion, is in no wise right nor fitting. He also affirmed,  
‘ That through the diversity of Religions, the Kingdom  
‘ should not be brought into any Disturbance.

‘ Constantius the Emperor said; That it was enough,  
‘ that he preserved the Unity of the Faith, that he might  
‘ be excusable before the Judgment-seat of God: and that  
‘ he would leave every one to his own Understanding, ac-  
‘ cording to the Account he will give before the Judgment-  
‘ seat of Christ. Here-to may we stir up People (said he)  
‘ not compel them; beseech them to come into the Unity  
‘ of the Christians, but to do Violence to them, we will  
‘ not in any wise. Sebast. Frank. Chron. fol. 127.

‘ Augustinus said; Some disturbed the Peace of the  
‘ Church,



1678. *Church, while they went about to root out the Tares before their time; and through this Error of Blindness*  
*(said he) are they themselves separated so much the more, from being united unto Christ.*

*Retnaldus testified, That he, who with Imprisoning and Persecuting seeketh to spread the Gospel, and greseth his Hands with Blood, shall much rather be looked upon for a wild Hunter, than a Preacher, or a Defender of the Christian Religion.*

*I have for a long Season determined (said Henry the IV. King of France, in his Speech to the Parliament 1599.) to Reform the Church, which without Peace (said he) I cannot do: and it is impossible, to Reform or Convert People by Violence. I am King, as a Shepherd, (said he) and will not shed the Blood of my Sheep; but will gather them through the Mildness and Goodness of a King, and not through the Power of Tyranny: and I will give them, that are of the Reformed Religion, right Liberty, to live and dwell free, without being examined, perplexed, molested, or compelled to any thing, contrary to their Consciences; for they shall have the free Exercise of their Religion, &c. [Vid. Chron. Van de Underg. 2. deel, p. 1514.]*

*Ennius said; Wisdom is driven out, when the Matter is acted by Force. And therefore the best of Men, and most glorious of Princes, were always ready to give Toleration.*

*Euseb. in his Second Book of the Life of Constantine, reports these Words of the Emperor: Let them, which err, with Joy receive the like Fruition of Peace and Quietness with the Faithful; sith the restoring of Communication and Society may bring them into the right Way of Truth: let none give Molestation to any; let every one do, as he determines in his Mind. And indeed, there is great reason for Princes to give Toleration to disagreeing Persons, whose Opinions cannot by fair means be altered: for if the Persons be confident, they will serve God according to their Perswasions; and if they be publicly prohibited, they will privately Convene: and then all those Inconveniencies and*  
*Mischiefs,*

*Mischiefs, which are Arguments against the permission 1678.  
of Conventicles, are Arguments for the publick Permis-  
sions of differing Religions, &c. they being restrained London.  
and made miserable, endears the discontented Persons  
mutually, and makes more hearty and dangerous Con-  
federations.*

*The like Counsel in the Divisions of Germany; at the  
first Reformation, was thought reasonable by the Em-  
peror Ferdinand, and his excellent Son Maximilian;  
for they had observed, that Violence did exasperate, was  
unblest, unsuccessful and unreasonable; and therefore  
they made Decrees of Toleration.*

*The Duke of Savoy, repenting of his War under-  
taken for Religion against the Piedmontans, promised  
them Toleration; and was as good, as his Word.*

*Also it is remarkable, that till the time of Justi-  
nian the Emperor, Anno Domini 525. the Catholicks  
and Novatians had Churches indifferently permitted,  
even in Rome it self.*

*And Paul preached the Kingdom of God, teaching  
those things, which concerned the Lord Jesus Christ,  
with all confidence; and no Man forbade him: and this  
he did for the space of two years in his own hired House  
at Rome, and received all that came to him.*

*Now, O KING, seeing these Noble Testimonies  
concerning Liberty of Conscience of Kings, Emperors  
and others, and the Liberty, that Paul had at Rome  
in the Days of the Heathen Emperor, our Desire is,  
that we may have the same Liberty at Dantzick to  
meet together in our own hired Houses, which can-  
not be any Prejudice, either to the King or the City  
of Dantzick, for us to meet together to wait upon  
the Lord, and pray unto him, and to serve and wor-  
ship him in Spirit and Truth in our own hired Hou-  
ses; seeing our Principle leads us to hurt no Man,  
but to love our Enemies, and to pray for them; yea,  
them that do persecute us. And therefore, O King,  
consider, and the City of Dantzick, would you not  
think it hard for others, to force you from your Re-  
ligion to another, contrary to your Consciences?*

*And*

1678. *And if it be so, that you would think it hard to you,*  
 W *then do you unto others, as you would have them do*  
 London. *unto you; do not you that unto others, which you*  
*would not have Men do unto you: for that is the*  
*Royal Law, which ought to be obeyed. And so in*  
*Love to thy Immortal Soul, and for thy Eternal*  
*Good this is written.*

G. F.

## P O S T S C R I P T.

*Blessed be the Merciful, for they shall obtain Mercy.*  
*And remember, O King, Justin Martyr's two Apolo-*  
*gies to the Roman Emperors, in the Defence of the*  
*persecuted Christians, and that notable Apology,*  
*which was written by Tertullian, upon the same*  
*Subject; which are not only for the Christian Reli-*  
*gion, but against all Persecution for Religion.*


*Dear Peter Hendricks, and John Claus, and J. Raw-*  
*lins, and all the rest of Friends in Amsterdam,*  
*Friezland and Rotterdam, to whom is my Love in*  
*the Seed of Life, that's over all.*

*I received thy Letter, with a Letter from Dant-*  
*zick: I have written something to you to the King*  
*of Poland, which you may translate into High-*  
*Dutch, and send it to Friends there, to give it to the*  
*King; or you may print it, after it be delivered in*  
*Manuscript; which may be serviceable to other Prin-*  
*ces. So in haste, with my Love. And the Lord God*  
*Almighty over all, give you Dominion in his Eternal*  
*Power, and in it over all preserve you, and keep you*  
*to his Glory; that you may answer that of God in all*  
*People. Amen.*

*London, the 13th of*  
*9th Month, 1677.*

George Fox.


I continued yet in and about *London* some Weeks,  
 the Parliament sitting again, and *Friends* Attending  
 upon them to get some Redress of our Sufferings,  
 which about this time were very great, and heavy  
 upon many *Friends* in divers parts of the Nation;  
 they being very unduly prosecuted upon the Statutes  
 made

made against Popish Recusants : Though our Persecutors could not but know, that *Friends* were utterly against Popery ; having born Testimony against it in Word and Writing, and suffered under it. But though many of the Members of Parliament in either House were kind to *Friends*, and willing to have done something for their Ease ; yet having much Business upon them, they were hindred from doing the good they would : so that the Sufferings upon *Friends* were Continued. 1678.  London.

But that which added much to the Grief and Exercise of *Friends*, was, that some, who made a Profession of the same Truth with us, being gone from the Simplicity of the Gospel into a fleshly Liberty, and labouring to draw others after them, did Oppose the Order and Discipline, which God by his Power had set up and established in his Church ; and made a great Noise and Clamour against Prescriptions : Whereby they easily drew after them such, as were loosely Inclined, and desired a broader Way, than the Path of Truth to walk in. Some also, that were more Simple, but Young in Truth, or Weak in Judgment, were apt to be betrayed by them ; not knowing the Depths of Satan in these Wiles : For whose Sakes I was moved to write the following Paper, for the undeceiving the Deceived, and the opening the Understandings of the Weak in this matter :


‘ All you, that do deny Prescriptions without distinction, you may as well deny all the Scriptures, which were given forth by the Power and Spirit of God. For do not they prescribe, how Men should Walk both to God and Man, both in the Old Testament and in the New ? Yea, from the very first Promise of Christ in *Genesis*, what People ought to believe and trust in ; and all along, till ye come to the Prophets ? Did not the Lord prescribe to his People, both by the Fathers, and then by his Prophets ? did he not prescribe to the People, how they should Walk, though they turned against the Prophets in the Old Covenant, for declaring or prescribing to them,

1678. *London.* ‘ them the Way, how they might Walk to please God,  
 ‘ and keep in favour with him? And then after, in  
 ‘ the Days of Christ, did not he prescribe and teach,  
 ‘ how People should walk and believe? And after  
 ‘ him the Apostles, did not they prescribe unto Peo-  
 ‘ ple, how they might come to believe, and receive  
 ‘ the Gospel and the Kingdom of God, directing un-  
 ‘ to that, which would give them the Knowledge of  
 ‘ God, and how they should walk in the New-Cove-  
 ‘ nant in the Days of the Gospel, and by what way  
 ‘ they should come to the Holy City? And did not  
 ‘ the Apostles send forth their Decrees by faithful,  
 ‘ Chosen Men (them that had hazarded their Lives  
 ‘ for Christ’s sake) to the Churches, by which they  
 ‘ were established? And so you, that deny Prescrip-  
 ‘ tions given forth by the Power and Spirit of God,  
 ‘ do thereby oppose the Spirit, that gave them forth  
 ‘ in all the holy Men of God. And were there not  
 ‘ some all along in the days of *Moses*, and in the days  
 ‘ of the Prophets, and in the days of Christ, and in  
 ‘ the days of his Apostles, who did withstand that,  
 ‘ which they gave forth from the Spirit of God? And  
 ‘ hath there not been the same since the days of the  
 ‘ Apostles? And how many have risen, since Truth  
 ‘ appeared, to oppose the Order, which stands in the  
 ‘ Power and Spirit of God? who are but in the same  
 ‘ Spirit, which hath opposed the Spirit of God all a-  
 ‘ long from the beginning. And see, what Names or  
 ‘ Titles the Spirit of God gave that Opposing Spirit  
 ‘ in the Old Covenant, and also in the New; which  
 ‘ is the same now, as was: for after the Lord had  
 ‘ given forth the Old Covenant, there were some a-  
 ‘ mong themselves, that did Oppose; which were worse  
 ‘ than publick Enemies. And likewise after, in the  
 ‘ days of the New-Covenant, in the Gospel-times,  
 ‘ you may see, what sort did Oppose both Christ and  
 ‘ the Apostles, after they came to some Sights of the  
 ‘ Truth; and how they turned against Christ and his  
 ‘ Apostles? And see, what Liberty they pleaded for,  
 ‘ and ran into in the Apostles days, who could not  
 ‘ abide

abide the Cross, the Yoke of Jesus. And therefore 1678.  
we see, the same rough and high Spirit cries now   
for Liberty (which the Power and Spirit of Christ ~~Bondage~~  
cannot give;) and cries, Imposition; and yet is Im-  
posing: and cries, *Liberty of Conscience*; and yet  
is opposing Liberty of Conscience: And cries against  
Prescriptions; and yet is prescribing both in Words  
and Writing: So with the Everlasting Power and  
Spirit of God this Spirit is fathomed, its Rise, Be-  
ginning and End; and it is Judged. And this Spi-  
rit cries, *We must not judge Conscience*, we must not  
judge *Matters of Faith*, and we must not judge the  
*Spirits*, nor *Religions*, &c. Yes: They that be in  
the pure Spirit and Power of God, which the Apo-  
stles were in, they Judge of Conscience, whether it  
be a seared Conscience, or a tender Conscience: They  
Judge of Faith, whether it be a dead one, or a living one:  
They Judge of Religion, whether it be vain, or pure,  
or undefiled: They Judge of Spirits, and try them,  
whether they be of God, or no: They Judge of Hope,  
whether it be of Hypocrites, or the true Hope, that  
purifies, even as God is pure: They Judge of Belief,  
whether it be that, which is born of God, and over-  
cometh the World; or that which runs into the Spi-  
rit of the World, which lusts to Envy, and doth  
not overcome the World. And they Judge of Wor-  
ships, whether they be Will-worships, and the Wor-  
ship of the Beast and Dragon; or the Worship of  
God in Spirit and in Truth. They Judge of Angels,  
whether they be fallen, or them that keep their Ha-  
bitation. And they Judge the World, that grieves  
and quenches the Spirit, and hates the Light, and  
turns the Grace of God into wantonness, and re-  
sists the Holy Ghost. They Judge of the Hearts, Ears  
and Lips, which are Circumcised, and which are  
Uncircumcised. They Judge of Ministers, and A-  
postles, and Messengers, whether they be of Satan,  
or of Christ. They Judge of Differences in outward  
things, in the Church or elsewhere; yea, the least  
Member of the Church hath Power to Judge of such  
things,



1678. <sup>W</sup> things, having the One true Measure, and true  
<sup>London.</sup> Weight to weigh things, and measure things withal,  
without respect to Persons. And this Judgment is  
given, and all these things are done by the same  
Power and Spirit the Apostles were in. And also  
such can Judge of Election and Reprobation; and  
who keep their Habitation, and who not: And who  
are Jews; and who are of the Synagogue of Satan:  
And who are in the Doctrine of Christ, and who  
are in the Doctrines of Devils: And who prescribes  
and declares things from the Power and Spirit of  
God, to preserve all in the Power and Spirit of God;  
and who prescribes and declares things from a loose  
Spirit, to let all loose from under the Yoke of Christ,  
the Power of God, into Loosness and Liberty. And  
likewise can Judge and Discern, who brings People  
into the Possession of the Gospel of Light and Life,  
over Death and Darknes, and into the Truth, where  
the Devil cannot get in; and who brings them into  
the Possession of Death and Darknes, out of the  
glorious Liberty of the Gospel, and of Jesus Christ,  
and his Faith, and Truth, and Spirit, and Light,  
and Grace. For there is no true Liberty, but in  
that; and that Liberty answers the Grace, the Truth,  
the Light, the Spirit, the Faith, the Gospel of Christ  
in every Man and Woman, and is the Yoke to the  
Contrary in every Man and Woman. And that  
makes it rage, and swell, and puff up; for that is  
restless and unruly, and out of Patience, and is ready  
to curse his God, and that which reigns over him;  
because it hath not its Will. And it works with all  
Subtilty and Evasion with its restless Spirit, to get  
in and defile the Minds of the Simple, and to make  
Rapes upon the Virgin Minds. But as they receive  
the Heavenly Wisdom, by which all things were  
made (which Wisdom is above that Spirit) through  
this Wisdom they will be preserved over that Spirit.  
And Christ hath given Judgment to his Saints in his  
Church, though he be Judge of all; and the Saints, in  
the Power and Spirit of God, had and have Power  
to

‘ to Judge of Words and Manners, of Lives and Con- 1678.  
‘ versations, and Growths and States from a Child   
‘ to a Father in the Truth; and to whom they are a <sup>London.</sup>  
‘ Saviour of Death, and to whom they are a Saviour of  
‘ Life : And who serve the Lord Jesus Christ, and  
‘ preach him, and who preach themselves, and serve  
‘ themselves : And who Talk of the Light, and of  
‘ Faith, and of the Gospel, and of Hope, and of Grace,  
‘ and preach such things; and in their Works and  
‘ Lives deny them all, and God and Christ, and preach  
‘ up Liberty from that in themselves to that in O-  
‘ thers, which should be under the Yoke and Cross of  
‘ Christ, the Power of God. And so the Saints in the  
‘ Power and Spirit of Christ can discern and distin-  
‘ guish, who serves God and Christ, and who serves  
‘ him not; and so can put a distinction between the  
‘ Prophane, and the Holy. But such as have lost their  
‘ Eye-salve, and their Sight is grown dim, lose this  
‘ Judgment, Discerning and Distinction in the Church  
‘ of Christ; and such come to be spewed out of Christ’s  
‘ Mouth, except they Repent: and if not, they come  
‘ to Corrupt the Earth, and burden it, that it Vomits  
‘ them out of it. And therefore all are Exhorted to  
‘ keep in the Power and Spirit of Christ Jesus, and  
‘ in the Word of Life, and the Wisdom of God (which  
‘ is above that, that is below) in which they may  
‘ keep their heavenly Understandings, and heavenly  
‘ Discernings; and so set the heavenly Spiritual Judg-  
‘ ment over that, which is for Judgment, which dis-  
‘ honours God, which leads into loose and false Li-  
‘ berty; out of the Unity, which stands in the hea-  
‘ venly Spirit, which brings into Conformity, and to  
‘ be Conformable to the Image of the Son of God, and  
‘ his Gospel, the Power of God, (which was before the  
‘ Devil was) and his Truth (which the Devil is out  
‘ of,) in which all are of one Mind, Heart and Soul,  
‘ and come to drink into one Spirit, being baptized  
‘ into one Spirit, and so into one Body, which Christ  
‘ is the Head of; and so keep one Fellowship in the  
‘ Spirit, and Unity in the Spirit, which is the Bond  
‘ of  
Y

1678. *W* of Peace, the Prince of Princes Peace. And they,  
*London.* that Cry so much against Judging, and are afraid  
 of Judgment, whether they be Apostates, Professors  
 or Prophane, they are the Most-judging with their  
 censorious, false Spirits and Judgment; and yet can-  
 not bear the true Judgment of the Spirit of God, nor  
 stand in his Judgment. This hath been manifest  
 from the beginning, they having the false Measures,  
 and the false Weights: for none have the true Mea-  
 sure, and the true Weight, but who keep in the  
 Light, Power and Spirit of Christ. And now there  
 is a loose Spirit, that cries for Liberty, and against  
 Prescriptions; and yet is prescribing ways, both by  
 Words and Writings. And the same Spirit cries a-  
 gainst Judging, and would not be Judged; and yet  
 is Judging with a wrong Spirit. And this is given  
 forth in Reproof to that Spirit.


*London the 9th of the  
 4th Month, 1678.*

*G. F.*

When I had finished, what Service I had for the  
 Lord at this time here, I left *London* and went to-  
 wards *Hertford*; visiting Friends, and having several  
 Meetings in the way. At *Hertford* I stay'd several  
 Days, having much Service for the Lord there; both  
 amongst Friends in their Meetings, and in Conferen-  
 ces with such, as having let in evil Surmisings and  
 Jealousies concerning Friends, stood in Opposition to  
 the Order of Truth: And in Answering some Books  
 that had been written against Truth and Friends.  
 And while I was here, it came upon me to write a  
 few Lines, and send them abroad amongst Friends,  
 as followeth:

*Dear Friends,*

Let the holy Seed of Life reign over Death and  
 the unholy Seed in you all: that in the holy Seed  
 of the Kingdom ye may all feel the everlasting  
 holy Peace with God, through Christ Jesus, your  
 Saviour, and sit down in him, your Life and glo-  
 rious Rest, the holy Rock and Foundation, that  
 standeth sure over all from Everlasting to Everlast-  
 ing.

'ing ; in whom all the fulness of Blessedness is : so 1678.  
 'that ye may glory in him, that liveth for evermore,   
 'Amen ! Who is your Eternal Joy, Life and Happi- <sup>Harford</sup>  
 'ness, through whom you have Peace with God.  
 'Which holy Seed bruise the Head of the Serpent,  
 'and will out-live all his Wrath and Rage, Malice  
 'and Envy ; who was before He and It was ; and re-  
 'mains, when He and It is gone into the fire, that  
 'burns with Brimstone. The Seed, Christ will reign ;  
 'and so will ye, as ye do live and walk in him, and  
 'sit down in Christ, and build up one another in the  
 'Love of God.

*Harford* the 10th of the  
 5th Month, 1678.

G. F.

Next Day a fresh Exercise came upon me, with re-  
 spect to those unruly and disorderly Spirits, which  
 were gone out from us, and were labouring to draw  
 others after them into a false Liberty. And in the  
 sense I had of the hurt and mischief these might do,  
 where they were given way to ; I was moved to write  
 a few Lines to Warn Friends of them, as followeth :

*All Friends,*

'Keep in the tender Life of the Lamb, over that  
 'unruly, puffed up and swelling Spirit, whose work  
 'is for Strife, Contention and Division, drawing in-  
 'to Looseness and false Liberty, under a pretence of  
 'Conscience, and dangerous to the Spoiling of Youth.  
 'They that do encourage them, will be guilty of their  
 'Destruction, and set up a sturdy Will instead of Con-  
 'science in their Rage and Passion ; which will quench  
 'the universal Spirit in themselves, and in every Man  
 'and Woman : and so, that Spirit shall not have the  
 'Liberty in themselves, nor in Others, and so shut  
 'up the Kingdom of Heaven in themselves, and also  
 'in Others. And so a loose Spirit getting up under  
 'a pretence of Liberty of Conscience, or a stubborn  
 'Will, making a Profession of the Words of Truth  
 'in a Form without Power, all Looseness and Vile-  
 'ness will be sheltered and covered under this pre-  
 'tence, which is for Eternal Judgment : for that doth

1678. ' dishonour God. Therefore keep to the tender Spirit  
 ' of God in all Humility, that in it yon may know,  
 Hartford ' that ye are all Members of one another, and all  
 ' have an Office in the Church of Christ; and all these  
 ' living Members know one another in the Spirit, and  
 ' not in the Flesh. So here is no Man ruling over the  
 ' Woman, as *Adam* did over *Eve* in the Fall: but  
 ' Christ, the Spiritual Man, among and over his Spi-  
 ' ritual Members, which are edified in the heavenly  
 ' Love, that is shed in their heart from God, where  
 ' all Strife ceases.

Hartford the 11th of the  
 5th Month, 1678.

G. F.


Rabley-  
 Heath.  
 Steven-  
 age.  
 Baldock.  
 Hitchin.  
 Ashwell.  
 Bedford  
 shire.  
 Hunting-  
 ton.  
 Ives.

North-  
 hampton  
 shire.  
 Leicester  
 shire.  
 Great-  
 Bowden.  
 Sadding-  
 ton.  
 Wigton.  
 Knigh-  
 ton.  
 Leicester  
 Sileby.  
 Swan-  
 nington,  
 &c. Lei-  
 ceſter.

I went from *Hartford* to a Meeting at *Rabley-Heath* about Six Miles from thence; and after the Meeting to *Edward Crouch's* of *Stevenage*: from whence next Day I went to *Baldock*, where I had a Meeting that Evening; and after that had Meetings at *Hitchin* and *Ashwell*. Then passing through some part of *Bedfordshire*, where I had a Meeting or two; I went on to *Huntington*, in which County I stayed several days, having many Meetings, and much Service amongst Friends; labouring to Convince Gain-sayers, and to Confirm and Strengthen Friends in the Way and Work of the Lord. At *Ives* in *Huntingtonshire* *George Whitehead* came to me, and travelled with me in the Work of the Lord for five or six Days in that County, and in some part of *Northamptonshire*; and leaving me in *Great Bowden* in *Leicestershire*, he went on towards *Westmorland*, whither he was travelling. I stay'd longer in *Leicestershire*, visiting Friends at *Saddington*, *Wigston*, *Knigh-ton*, *Leicester*, *Sileby*, *Swannington*, and divers other places; where I had very precious Meetings, and very good Service amongst Friends and other People: for there was great Openness, and many weighty and excellent Truths did the Lord give me to open amongst them.

At *Leicester* I went to the Jail to visit the Friends that were in Prison there for the Testimony of Jesus with whom I spent some time; encouraging them in the

the

the Lord to persevere stedfastly and faithfully in their 1678.  
 Testimony, and not to be weary of Suffering for his   
 sake. And when I had taken my leave of the Friends, <sup>Leicester</sup>  
 I spake with the Jailer, desiring him to be kind to  
 them, and let them have what Liberty he could, to  
 visit their Families sometimes.

After I had been in *Leicestershire*, I had a Meeting  
 or two in *Warwickshire*; and then went into *Stafford-* <sup>War-</sup>  
*shire*, where I had several sweet and opening Meet- <sup>wick-</sup>  
 ings, both for gathering into Truth, and establishing <sup>shire.</sup>  
 therein. And while I was in *Staffordshire*, I was moved <sup>Stafford</sup>  
 to give forth the following Paper: <sup>shire.</sup>

‘ Dear Friends of the Quarterly and Monthly Meet-  
 ‘ ings every where: My desire is, that ye may all strive  
 ‘ to be of one Mind in the Lord’s Power and Truth,  
 ‘ which is peaceable (into which Strife and Enmity  
 ‘ cannot come) and also in the Wisdom of God, which  
 ‘ is pure, peaceable and easie to be intreated (which  
 ‘ is above that, that is below, that is Earthly, Devilish  
 ‘ and Sensual) and that with and in this Heavenly  
 ‘ Wisdom, that is peaceable, and easie to be intreated,  
 ‘ you may be all ordered, and do, what ye do, to  
 ‘ God’s Glory. And, dear Friends, if there should  
 ‘ happen at any time any thing, that tends to Strife,  
 ‘ Dispute or Contention in your Monthly or Quarterly  
 ‘ Meetings, let it be referr’d to half a Dozen, or such  
 ‘ alike number, to debate and end out of your Meet-  
 ‘ ing (as it was at first:) so that all your Monthly  
 ‘ and Quarterly Meetings may be kept peaceable.  
 ‘ And then they may Inform the Meeting, what they  
 ‘ have done; so that the Weak and Youth amongst  
 ‘ you may not be hurt, through hearing of Strife or  
 ‘ Contention in your Meetings, where no Strife or Con-  
 ‘ tention ought to be: but all to go on, and determine  
 ‘ things in one Mind, in the Power of God, the Gospel-  
 ‘ Order; in which Gospel of Peace ye will preserve the  
 ‘ Peace of all your Meetings. And if any Man or Wo-  
 ‘ man have any thing against any one, let them speak  
 ‘ to one another, and end it betwixt themselves; and  
 ‘ if they cannot so end it, let them take two or three



1678. *Staffordshire.* to end it. And in case they determine it not, let it be laid before the Church; and then let half a Dozen, or such a number out of your Monthly or Quarterly Meeting hear it, and finally end it, without respect of Persons. And let all Prejudice be laid aside, and buried, and also all Shortness one towards another; and let Love (which is not puffed up, and envies not, and seeks not her own, but bears all things) rule, sway and have the Dominion in all your Meetings: for that doth edifie the Body, which Christ is the Head of; and this will sway all sounding Brasses and tinkling Cymbals. Now this Love will suffer long, and is kind, and will keep down that which will vaunt it self, or be puffed up, or behave it self unseemly, or is easily provoked: It hath a Sway over all such Fruits, which are not of the Spirit, the Fruit of which is Love, &c. And that with this Holy Spirit ye may all be Baptized into one Body, and so be made all to Drink into one Spirit; in which Spirit ye will have Unity, in which is the Bond of the King of Kings and Lord of Lords his Peace. And they that dwell in Love, they dwell in God; for God is Love: Therefore let every one keep his Dwelling-place and his Habitation. So with my Love to you in Christ Jesus, the everlasting Seed, which is over all.

*Staffordshire* the 20th of the  
6th Month, 1678.

G. F.

*Darbyshire. Moniafsh. Yorkshire.* Out of *Staffordshire* I went to visit *John Gratton* at *Moniafsh* in *Darbyshire*, with whom I tarried one Night; and went next Day to *William Shaws* of the *Hill* in *Torkshire*, where I appointed a Meeting to be on the First-day of the Week following. Many Friends out of *Darbyshire*, and from several Meetings in *Torkshire* came to this Meeting, and a precious, comfortable, opening Meeting it was; wherein was opened the blessed Estate that Man was in before he fell; the Means, by which he fell; the miserable Condition, into which he fell; and the right Way of coming out of it, into a happy State again by Christ, the promised Seed.

After this I spent about two Weeks in *Torkshire*, travelling

welling from place to place amongst Friends in the 1678. Lord's Service; and many Heavenly Meetings I had in that County. Then visiting *Robert Widders* at *Kel-* *Lanca-*  
*let* in *Lancashire*, I passed to *Arnside* in *Westmorland*, *shire.*  
where I had a precious living Meeting in the Lord's *Kellet.*  
blessed Power, to the great Satisfaction and Comfort *West-*  
of Friends, who came from divers parts to it. The *morland*  
next Day I went to *Swarthmore*: and it being the *Arnside.*  
Meeting-day there, I had a sweet Opportunity with *Swarth-*  
Friends; our Hearts being opened in the Love of God, *more.*  
and his blessed Life flowing amongst us.

I had not been long at *Swarthmore*, ere a Concern came upon me, to visit the Churches of Christ in *London* and elsewhere, by an Epistle, which was as followeth:

*Dear Friends,*

' To whom is my Love in the Heavenly Seed, in  
' whom all Nations are blessed. Oh, keep all in this  
' Seed, in which ye are blessed, and in which *Abraham*  
' and all the Faithful were blessed, without the Deeds  
' of the Law: for the Promise was and is to and with  
' the Seed, and not with the Law of the first Cove-  
' nant. In this Seed all Nations, and ye are blessed,  
' which bruise the Head of the Seed, that brought  
' the Curse, and separated between Man and God.  
' This is the Seed, which reconciles you to God, and  
' this is the Seed, in which ye are blessed both in Tem-  
' porals and Spirituals; through which ye have an  
' Inheritance among the Sanctified, that cannot be de-  
' filed, neither can any defiled thing enter into its  
' Possession: for all Defilements are out of this Seed.  
' This is that, which leavens up into a new Lump,  
' and bruise the Head of the wicked Seed, that lea-  
' vens into the old Lump, upon whom the Sun of  
' Righteousness goes down and sets; but never goes  
' down and sets to them, that walk in the Seed, in  
' which all Nations are blessed: by which Seed they  
' are brought up to God, which puts down that Seed,  
' which separated betwixt them and God; so that there  
' comes to be nothing betwixt them and God. Now  
' all my dear Friends, my Desires are, that ye may

1678. *Swarthmore.* all be valliant in this Heavenly Seed, for God and his Truth upon the Earth, and spread it abroad, answering that of God in all ; that with it the Minds of People may be turned towards the Lord ; that he may come to be known, and served, and worshipped : and that ye may all be the Salt of the Earth, to make the unseasoned savoury. And in the Name of Jesus keep your Meetings, who are gathered into it, in whose Name ye have Salvation ; he being in the midst of you, whose Name is above every Name under the whole Heaven. And so, ye have a Prophet and Bishop, Shepherd, Priest and Counsellor ( above all the Counsellors and Priests, Bishops, Prophets, and Shepherds under the whole Heaven ) to exercise his Offices among you, in your Meetings, that are gathered in his Name. For Christ's Meeting and Gathering is above all the Meetings and Gatherings under the whole Heaven : And his Body, his Church, and he the Head of it, is above all the Bodies, and Churches, and Heads under the whole Heaven. And the Faith, that Christ is the Author of, and the Worship that he hath set up, and his Fellowship in the Gospel, is above all Historical Faiths, and the Faiths that Man hath made, together with their Worships and Fellowships under the whole Heaven. And now, dear Friends, keep your Men and Womens-Meetings in the Power of God, the Gospel, the Authority of them, which brings Life and Immortality to Light in you ; and this Gospel, the Power of God, will preserve you in Life, and in Immortality ( which hath brought it to Light in you ) that ye may see over him, that hath darkned, and kept from the Knowledge of the things of God : for it is he and his Instruments ( which hath darkned you from Life and Immortality ) that would throw down your Men and Womens-Meetings ( which were set up in the Power of God, the Gospel ) and would darken you again from this Life and Immortality, which the Gospel hath brought to light, and will preserve you in, as your Faith stands in this Power of God, the Gospel

'spel, in which every one sees your Work and Service 1678.  
 'for God. And every Heir, in the Power of God, the  
 'Gospel, hath Right to this Authority, which is not <sup>Swarth-</sup>  
 'of Man, nor by Man; which Gospel, the Power of <sup>more.</sup>  
 'God, is everlasting, an everlasting Order, an ever-  
 'lasting Fellowship: and in the Gospel is everlasting  
 'Joy, Comfort and Peace, which will out-last all those  
 'Joys, Comforts and Peaces, that will have an end;  
 'and that Spirit also, that opposes its Order, and the  
 'glorious Fellowship, Peace and Comfort in it. And,  
 'my dear Friends, my desire is, that ye may keep in  
 'the Unity of the Spirit, that baptizes you all into  
 'one Body, which Christ is the Heavenly and Spiritu-  
 'al Head of; so that ye may see and bear witness to  
 'your Heavenly and Spiritual Head, and so all drink  
 'into the One Spirit: Which all People upon the Earth  
 'are not like to do, while they grieve, quench, and  
 'rebel against it; nor to be baptized into one Body,  
 'and to keep the Unity of the Spirit, which is the Bond  
 'of Peace, yea, the King of Kings and Lord of Lords  
 'his Peace: which it is the Duty of all true Christians  
 'to keep, who are inwardly united to Christ. So with  
 'my Love to you all in the everlasting Seed.

Swarthmore, the 25th of  
 the 7th Month, 1678.

G. F.

There were about this time several Friends in Pri-  
 son, for bearing Testimony to the Truth: To whom  
 I was moved to write a few Lines, to comfort, streng-  
 then and encourage them in their Sufferings; having  
 a true Sense of their Sufferings upon my Spirit, and a  
 Sympathizing with them therein. And that which I  
 writ, was after this manner:

*My dear Friends,*

'Who are Sufferers for the Lord Jesus sake, and for  
 'the Testimony of his Truth, the Lord God Almighty  
 'with his Power uphold you, and support you in all  
 'your Trials and Sufferings, and give you Patience,  
 'and Content in his Will, that ye may stand valiant  
 'for Christ and his Truth upon the Earth, over the  
 'persecuting and destroying Spirit, which makes to  
 'suffer

1678. *W* suffer, in Christ (who bruises his Head) in whom  
*Swarth-* ye have both Election and Salvation. And for God's  
*more.* Elect sake the Lord hath done much from the Foun-  
 dation of the World; as may be seen throughout the  
 Scriptures of Truth: and they that touch them, touch  
 the Apple of God's Eye; they are so tender to him.  
 And therefore it is good for all God's suffering Chil-  
 dren to trust in the Lord, and to wait upon him:  
 for they shall be as Mount *Sion*, that cannot be re-  
 moved from Christ their Rock and Salvation, who  
 is the Foundation of all the Elect of God, of the Pro-  
 phets and the Apostles, and of God's People now; and  
 to the End; Glory to the Lord and the Lamb over  
 all. Remember my dear Love to all Friends; and  
 do not think the time long: for all Time is in the  
 Fathers Hand, his Power. And therefore keep the  
 Word of Patience, and exercise that Gift: and the  
 Lord strengthen you in your Sufferings, in his Holy  
 Spirit of Faith, Amen.


Swarthmore, the 5<sup>th</sup> of the  
 12<sup>th</sup> Month, 1678.

G. F.

1679. I abode in the North at this time above a Year, ha-  
 ving Service for the Lord amongst Friends there, and  
 being much taken up in writing Books and Papers,  
 some in Defence of Truth, in Answer to Books pub-  
 lished by Adversaries; and some for the opening the  
 Principles and Doctrines of Truth to the World, that  
 they might come to have a right Understanding there-  
 of, and be gathered thereunto. Several Epistles also  
 to Friends I writ in this time, on divers Occasions and  
 Subjects; whereof one was to the Friends of the Yearly  
 Meeting, which was held in *London* this Year 1679. a  
 Copy of which here follows:


*My dear Friends and Brethren,*

Who are Assembled together in the Name and  
 Power of the Lord Jesus Christ, Grace, Mercy and  
 Peace from God the Father, and from the Lord Jesus  
 Christ fill all your Hearts, and establish you in his  
 Grace, Mercy and Peace upon Christ, the holy li-  
 ving Rock and Foundation, who is the first and last,  
 and

and over all the Foundations and Rocks in the whole 1679.  
World ; a Rock and Foundation of Life for all the   
Living to build upon, which stands sure in his Hea- <sup>Swarth-</sup>  
venly, Divine Light, which is the Life in him ; <sup>more</sup>  
by whom all things were made : who is the precious  
Stone laid in *Sion* (and not in the World) which all  
the wise Master Builders rejected, who pretended to  
build People up to Heaven with the Words of the Pro-  
phets, and the Law from Mount *Sinai* ; but out of  
the Life of both : and therefore such Builders could  
not receive the Law of Life from Christ, the preci-  
cious Stone laid in *Sion*, nor the Word from Heaven-  
ly *Jerusalem*. But you, my dear Friends, that have  
received this Law from Heavenly *Sion*, and the Word  
from Heavenly *Jerusalem*, in the New Covenant,  
where the Life and Substance is enjoyed, you do see  
the end and abolishing of the *Jews* Law and Cere-  
monies from Mount *Sinai*. And therefore my desire  
is, that you all may keep in the Law of Life and Love,  
which ye have in Christ Jesus, by which Love the  
Body is edified, and knit and united together to  
Christ Jesus, the Head. Which Love doth bear all  
things, and fulfills the Law ; and will preserve all  
in Humility, and in it to be of one Mind, Heart and  
soul : so that all may come to drink into that One  
Spirit, that doth Baptize them, and Circumcise them ;  
Plunging down, and Cutting off the Body of the  
Sins of the Flesh, that is gotten up in Man and Wo-  
man by their transgressing of God's Commands. So  
that in this holy pure Spirit, all may serve and wor-  
ship the pure God in Spirit and in Truth, which is  
over all the Worships, that are out of God's Spirit  
and his Truth. And in this Spirit ye will all have  
a Spiritual Unity and Fellowship, over all the Fel-  
lowships of the Unclean Spirits, which be out of  
Truth in the World. And so by this Holy Spirit all  
your Hearts, Minds and Souls may be knit together  
to Christ, from whence it comes ; and by the Grace  
and Truth, which is come by Jesus Christ, which all  
should be under the Teachings of in the New Cove-  
nant,




1679. <sup>Copy</sup> <sup>Swarthmore.</sup> nant, and not under the Law, as the outward Jews  
 were in the Old Covenant. So that by this Grace  
 and Truth in the New Covenant, all may be made  
 God's free Men and Women, to serve God in the new  
 Life, and in the new and living Way; shewing forth  
 the Fruits of the new Heart and new Spirit, in the  
 New Covenant, over Death and Darknes, and be-  
 fore it was; Glory be unto the Lord for ever! And  
 now Friends, in this Grace and Truth is your Hea-  
 venly, gracious and true Liberty to every Spiritual  
 Mind, that makes you free from him, that is out of  
 Truth, where your Bondage was. Also your Li-  
 berty in the holy, divine and precious Faith, which  
 gives you Victory over that, that hath separated  
 you from God and Christ, and through which Faith  
 ye have Access to God again, through Jesus Christ.  
 So in this divine and holy Faith, ye have divine, holy  
 and precious Liberty, yea, and Victory over him that  
 separated you from God: and this Faith is held in  
 a pure Conscience. So the Liberty in the Spirit of  
 God is in that, which baptizes and plunges down  
 Sin and Iniquity, and puts off the Body of Death,  
 and Sins of the Flesh, that is gotten up by transgres-  
 sing of God's Command, as I said before. And also  
 the Liberty of the Gospel, which is sent from Heaven  
 by the Holy Ghost, which is the Power of God;  
 which was and is again to be preached to all Nations;  
 In this Gospel (the Power of God, which is over the  
 Power of Satan) is the true Liberty, and the Gospel-  
 Fellowship and Order. So that the Evil Spirit or  
 Conscience, or false, dead Faith, and that which is  
 ungracious and out of Truth, and not in the Spirit  
 of God, nor in his Gospel, nor in the divine Faith,  
 its Liberty is in the Darknes: For all the true Li-  
 berty is in the Gospel, and in the Truth that makes  
 free; and in the Faith, and in the Grace, and in  
 Christ Jesus, who destroys the Devil and his Works,  
 that hath brought all Mankind into Bondage. So in  
 this Heavenly peaceable Spirit, and Truth, and Faith  
 which works by Love, and in the Gospel of Peace,  
 and

‘ and in Christ Jesus is all the Saints Peace, and pure, 1679.  
‘ true and holy Liberty; in which they have Salt,   
‘ and Sense, and Feeling, Discerning and Savour, yea, <sup>Swart-</sup>  
‘ and Unity and Fellowship one with another, yea, and <sup>more.</sup>  
‘ with the Son and the Father, that heavenly, eternal  
‘ Fellowship. So all being subject to the Grace, and  
‘ Truth, and to the Faith, and Gospel (the Power of  
‘ God) and to his good Spirit, in this they distinguish  
‘ all true, pure and holy Liberty from that which is  
‘ false. And this will bring all to sit low: for Pati-  
‘ ence runs the Race, and the Lamb must have the  
‘ Victory; and not the rough, unruly and vain Talk-  
‘ ers, unbaptized, uncircumcised and unsanctified. For  
‘ such travel not in the way of Regeneration, but in  
‘ the way of Unregeneration; Neither go they down  
‘ into the Death with Christ by Baptism: and there-  
‘ fore such are not like to reign with him in his Resur-  
‘ rection, who are not buried with him in Baptism.  
‘ Therefore all must go down-ward, into the Death of  
‘ Christ, and be crucified with him, if they will arise,  
‘ and follow him in the Regeneration, before they  
‘ come to reign with him. And Friends, Many may  
‘ have precious Openings; but I desire, all may be  
‘ comprehended in that thing, which doth open to  
‘ them. And that they may all keep in the daily  
‘ Cross; then they keep in the Power, that doth kill  
‘ and crucifie that, which would lead them amongst  
‘ the Beasts and Goats, to leaven them into their  
‘ rough, unruly Spirit: But that through the Cross,  
‘ the Power of God, That may be crucified, and they  
‘ in the Power might follow the Lamb. For the Power  
‘ of God keeps all in Order, and in Subjection, and in  
‘ Humility, in that which is lovely and vertuous,  
‘ decent, comely, temperate and moderate; that their  
‘ Moderation comes to appear to all Men. So my de-  
‘ sire is, that all your Lights may shine, as from a  
‘ City set upon a Hill, that cannot be hid; And that  
‘ ye may be the Salt of the Earth, to salt and season  
‘ it, and make it savoury to God, and you all sea-  
‘ soned with it. Then all your Sacrifices will be a  
‘ sweet

1679. **W** **swarth-**  
**more.** ' sweet Saviour to the Lord, and ye will be as the  
' Lillies, and Roses, and Garden of God, which gives  
' a sweet Smell unto him : Whose Garden is preserved  
' by his Power ; that is the Hedge, that hedges out all  
' the Unruly and Unfavoury , and the Destroyers  
' and Hurters of the Vines, Buds and Plants, and  
' God's tender Blade, which springs up from his Seed  
' of Life, who waters it with his Heavenly Water, and  
' Word of Life every moment, that they may grow  
' and be fruitful ; that so he may have a pleasant and  
' fruitful Garden. And so here all are kept fresh and  
' green, being watered every moment with the ever-  
' lasting, holy Water of Life from the Lord, the Foun-  
' tain. So, my dear Friends, my desire is, that this  
' Heavenly Seed, that bruises down the Head of the  
' Serpent both within and without, may be all your  
' Crowns and Lives, and ye in him one anothers Crowns  
' and Joy, to the Praise of the Lord God over all, blef-  
' sed for evermore. This holy Seed will out-last, and  
' wear out all that, which the evil Seed since the Fall  
' of Man, hath brought forth and set up. And as e-  
' very one hath received Christ Jesus the Lord, so walk  
' in him in the Humility, which he teaches ; and shun  
' the Occasions of Strife, vain Janglings and Dispu-  
' tings with Men of corrupt Minds, who are destitute  
' of the Truth : for the Truth is peaceable, and the  
' Gospel is a peaceable Habitation in the Power of God  
' (which was before the Devil was) and his Wisdom  
' is peaceable and gentle, &c. And his Kingdom stands  
' in Peace. Oh ! his Glory shines over all his Works !  
' And in Christ Jesus ye will have Peace, who is not  
' of the World, yea, a Peace, that the World cannot  
' take away : for the Peace, which ye have from him,  
' was before the World was, and will be, when it is  
' gone : So they are not like to take his Peace away  
' from his People. This keeps all in that, which is  
' weighty and substantial, over all Chaff ; and will  
' be, when it is gone : Glory to the Lord God over all  
' for ever and ever, Amen !

‘ And

‘ And now, my dear Friends, the Lord doth require 1679.  
‘ more of you, than he doth of other People, because   
‘ he hath committed more to you. He requires Fruits <sup>Swarth-</sup>  
‘ of his Spirit, and of the Light, and of the Gospel, <sup>more.</sup>  
‘ and of the Grace, and of the Truth; for herein is he  
‘ glorified (as Christ said) in your bringing forth  
‘ much Fruit: Fruits of Righteousness, Holiness, God-  
‘ liness, Vertue, Truth and Purity; so that ye may  
‘ answer that which is of God in all People. And be  
‘ ye valiant for his everlasting, glorious Gospel, in  
‘ God’s Holy Spirit, and Truth; keeping in the Unity,  
‘ and in the Holy Spirit, Light and Life, which is  
‘ over Death and Darknes, and was before Death and  
‘ Darknes was. In this Spirit ye have the Bond of  
‘ Peace, which cannot be broken, except ye go from  
‘ the Spirit; and then ye loose this Unity and Bond  
‘ of Peace, which ye have from the Prince of Peace.

‘ The World also does expect more from Friends,  
‘ than from other People; because you profess more.  
‘ Therefore you should be more just than others, in  
‘ your Words and Dealings, and more righteous, holy  
‘ and pure in your Lives and Conversations; so that  
‘ your Lives and Conversations may preach. For the  
‘ Worlds Tongues and Mouths have preached long  
‘ enough, but their Lives and Conversations have de-  
‘ nied, what their Tongues have professed and de-  
‘ clared.

‘ And dear Friends, strive to excel one another in  
‘ Vertue, and that ye may grow in Love, that excel-  
‘ lent Way, which unites all to Christ and God: And  
‘ that all may stand up for God’s Glory, and mind that  
‘ which concerns the Lord’s Honour and Glory; that  
‘ in no wise his Power may be abused, nor his Name  
‘ evil spoken of by any evil Talkers or Walkers: but  
‘ that in all things God may be honoured, and ye may  
‘ glorifie him in your Bodies, Souls and Spirits, the lit-  
‘ tle time ye have to live. So my Love to you all in  
‘ the holy Seed of Life, that reigns over all, and is the  
‘ first and last; in whom ye all have Life and Salva-  
‘ tion

1679. *Swarthmore.* 'tion, and your Election and Peace with God, through  
 ' Jesus Christ, who destroys him that hath been be-  
 ' twixt you and God : so that nothing may be be-  
 ' twixt you and the Lord, but Christ Jesus, Amen.

' My Life and Love is to you all, and amongst you  
 ' all : And the Lord God Almighty by his mighty  
 ' Power, by which he hath preserved all his People  
 ' unto this day, preserve and keep you all in his Power  
 ' and peaceable, holy Truth, in Unity and Fellow-  
 ' ship one with another, and with the Son and the  
 ' Father, Amen.


The 24th of the 3d  
 Month, 1679.

G. F.

Divers other Epistles and Papers I writ unto Friends, during my stay in the North; One whereof was, in a few Lines, *To Encourage Friends to be bold and valiant for the Truth, which the Lord had called them to bear witness to :* and it was thus worded :

*Dear Friends,*

' All be Valiant for the Lord's Truth upon the  
 ' Earth, which the Serpent, Satan and the Devil is  
 ' out of; and in the Truth keep him out, in which  
 ' you all have Peace and Life, and Unity with God  
 ' and his Son, and one with another. And let the  
 ' Love of God fill all your Hearts; that in it ye may  
 ' build up one another, and edifie one another in the  
 ' Light, Life and holy Spirit and Power of God, the  
 ' glorious, comfortable Gospel of Christ, the heavenly  
 ' Man, who is your Lord and Saviour; who will fill  
 ' all your Bottles and Vessels with his heavenly Wine  
 ' and Water of Life, and cloath you with his hea-  
 ' venly Cloathing, his fine Linnen, that never wax-  
 ' eth old: And will arm you with his heavenly Wea-  
 ' pons and Armour, that ye may stand faithful Wit-  
 ' nesses for God and his Son, who is come, and hath  
 ' given you an understanding to know him, and ye  
 ' are in him. And so walk in him, in whom ye all  
 ' have Life and Salvation, and Peace with God. So  
 ' my

‘ my Love to you all in the Lord Jesus Christ, in 1679.  
‘ whom I have laboured : and God Almighty in his   
‘ eternal Power and Wisdom preserve you all to his Swarth-  
‘ Glory, Amen. more.

Swarthmore, the 29th of the  
10th Month, 1679.

G. F.

The next Day, having a sense upon me, how some,  
that had received the Truth, and had Openings there-  
of, for want of keeping low, had run out there-from;  
I was moved to give forth the following Epistle, as  
a *Warning and Exhortation to all to dwell in Humility.*

*My Dear Friends,*

‘ Whom the Lord in his tender Mercies hath visited  
‘ with the Day-spring from on high, and hath opened  
‘ you to confess and bow to his Name ; keep low in  
‘ your Minds, and learn of Christ, who teacheth you  
‘ Humility, and to keep in it : so that in no wise ye,  
‘ that be younger, be exalted ; or puffed up, or con-  
‘ ceited through your Openings, and by that means  
‘ lose your Conditions, by being carried up into Pre-  
‘ sumption : and then fall into Despair, and so abuse  
‘ the Power of God. For it was the Apostles care,  
‘ that none should abuse the Power of the Lord God ;  
‘ but in all things their Faith was to stand in the  
‘ Power of the Lord God : so that they all might be  
‘ comprehended into the Truth, which they did speak  
‘ to others ; that they might not be Preachers to o-  
‘ thers, and themselves Cast-aways. Therefore it doth  
‘ concern you to be comprehended into that, which  
‘ ye do Preach to Others, and to keep low in it : And  
‘ then the God of Truth will exalt the humble in his  
‘ Truth, Light, Grace, Power and Spirit, and in his  
‘ Wisdom to his Glory. So here all are kept in their  
‘ Measures of Grace ; Light, Faith and the Spirit of  
‘ Christ, the heavenly and spiritual Man. So let none  
‘ quench the Spirit, nor its Motions, nor grieve it,  
‘ nor err from it, but be led by it, which keeps eve-  
‘ ry one in their Tents : Which holy Spirit of God  
‘ giveth them an understanding, how to serve, and  
‘ worship, and please the holy, pure God, their Ma-  
‘ ker



1679. ' ker and Creator in Christ Jesus, and how to wait, and  
 ' how to speak, and so to answer the Spirit of God  
 ' in his People; in which holy Spirit is the holy Uni-  
 ' ty and Fellowship. And the holy Spirit teacheth  
 ' the holy, gentle, meek and quiet lowly Mind to  
 ' answer the Seed, that Christ hath sown upon all  
 ' grounds; and to answer the Light, and Grace and  
 ' Spirit, and the Gospel in every Creature, though  
 ' they are gone from the Spirit, Grace, Light and Go-  
 ' spel in the Heart: so that by holy Walking all may  
 ' come to do it, as well as by holy Preaching; that  
 ' God in all things may be glorified by you, and that  
 ' so ye may bring forth Fruits to his praise, *Amen.*

Swarthmore, the 30th of the  
 10th Month, 1679.

G. F.

About the latter end of this Year I was moved of  
 the Lord to travel up into the South again. Where-  
 fore after I had taken my leave of my Wife and the  
 Family, and of the Neighbouring Friends, I set for-  
 ward on my Journey in the beginning of the First  
 Month 1679, and passing through some parts of *West-*  
*morland* and *Lancashire*, I visited Friends at several  
 Meetings; and so came into *Torkshire*. Divers large  
 and weighty Meetings I had in *Torkshire*, before I  
 I came to *Tork* City, and when I came there, it was  
 the Assize-time: and there being many Friends in Pri-  
 son for Truth's sake, I put Friends, that were at li-  
 berty, upon drawing up the Sufferings of the Friends  
 that were in Prison; that they might be laid before  
 the Judges: and I assisted them therein. There were  
 then in *Tork* many Friends from several parts of the  
 County, for the Quarterly Meeting of Friends was  
 at that time; so that I had a brave opportunity a-  
 mong Friends, and many weighty and serviceable  
 things did the Lord open through me to the Meet-  
 ing, relating to both the inward state of Man, how  
 Man by Faith in Christ comes to be grafted into him  
 and made a Member of his Spiritual Body: and al-  
 so the outward state of the Church, how each Mem-  
 ber ought to walk and act, according to its place in  
 the

the Body. I spent several Days in *Tork* amongst 1680. Friends, having divers Meetings amongst them; and all was peaceable and well. I went also to the Castle, to visit the Friends that were Prisoners there; with whom I spent some time, encouraging them and strengthening them in their Testimony.

Then leaving *Tork*, I travelled on Southward thro' *Torksh.* *Yorkshire*, having Meetings in many places amongst Friends, till I came to *Burton* in *Lincolnshire*; where on the First-day of the Week I had a large and precious Meeting. Then turning into *Nottinghamshire*, I travelled among Friends through a good part of that County, in which I had several very good Meetings; and then passed into *Darbyshire*, and through *Leicestershire*, and so into *Warwickshire*, having Meetings all along as I went, till I came to *Warwick*: There *William Dewsberry* came to me, and several other Friends; and we had a little Meeting in that Town. Then passing through *Soutbam* and *Radway* (at each of which places I had a very good Meeting) I came to *Nathaniel Ball's* of *North-Newton* in *Oxfordshire*, and so went to *Banbury* to a Monthly Meeting there. And after I had visited Friends at their Meetings in the bordering parts both of *Oxfordshire*, *Gloucestershire*, and *Northamptonshire*, I passed to *Richard Baker's* of *Biddlefden* in *Buckinghamshire*; and the next Day (being the First-day of the Week) I had a very large Meeting in *Biddlefden*, at an old *Abbey-house*, which a Friend Rented, and dwelt in: Many Friends and People came to this Meeting out of *Oxfordshire*, *Northamptonshire*, and the parts adjacent, and of good Service it was. After this Meeting I visited Friends in those parts, having Meetings at *Lillingstone*, *Lovel* and *Bugbrook*; and then going to *Stony-stratford*, I went from thence into some parts of *Bedfordshire*, till I came to *Edward Chester's* of *Dunstable*. From whence passing on by *Market-street*, I had a Meeting at *Albens*; and so calling on Friends at *Mims* and *Barnet*, I came to the Widow *Hely's*, at *Gutterhedge* in *Hendon* in *Middlesex*, on a Seventh-day Night, and

1680. and had a very large and good Meeting there the  
 ~ Day following.

London.  
 Yearly  
 Meeting.

I passed from thence to *London* on the Third-day following, and went directly to the *Peel-Meeting* at *John Elson's*; and next Morning to the Meeting at *Gracious-street*, which was very large and quiet: and Friends rejoiced in the Lord to see me. The Yearly Meeting was in the Week following, to which many Friends came up out of most parts of the Nation; and a blessed Opportunity the Lord gave us together; wherein the ancient Love was sweetly felt, and the heavenly Life flowed abundantly over all. After the Yearly Meeting was over, and the Friends, that came out of the Counties to it, for the most part return'd homewards, I continued about a Month or five Weeks longer in and about *London*, labouring in the Work of the Lord both in Meetings and out: for, besides the publick Testimony, which the Lord gave me to bear both to Friends and to the World in Meetings, I had much Service lay upon me, with respect to Friends Sufferings, in seeking to get Ease and Liberty for them in this and other Nations. And much pains and time I spent, while I was now at *London*, in writing Letters to Friends in divers parts of *England*, and in *Scotland*, *Holland*, *Barbados*, and several other parts of *America*.

Surrey.  
 Sussex.  
 Kingston

After I had spent about six Weeks time in the Service of Truth in and about *London*, I was moved of the Lord to go visit Friends in some parts of *Surrey* and *Sussex*. I went down to *Kingston* by Water, and tarried there certain Days: for while I was there, the Lord laid it upon me to write to both the Great *Turk*, and the King of *Algier* severally, to Warn them both, and the People under them, to turn from their Wickedness, and fear the Lord, and do justly; lest the Judgments of God came upon them, and destroyed them without Remedy. But to the *Algerines* I writ more particularly, concerning the Cruelty they exercised towards Friends and others, whom they held Captives in *Algiers*. Now when I had finished that  
 • Service,

Service, and visited *Friends* in their Meetings at *Kingston*, I went on further into the Country, and had Meetings amongst *Friends* in many places; as at *Worplesdon*, *Guildford*, *Eshing*, *Capell*, *Patchgate*, *Worminghurst*, *Bletchington*, *Horsham*, *Ifield*, *Rygate*, *Gaton*, &c. and so came back to *Kingston* again: and from thence to *Hammersmith*. And having spent some Days in the Service of Truth amongst *Friends* at *Hammersmith*, *Battersea*, *Wansworth* and thereabouts, I crossed over by *Kensington*, to *Hendon*, where I had a very good Meeting on the First-day of the Week. And (having spent about two Months time in this Journey) went from thence to *London*.

When I had been about Ten Days in *London*, I was drawn forth again to visit *Friends* in the Country: and went down to *Edmuntou*, to *Christopher Taylor's*, who kept a School in his House for the Educating of *Friends* Children. I had some Service here amongst the Youths; and then went on towards *Hartford*, visiting several *Friends* in the Way. At *Hartford* I met with *John Story*, and some others of his Party; but the Testimony of Truth went over them, and kept them down, so that the Meeting was quiet. It was on a First-day of the Week; and the next Day being the Mens and Womens Meeting for Business, I visited them also; and the rather, because some in that place had let in a Disesteem of them. Wherefore I was moved to open the Service of those Meetings, and the Usefulness and Benefit thereof to the Church of Christ, as the Lord opened the thing in me; and it was of good Service to *Friends*. I had a Meeting also with some of them there, that were gone into Strife and Contention, to shew them, wherein they were wrong: and having cleared my self of them, I left them to the Lord. Then, after I had had another publick Meeting in the Town, I returned towards *London* by *Waltham-Abby*, where I had a publick Meeting on the First-day following; and another with *Friends* in the Evening. Next Day I went to *Christopher Taylor's* at *Edmuntou*, and stay'd there a


1680. Day or two; having some things upon me to write, which were for the Service of Truth. When I had finished that Service, I went to *London* by *Shacklewell*, where was a School kept by Friends, for the Breeding up young Maidens, that were Friends Daughters.

Edmon-  
ton.  
Shackle-  
well.

London.

I abode at *London* most part of this Winter, having much Service for the Lord there, both in Meetings, and out; For as it was a time of great Sufferings upon Friends, I was drawn forth in Spirit to visit Friends Meetings more frequently; to encourage and strengthen them both by Exhortation and Example. The Parliament also was sitting, and Friends were diligent to wait upon them, to lay their Grievances before them; of which we received fresh Accounts almost every day, of the sad Sufferings Friends underwent in many parts of the Nation. In this Service of seeking Relief for my suffering Brethren, I spent much time; together with other Friends, who were freely given up to that Service, attending at the Parliament-House day by day for many days together, and watching all Opportunities to speak with such Members of either House, as would hear our just Complaints. And indeed, some of the Members of each House were very courteous to us; and appeared willing to help us, if they could: But the Parliament being then earnest in Examining the Popish Plot, and contriving Ways to discover such, as were Popishly affected, our Adversaries took Advantages against us (because they knew, we could not swear nor fight) to expose us to those Penalties that were made against Papists: though they knew in their Consciences, that we were no Papists, and had had Experience of us, that we were no Plotters. Wherefore, to clear our Innocency in those Cases, and to stop the Mouths of our Adversaries, I drew up a short Paper, to be delivered to the Parliament, which was as followeth:

‘ It is our Principle and Testimony, to deny and renounce all Plots and Plotters against the King, or any of his Subjects; for we have the Spirit of Christ, by which we have the Mind of Christ, who  
‘ came

‘ came to save Mens Lives, and not to destroy them: 168e.  
 ‘ and we would have the King and all his Subjects to   
 ‘ be safe. Wherefore we do declare, that we will en- *London.*  
 ‘ deavour, to our power, to save and defend him and  
 ‘ them, by discovering all Plots and Plotters (which  
 ‘ shall come to our Knowledge) that would destroy  
 ‘ the King or his Subjects: This we do sincerely offer  
 ‘ unto you. But as to Swearing and Fighting, which  
 ‘ in Tendernefs of Conscience we cannot do, ye know,  
 ‘ that we have suffered these many Years for our Con-  
 ‘ sciencious Refusal thereof. And now that the Lord  
 ‘ hath brought you together, we desire you to relieve  
 ‘ us, and free us from those Sufferings; and that ye  
 ‘ will not put upon us to do those things, which we  
 ‘ have suffered so much and so long already for not  
 ‘ doing: for if you do, ye will make our Sufferings  
 ‘ and Bonds stronger, instead of relieving us.

G. F.

About this time I received two very envious Books,  
 written against Truth and Friends: one of them by a  
 Doctor (so called) of *Bremen* in *Germany*; the other  
 by a Priest of *Dantzick* in *Poland*. They were both  
 full of gross Falshoods, and had in them many re-  
 proachful Slanders. I found it upon me to answer  
 them both: and that I might not be over-much in-  
 terrupted therein by other Business and Company, I  
 got out of *London* for a little while, and went down to  
*Kingston* upon *Thames*, where I writ an Answer to each *Kingston*  
 of them; And also an Answer to some other Scanda- *upon*  
 lous Papers, which had been printed and scattered *Thames.*  
 about to misrepresent Friends by.

While I was there, I writ also the following Paper,  
 to perswade the Magistrates to Moderation towards  
 Dissenters; and take off their edge to Persecution.  
 And because it should have its full Service, I directed  
 it —

*To all the Rulers, Magistrates, and them that are in  
 Authority, and Law-makers in England, Scotland  
 and Ireland, from the Highest to the Lowest; and*



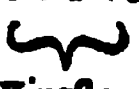
1680.

W

Kingston.

*to all other Magistrates every where, in that which is called Christendom; Desiring their Health, and Peace, and Tranquillity, and Life and Salvation in Christ Jesus the Lord of Glory, and Lamb of God, that takes away the Sins of the World; Who is the King of Kings and Lord of Lords, and all Power in Heaven and in Earth is given to him: who will reward every Man according to his Words and Works.*

‘ All you bearing the Name of *Christian Magistrates*,  
‘ my desire is, that you may all be found in Christ;  
‘ and not only have the Name, but be made Partakers  
‘ of his Divine Nature: that ye may be not only Say-  
‘ ers of the Word, but Doers of the Word; not only  
‘ Professors of Christ, and Talkers of Christ, but let  
‘ Christ rule in your Hearts by Faith, and be Walkers  
‘ in Christ. For as Christ’s great Apostle saith, *As*  
‘ *every one hath received the Lord Jesus Christ, so let*  
‘ *him walk in him; for in him there is peace.* And if  
‘ all that do profess Christ, did walk in Christ, they  
‘ would all walk in Peace, and be in Unity: For the  
‘ Apostle exhorted the Christians in his day to keep  
‘ the Unity of the Spirit; which is the Bond of Peace,  
‘ yea, of Christ the King of Kings Peace. And all  
‘ Christians, who have the Scriptures, and are not in  
‘ this Spirit of Christ, they are not in Unity one with  
‘ another; and so have broken this Bond of Peace,  
‘ which should knit and unite them together. And  
‘ likewise all that do profess the Truth of Christ, should  
‘ live in it; for it is peaceable; and the Gospel is the  
‘ Gospel of Peace: which if all Christians, that do pro-  
‘ fess it, lived in, they would be at Peace one with  
‘ another, and in the glorious Fellowship of the Go-  
‘ spel. And also, if all Christians kept in the Fear of  
‘ God, which is the beginning of the pure, heavenly,  
‘ peaceable and gentle Wisdom, which is easie to be  
‘ entreated (above that Wisdom, which is earthly,  
‘ sensual, devillish and destroying) then there would  
‘ be no difference and destroying about Matters of  
‘ Religion.

‘ I do declare, the mighty Day of the Lord is 1680.  
‘ come and coming ; and the Lord God is come to   
‘ teach his People himself by his Son (*Hebr. 1.*) whose <sup>Kingston.</sup>  
‘ Son, Christ Jesus, bruises the Serpent’s Head, that  
‘ false Teacher, that led *Adam* and *Eve* from God their  
‘ Teacher. So God will teach his People by his Son,  
‘ who was the Teacher of *Adam* and *Eve* in Paradise,  
‘ before they fell and disobeyed the Lord, and forsook  
‘ him, and followed the Serpent ; whose Head Christ  
‘ does bruise, and renews Man and Woman up again  
‘ into the Image of God, which *Adam* and *Eve* was in  
‘ before they fell : Glory and Honour be to God through  
‘ Jesus Christ, who hath called us by his Son into his  
‘ glorious Image, to serve and worship him in his  
‘ Spirit and Truth ; which holy Spirit and Truth the  
‘ Devil is out of, and cannot come into it.

‘ And now, I desire all Christian Magistrates to take  
‘ heed of persecuting any, though they differ from you  
‘ in Matters of Faith, Worship and Religion. For  
‘ Christ saith, *Let the Tares and the Wheat grow toge-*  
‘ *ther, till the Harvest* ; and he forbade such, as would  
‘ be plucking up Tares : The Reason was, *Lest they*  
‘ *should pluck up the Wheat also* ; for that, Christ said,  
‘ should be his Angels Work, to separate the Tares from  
‘ the Wheat. Moreover, Christ said, They should go  
‘ into everlasting Punishment, that did not visit him  
‘ in Prison in his Members : Then what will become  
‘ of them, that cast him into Prison, where he is made  
‘ manifest in his Members ! Oh, lay these things to  
‘ heart ! A Day of Judgment will come, Vengeance  
‘ and Recompence upon every one according to their  
‘ Works.


‘ And Christ said to his Disciples, who would have  
‘ had Fire to come down from Heaven to consume  
‘ them, that would not receive him ; He turned him  
‘ about and rebuked them, and told them, *They did not*  
‘ *know, what Spirit they were of ; for he came not to*  
‘ *destroy Mens Lives, but to save them.*

‘ And therefore let all the Magistrates, and the Priests  
‘ in that which is called Christendom, consider, who  
‘ have

1680. *W* *Kingston*. ' have destroyed Mens and Womens Lives since the  
 ' Apostles days, because they could not receive their  
 ' Religions, Ways and Worships, (or conform to them)  
 ' which they have made and set up; Have they known,  
 ' what Spirit they have been of? Are they not all re-  
 ' proved by, and come under the Judgment of Christ?  
 ' Therefore let all Persecution be laid away concern-  
 ' ing Religion, and let Love bear the Sway, to over-  
 ' come Evil and Enemies; and let Patience over-sway  
 ' Passion in all such Doings: that all may retain the  
 ' heavenly Reason, and the pure Understanding, that  
 ' your Moderation in true Christianity may be known  
 ' to all Men. For have you not the *Turks, Jews, Tar-*  
 ' *tars, Indians* and *Atheists* Eyes upon you, and upon  
 ' Christendom? And therefore be in Unity, and let  
 ' not the Name of God and Christ be blasphemed a-  
 ' mongst them by means of any, that bear the Name  
 ' of Christians: So that God may be glorified by all  
 ' and in all, through Jesus Christ, who is over all, who  
 ' calls all to Peace, who is blessed for ever.

' And now, I would have you to be as noble, as the  
 ' *Bereans*, and search the Scriptures of Christ and the  
 ' Apostles, where-ever he or they did give any Com-  
 ' mand to imprison, banish, persecute or put to Death  
 ' any, that would not receive or conform to them, or  
 ' that were contrary-minded to them in Religion, or  
 ' differ'd from them in Matters of Worship?

' Again, I desire all Christian Magistrates to search  
 ' both Scriptures and Chronicles, and see, what was  
 ' the End of all Persecutors, and what Judgments came  
 ' upon them. What came to *Cain*, who was the first  
 ' Persecutor for Matters of Faith and Sacrifice? Did  
 ' not he become a Runnagade, a Vagabond and a Fu-  
 ' gitive in the Earth? What became of the old World,  
 ' that grieved God and *Noah*, a Preacher of Righte-  
 ' ousness? What became of *Sodom*, that vex'd just *Lot*?  
 ' What became of *Pharaoh*, that persecuted God's Peo-  
 ' ple in *Egypt*? (though the more he persecuted them,  
 ' the more they grew.) What became of *Ahab* and  
 ' *Jezebel*, that persecuted the Lord's Prophets? And  
 ' what

‘ what became of *Haman*, that would have destroyed 1680.  
‘ the Jews? What became of the Jews and *Jerusalem*,   
‘ that persecuted Christ and the Apostles? What was <sup>Kingston</sup>  
‘ the end of all these? Are they not become Vagabonds  
‘ in the Earth, and driven away from their Native  
‘ Country? Therefore I beseech you in the Love and  
‘ Fear of God, be so noble as to search both Scripture  
‘ and History, and let not your divine Understanding  
‘ be clouded. What will become of the Beast and  
‘ Whore, spoken of in the *Revelations*, with their false  
‘ Prophets, that have drunk the Blood of the Saints,  
‘ Martyrs and Prophets of Jesus? must they not all go  
‘ with the Devil (who is a Murderer, Destroyer, an  
‘ Enemy and Adversary of Mankind) into the Lake  
‘ of Fire, that burns with Brimstone? And ye may be  
‘ sure, that Spirit that stirs you up to Persecution, let  
‘ it be in whomsoever it will, is not of Christ, and of  
‘ his Lamb-like Nature; who takes away the Sins of  
‘ the World, not the Lives of Men.

‘ *Paul* was a Persecutor, and a Haler to Prison, be-  
‘ fore he was converted to Christianity; but never af-  
‘ ter. And therefore, are not all in *Saul*’s Nature (let  
‘ them be of what Name or Profession soever they be)  
‘ that are Persecutors, and unconverted into *Paul*’s  
‘ Life of Christianity? He said, the Life that he did  
‘ live, after he was converted, was by the Faith in the  
‘ Son of God: And that he lived, yet not he, but  
‘ *Christ lived in him*, who came to save Mens Lives,  
‘ and not to destroy them; Which Life should be the  
‘ Life of all Christians now, which *Paul* in his con-  
‘ verted state lived in. And the Apostle saith, *The*  
‘ *Law is good, if a Man use it lawfully; knowing this,*  
‘ *that the Law is not made for a righteous Man, but for*  
‘ *the Lawless, and for the Ungodly and Sinners, and for*  
‘ *Unboly and Prophane, and for Murtherers of Fathers*  
‘ *and Mothers, and for Manslayers, for Whoremongers,*  
‘ *and for them that defile themselves with Mankind, for*  
‘ *Men-stealers, Liars and perjured Persons,* 1 Tim. 1.  
‘ So the Law in its place, is good against such. Again  
‘ the Apostle says, *The Law was added, because of Trans-*  
‘ *gression,*

1680. *gression, Gal. 3. 19.* Now here all Magistrates may  
 see, what the Law in its place is good against; and  
 Kingston. what it was made for and against; and what Evils,  
 the Apostle says, it takes hold upon: He does not say,  
 the Law should be laid upon Men, that differed from  
 them in their Religion and Judgment, nor upon the  
 righteous Men. And so you may see, in what con-  
 dition the Law is good, and what it was made a-  
 gainst; not against righteous Men, against whom  
 they have nothing in their Lives and Conversations,  
 only because they differ from them in Matters of Re-  
 ligion; and let Manslayers, Whoremongers, Perjured  
 Persons, Ungodly, Prophane Persons, Liars, &c. go  
 unpunished: Such do not use, nor execute the Law  
 lawfully, as the Apostle says; *The Law is good, if a*  
*Man use it lawfully.* Therefore it ought to be used  
 lawfully; which Law the Apostle says, is for the  
 Punishment of the Evil-Doers, and a Praise for them  
 that do well: as may be seen, *Rom. 13.* And so, as  
 the Apostle said, *We do not break the Law, nor make it*  
*void; but we establish the Law, Rom. 3. 31.*


Kingston upon Thames,  
 the 4th of the First  
 Month, 1680.

This is from him, who desires the  
 Eternal Good and Salvation of  
 you all in Christ Jesus, Amen.

G. F.

London. After I had finished these Services there, I returned  
 to London; where I stay'd about a Month, labouring  
 amongst Friends in the Work of the Lord both in pub-  
 lick Meetings for Worship, and in the Meetings rela-  
 ting to the outward Affairs of the Church. Then feel-  
 ing my Spirit drawn to visit Friends about *Enfield-*  
*side*, I went down to *Waltham-Abbey*, where I had a  
 very precious Meeting; and another at *Flamstead-*  
*Heath* (not far from thence.) And having spent some  
 time amongst Friends there and thereabouts, and had  
 divers good Meetings at *Edmuntou*, *Enfield*, *Winch-*  
*more-Hill*, and other Places there-aways, I came back  
 to London a little before the Yearly Meeting, which  
 was in the Third Month 1681; it was a very precious  
 Meeting,

Walth.  
 Abbey.  
 Flamst.  
 end.  
 Edmun-  
 ton.  
 Enfield.  
 Winch-  
 more-H.  
 London  
 Yearly  
 Meeting

Meeting, in which the glorious Presence and Power of 1681.  
the Lord was eminently felt and enjoyed. 

Some time after the Yearly Meeting was over, it <sup>London</sup>  
came upon me to write the following Epistle, which  
I directed —

*To the Quarterly Mens and Womens Meetings that are  
gathered in the Name and Power of Jesus.*

‘ Christ, the second *Adam*, who is both Head and  
‘ Husband of his Church, and Redeemer, and Purcha-  
‘ ser, and Saviour, and Sanctifier, and Reconciler of  
‘ his Sons and Daughters (his Church) to God, I say,  
‘ his Presence (to wit, Christ’s) feel among you, to  
‘ exercise his Prophetical Office, in opening of you  
‘ with his Light, Grace, Truth, Power and Spirit;  
‘ and to exercise his Office, as he is a Bishop, to over-  
‘ see you with his Light, Grace, Power and Spirit,  
‘ that ye do not go astray from God. And as Christ  
‘ is a Shepherd, feel, see and hear him exercising that  
‘ Office, who has laid down his Life for his Sheep, and  
‘ is feeding them in his living Pastures of Life, and  
‘ makes them to drink of his living, eternal Springs.  
‘ And let him rule and govern in your Hearts, as he  
‘ is King, that his Heavenly and Spiritual Govern-  
‘ ment all may live under, as true Subjects of his right-  
‘ teous, peaceable Kingdom, which stands in Righte-  
‘ ousness, and Power, and Joy in the Holy Ghost, over  
‘ Satan and his Power, and the unclean, unholy Ghost,  
‘ and all Unrighteousness. So all ye Subjects to Christ’s  
‘ Kingdom of Peace, if ye want Wisdom, or Know-  
‘ ledge, or Life, or Salvation, Christ is the Treasure;  
‘ feel him the Treasure among you. And every one  
‘ among you, as ye have received Christ, walk in him,  
‘ in whom ye have all Peace; who bruises the Head of  
‘ the Serpent, that is the Author of all Strife, Distrac-  
‘ tion and Confusion: yea, you have Peace with God,  
‘ and one with another; though the Trouble be from  
‘ the World and the World’s Spirit. And therefore,  
‘ my dear Friends, Brethren and Sisters, Love one ano-  
‘ ther with the Love, that is of God shed in your  
‘ Hearts; that ye may bear the Marks of Christ’s Dis-  
‘ ciples



1681. *W* ciples, and it may appear, that *Christ is in you, and*  
*ye in him*; so that God Almighty may be glorified  
*London.* among you. And whatever ye do, let it be done  
 in the Name of *Jesus*, to the praise of God the Fa-  
 ther, keeping in Unity in the Holy Spirit of God,  
 which was, before the Unholy Spirit was: Which  
 holy Spirit is your Bond of Peace, yea, the holy  
 King of Kings and Lord of Lords his peace. And  
 in this holy, pure Spirit is your eternal Unity and  
 Fellowship; in which Spirit of Truth ye do serve  
 and worship the God of Truth, who is God over all,  
 blessed for ever, Amen. So the Lord guide you all  
 with his Word of Patience, Word of Life, Power  
 and Wisdom in all your Actions, Lives, Conversa-  
 tions and Meetings to God's glory. My Love to  
 you all in the Lord Jesus Christ, by whom all  
 things were made, and who is over all, the First  
 and the Last.


*London* the 9th of the  
 4th Month, 1681.

G. F.

About this time I had occasion to go to several of the Judges Chambers, upon a Suit about Tithes. For both I and my Wife, and several other Friends, were sued in *Cartmel-Wapentake-Court* in *Lancashire*, for small Tithes, and we had demurred to the Jurisdiction of that Court. Whereupon the Plaintiff prosecuted us into the *Exchequer-Court* at *Westminster*; where they run us up to a Writ of Rebellion, for not Answering the Bill upon Oath: and got an Order of Court to the Sergeant, to take me and my Wife into Custody. This was a little before the Yearly Meeting, at which time it was thought, they would have taken me up; and according to outward appearance, it was likely indeed, that he would: and very easy for him to have done it; I Lodging at the same places, where I used to Lodge, and being very publick in Meetings. But the Lord's Power was over them, and restrained them; so that they did not take me. Yet understanding that there was a Warrant out against me, as soon as the Yearly Meeting was well over,

over, I took *William Mead* with me, and went to several of the Judges Chambers to speak with them about it; and to let them understand both the state of the Case, and the ground and reason of our Refusing to pay Tithes. The first, that I went to, was Judge *Gregory*, to whom I tendred mine and my Wife's Answer to the Plaintiff's Bill; in which was set forth, That my Wife had lived Three and forty Years at *Swarthmore*, and in all that time there had been no Tithe paid nor demanded: and an Old Man, who had long been a Tithe-Gatherer, had made Affidavit, that he never gathered Tithe at *Swarthmore-Hall* in Judge *Fell's* time, nor since. There were many Particulars in our Answer; but it would not be accepted without an Oath. I told the Judge, that both Tithe and Swearing among Christians came from the Pope; and it was matter of Conscience to us, not to pay Tithes, nor to Swear: for Christ bid his Disciples, who had *freely received, give freely*; and he commanded them, *Not to swear at all*. The Judge said, There was Tithe paid in *England*, before Popery was: I asked him, by what Law or Statute they were paid then? but he was silent. Then I told him, there were Eight poor Men brought up to *London* out of the North about Two hundred Miles, for small Tithes, and one of them had no Family, but himself and his Wife, and kept no living Creature, but a Cat. I asked him also, Whether they could take a Man and his Wife, and Imprison them both for small Tithes, and so destroy a Family? and if they could, I desired to know, by what Law? He did not Answer me; but only said, That was an hard Case. So when I found, there was no help to be had there, we left him; and went to Judge *Mountague's* Chamber: and with him I had a great deal of Discourse concerning Tithes. Whereupon he sent for our Adversary's Attorney; and when he came, I offered him our Answer: He said, If we would pay the Charges of the Court, and be bound to stand Trial, and abide the Judgment of the Court, we should not have the Oath tendred to us.

1681. us. I told him, that they had brought those Charges upon us, by requiring us to put in our Answer upon *London.* Oath; which they knew before, we could not do for Conscience sake: And as we could not pay any Tithe, nor Swear; so neither should we pay any of their Charges: Upon this he would not receive our Answer. So we went from thence to Judge *Atkyns* his Chamber; and he being busie, we gave our Answers, and our Reasons against Tithes and Swearing to his Clerk: But neither could we find any Encouragement from him to expect Redress there. Wherefore leaving him, we went to one of the most noted Counsellors, and shewed him the state of our Case, and our Answers: He was very Civil to us, and said, *This way of proceeding against us was somewhat like an Inquisition.* A few Days after, those Eight poor Friends, that were brought up so far out of the North, appeared before the Judges; and the Lord was with them, and his Power was over the Court, so that the Friends were not Committed to the Fleet. Our Cause was put off till the next Term (called *Michaelmas-Term*) and then it was brought before the Four Judges again. Then *William Mead* told the Judges, that I had engaged myself never to meddle with my Wife's Estate: The Judges could hardly believe, that any Man would do so: Whereupon he shewed them the Writing under my Hand and Seal; at which they wondred. Then two of the Judges, and some of the Lawyers stood up, and Pleaded for me, that I was not liable to the Tithes: But the other two Judges, and divers other Lawyers pressed earnestly, to have me sequestred; alledging, that I was a publick Man. At length they prevailed with one of the other two Judges to Join with them; and then they granted a Sequestration against me and my Wife together. Thereupon, by Advice of Counsel we moved for a Limitation, which was granted; and that much defeated our Adversary's design in suing out the Sequestration: for this limited the Plaintiff from taking no more, than was proved. One of the Judges, who was called *Baron Weston*, was very bitter

bitter against me; and brake forth in a great Rage 1681. against me in the open Court: but in a little time  after he died.

After the Yearly Meeting was over, I tarried about a Month in *London*; and then went into *Sussex*, to Sussex. London. visit Friends there: amongst whom I had many large and very precious Meetings in divers parts of that County. Yet I spent not much time now in *Sussex*; but returned pretty soon to *London*; whether I felt Drawings in Spirit: and had very good Service for the Lord there, both in Publick Meetings, and amongst Friends. And when I had tarried some time in *London*, I went down to *Edmuntou*; and from thence in- Edmuntou. Bucks. to *Buckinghamshire*, where I visited Friends at several Meetings in the Upper-side of that County: and then went by *Henly* to *Reading*, where I tarried several Meetings. I went no farther Westward at this time, than to *Ore*, where I had a very large Meeting: After which, striking off through the Edge of *Oxfordshire*, I had a large and very precious Meeting Oxfordshire. Warborough. at *Warborough*, in which the Glory of the Lord shined over all: Many Friends came to this Meeting, some out of *Barkshire*, some out of *Buckinghamshire*, and some out of *Hampshire*. From thence I passed to *Ilmore* Ilmore in the Vale of Bucks. (which is in the Vale of *Buckinghamshire*) where we had a glorious Meeting: And the Day following I returned to *Mary Pennington's*. From whence I visited the Mens and Womens Monthly Meetings at *Hunger-bill*, and some other Meetings thereabouts: and Hunger-bill. Watford then passed to *Watford*; where was a Marriage of two Friends, at which I was present: A very large Meeting we had on that Occasion, and the Lord's Power was over all. I went from *Watford* to *Longford* in Middlesex. Uxbridge. Longf. *Middlesex*, visiting Friends at *Uxbridge* in the Way. At *Longford* we had a large Meeting, it being on the First-day of the Week; and the Presence of the Lord was preciousely felt amongst us: blessed be his Name. I passed from *Longford* to *Kingston*, visiting Friends, as I went, at *Stains* and *Sunbury*. At *Kingston*, I abode with Friends two Meetings, wherein we were Stains. Sunbury. Kingston. sweetly


1681. sweetly refreshed together in the Lord. And passing  
 Wans- on from thence towards *London*, I had a very pre-  
 worth. cious Meeting at *Wansworth*: Then crossing over to  
 Ham- *Hammersmith*, I had a good Meeting there; which  
 merlon. was the larger by reason of a Burial, that was there  
 that time: and there being a pretty Openness in the  
 People on that Occasion, I had a fine Opportunity to  
 open the Way of Truth amongst them.

London.

After I was come to *London*, I was moved to write  
 the following Paper, concerning that Spirit, which  
 had led some, who profess Truth, into Strife and Di-  
 vision, and to oppose the Way and Work of the Lord.

*Friends,*

‘ You that do keep your Habitations in the Truth,  
 ‘ that is over all, do see, that it is the same Spirit,  
 ‘ that doth lead the Backsliders and Apostates now,  
 ‘ from the Spiritual Fellowship and Unity of God’s  
 ‘ People and the Church of Christ, that led out *Adam*  
 ‘ and *Eve* from God, and the *Jews* from God and his  
 ‘ Law, to Rebel against his Spirit; and so to turn a-  
 ‘ gainst God and his Prophets. And this Spirit was  
 ‘ the same, that was in the World, which was got  
 ‘ into the *Jews*, when they were gone from the Spirit  
 ‘ of God; and then they turned against God and his  
 ‘ Prophets, and against Christ and his Apostles: And  
 ‘ that Spirit led them to be as bad as *Pilate*, or worse.  
 ‘ The Enmity or Adversary was got within them a-  
 ‘ gainst the Truth, and them that walked in it, and  
 ‘ the Spirit of the Lord; so that they killed and de-  
 ‘ stroyed the Just. And this was the Spirit of the  
 ‘ Devil, the Destroyer, who would seek not only to  
 ‘ destroy the Truth, but the Order of it, and them  
 ‘ that walk in it, when true Christianity was planted  
 ‘ among the Possessors of the Light, Grace and Truth,  
 ‘ and the Gospel-holy Faith and Spirit; and they did  
 ‘ enjoy Christ in their Hearts. But when some did  
 ‘ begin to Err from the Spirit and Faith, and hate  
 ‘ the Light, and disobey the Gospel, and to turn the  
 ‘ Grace of God into Wantonness, and walk despite-  
 ‘ fully against the Spirit of Grace, and turn from  
 ‘ the

the Truth, and Crucifie to themselves Christ afresh, 1681.  
and put him to open shame; These were they, that   
let in the Spirit of the World: who held the Form London.  
of Godliness, but denied the Power thereof; which  
troubled the Churches in the Apostles days. And  
when the Spirit of Satan had got into such, they  
were more troublesome to the Church, than the open  
Persecutors, that were without: And these got into  
the Assemblies to deceive the Hearts of the Simple;  
having the good Words, and fair Speeches, and  
Sheep's-Cloathing. *Paul, Peter, John, Jude and*  
*James* had much to do with such, and to keep them  
from troubling the Church of Christ: For they are  
out of the Light, Power and Spirit; and therefore  
the Apostles of Christ did exhort the Saints to keep  
to the Word of Life within, and to the Anointing,  
and to the Grace, and Truth, and holy Spirit in  
their Hearts. This foul Spirit will profess all the  
Scriptures in words; but by the Spirit of God, which  
is Holy, that Spirit is tried, and its Fruits. And  
so the Apostates went from the Power and Spirit of  
God, and turned against the Prophets, and the Mar-  
tyrs of Jesus; and became the Whore, whose Cup all  
Nations drank of. And the Dragon with his Tail  
threw down many of the Stars, and would have de-  
voured the Woman with his Flood: but the Woman,  
the true Church was preserved; and the *Gates of*  
*Hell cannot prevail against her*: And then the Dra-  
gon made war with her Seed. So the Dragon, and  
the Whore, and Beast, and false Prophets, all made  
war against the Lamb and the Saints; but the  
Lamb and the Saints will overcome them all, and  
will have the Victory. And now the Everlasting  
Gospel is preached again to all Nations, Tongues  
and People: and many are gathered into the Gos-  
pel, the Power of God, and are turned to the  
Light, which is the Life in Christ, and are graft-  
ed into him, and are come to walk in the Order  
of the New Covenant of Light and Life, in the Go-  
spel of Peace and Salvation. The same Spirit, that




1681. *W* <sup>London.</sup> ' opposed the Apostles and the Churches in their Days,  
 ' opposes now; yea, it is the same, that opposed  
 ' Christ, and disdained him, that disdaineth God's  
 ' Servants now: And the same, that did oppose the  
 ' Prophets, and rebelled against *Moses*; opposes and  
 ' rebels against God's Servants and People now. And  
 ' it is the same dark, blind and disobedient, faithless,  
 ' wilful, jealous Spirit, that doth persecute some with  
 ' the Hands, and others with the Tongue. And it is  
 ' the same Spirit of Enmity, the Adversary and De-  
 ' stroyer, that tempted *Adam* and *Eve* to disobey God,  
 ' and did deceive them; which deceived the *Jews*, and  
 ' tempted them, and deceived all those, that went  
 ' from the Church in the Apostles days. And it is  
 ' the same Spirit, that is now going about sometimes  
 ' like a roaring Lion, sometimes like a twisting Ser-  
 ' pent to tempt, and to deceive, and to devour; ha-  
 ' ving the fair Speeches, and good Words, and Sheeps-  
 ' Cloathing in a Form of Godliness, and in pretence  
 ' of the Light and Liberty, but denies the Power  
 ' thereof; and inwardly are ravening Wolves: and if  
 ' it were possible, they would deceive the very Elect.  
 ' But the Elect are in the Covenant of Light and Life,  
 ' and in the Power of God over them, and in Christ,  
 ' who will grind them to pieces; and will slay all his  
 ' Enemies with his Spiritual Sword, who will not  
 ' have him to rule over or in them. In Christ all his  
 ' People have Rest and Peace, who is their Sanctuary  
 ' over all Storms and Tempests. And in Christ, the  
 ' Sanctuary, no Deceiver nor Destroyer can come; for  
 ' he is a place of sweet Rest and Safety: Hallelujah,  
 ' Praise the Lord for his Sanctuary, Amen.

G. F.

Sufferings continuing still hard upon *Friends* at  
*London*, I found, my Service lay mostly here: Where-  
 fore I went but a little out of Town, and not far; be-  
 ing frequent at the most Publick Meetings, to encour-  
 age *Friends* both by Word and Example, to stand  
 fast in the Testimony, to which God had called them.  
 And at other times I went about from House to House,

visiting

visiting those *Friends*, that had their Goods taken a- 1682.  
way for their Testimony to Truth. And because the wicked Informers were grown very audacious, by rea-   
son, that they had too much Countenance and Encouragement from some Justices; who trusting wholly to their Information, proceeded against *Friends* without hearing them: whereby many *Friends* were made to suffer, not only contrary to Right, but even contrary to Law also. I advised with some *Friends* about it: and we drew up a Paper, which was afterwards delivered to most of the Magistrates in and about the City; which was as followeth:

‘ Whereas some Informers have obtained Warrants  
‘ of some Justices of Peace, and have Convicted many  
‘ of us without hearing us, or once Summoning us to  
‘ Appear before them; by which proceedings many  
‘ have had their Goods seized and taken away, being  
‘ generally Fined Ten Pounds a piece for an unknown  
‘ Speaker: and some of those Persons so fined, have not  
‘ been that Day at the Meetings they were Fined for,  
‘ and the Speaker notwithstanding hath himself been  
‘ Fined for the same Meeting, the same Day the o-  
‘ thers were Fined for the unknown Speaker. By  
‘ which the Justices may see the Wickedness of these  
‘ Informers, by whose false Oaths we have been Con-  
‘ victed for an unknown Preacher, when the Preacher  
‘ hath been both known and Fined. And also in their  
‘ Swearing such Persons to have been at such a Meet-  
‘ ing such a Day, when indeed they, whom they have  
‘ so Sworn against, have not been at that Meeting that  
‘ Day. By which proceedings several Families of the  
‘ King’s peaceable Subjects are like to be ruined, if  
‘ there be not a speedy stop put thereunto. Therefore  
‘ we do both hope and desire, that you, who are the  
‘ King’s Justices, for the time to come, when any In-  
‘ formers shall come to any of you with an Informa-  
‘ tion against any of us, will Summon such as are Ac-  
‘ cused, to appear before you, and hear us and our  
‘ Accusers *face to face*; that so none for the time to  
‘ come may suffer, for that they are not guilty of.

1682. *For Pilate* the Governour heard Christ and his Accusers *face to face*, before he Condemned him, *John* 19.   
 ~~~~~  
 London. *And* the Council and Chief Priests heard *Stephen* and his Accusers, with the Witnesses, that were brought against him, *face to face*, before they Condemned him, *Acts* 7. The Roman Captain heard *Paul* and his Accusers *face to face*, *Acts* 23. And *Felix* the Governour heard *Paul*, and *Ananias* the High Priest, and the Elders that accused *Paul*, *face to face*, *Acts* 24. And when the High Priests and Chief of the Jews accused *Paul* to *Festus*, he heard *Paul* and his Accusers, and them that witnessed against him, *face to face*, *Acts* 25. Doth the Law of God, or did the Roman Law, or doth the Law of the Land judge any Man, before he and his Accusers, and they that Witness against him, be heard *face to face*?

This somewhat moderated the Justices: and after this several Friends, that had been Illegally prosecuted and Fined, entred their Appeals; upon Trial whereof they were Acquitted, and the Informers Cast: which was a great Discouragement to the Informers, and some Relief to Friends.

A little before the time came for the Choosing new Sheriffs for the City, they who stood to be Chosen, desiring our Friends to give their Voices for them, I writ a few Lines, tending to discover, what Spirit they were of, and how they stood affected to true Liberty; and it was by way of Inquiry, thus:

Do any here in *London*, who stand to be Chosen Sheriffs, own That Christ, that was Crucified without the Gates of *Jerusalem*, to be the Light of the World, that doth *Inlighten every Man, that cometh into the World*, who saith, *Believe in the Light, that ye may become Children of the Light*? And is any of you against persecuting People for their Religion and Worship of God in Spirit and Truth, as Christ commandeth? For Christ said, *I am not of this World, nor my Kingdom*: And therefore he doth not uphold his spiritual Worship and pure Religion with worldly and carnal Weapons. And Christ said, *Swear not*

' *not at all*; And his Apostle *James* saith the same: 1682.  
 ' But will not you force us to swear, and so to break  
 ' Christ's and his Apostle's Commands, in putting London.  
 ' Oaths to us? And Christ saith to his Apostles, *Freely*  
 ' *ye have received, freely give*: Will not you force us  
 ' to give Tithes and Maintenance to such Teachers, as  
 ' we know, God hath not sent? Shall we be free to  
 ' serve and worship God, and keep his and his Son's  
 ' Commands, if we give our Voices freely for you?  
 ' for we are unwilling to give our Voices for such, as  
 ' will Imprison, and Persecute us, and Spoil our  
 ' Goods.

But whatever they were, that stood to be chosen, I  
 observed there was a Heat and Strife in the Spirits of  
 the People, that were to choose; wherefore I writ a  
 few Lines to be spread amongst them, directed thus:

*To the People, who are choosing Sheriffs in London.*

*People;*

' All keep in the gentle and peaceable Wisdom of  
 ' God, which is above that, that is earthly, sensual  
 ' and devillish: And live in that Love of God, that  
 ' is not puffed up, nor is unseemly: which envieth  
 ' not, but beareth and endureth all things: And in  
 ' this Love ye will seek the Good and Peace of all Men,  
 ' and the Hurt of no Man. Keep out of all Heats,  
 ' and be not hot-headed; but be cool and gentle, that  
 ' your Christian Moderation may appear to all Men:  
 ' for the Lord is at hand, who beholds all Mens Words,  
 ' Thoughts and Actions, and will reward every one  
 ' according to their Works: And what every Man  
 ' soweth, that shall he reap.

Now had I some Inclination to have gone into the  
 Country to a Meeting: But hearing, that there would  
 be a Buffle at our Meetings, and feeling a great Dis-  
 quietness in Peoples Spirits in the City about choosing  
 Sheriffs; it was upon me to stay in the City, and go to  
 the Meeting in *Gracious-street* upon the First-day of  
 the Week. *William Penn* went with me, and spake in  
 the Meeting: and while he was declaring the Truth

1682. to the People, a Constable came in with his great  
Staff, and bid him give over, and come down: but  
London. *William Penn* held on, declaring Truth in the Power  
of God. After a while the Constable drew back; and  
when *William Penn* had done, I stood up, and declared  
to the People, ' the everlasting Gospel, which was  
' preached in the Apostles days, and to *Abraham*; and  
' which the Church in the Apostles days did receive,  
' and came to be Heirs of. This Gospel, I declared,  
' was sent from Heaven by the Holy Ghost in the A-  
' postles days, and is so now; and was not of Man,  
' neither by Man; but by the Revelation of the Holy  
' Ghost. And now this Gospel is preached again, (as  
' *John* saw, and said it should be) to all Nations,  
' Tongues and Peoples; and all People now are to hear  
' Christ the Prophet, in this his Gospel of the New  
' Covenant. For as *Moses* said, *Like unto me will*  
' *God raise up a Prophet, and him shall ye hear in all*  
' *things*: so, said I, this Prophet Christ, is come, and  
' all the Jews in Spirit, the true believing Christians  
' in the Light, who have the Law of God written in  
' their Hearts, and put into their Minds, are to hear  
' Christ in his Gospel, New Testament and New Cove-  
' nant, which is the Law of the Spirit of Life in Christ  
' Jesus, who bruises the Serpent's Head (which is the  
' Head of Enmity) and makes free from the Law of  
' Sin and Death. And I shewed, that all whom Christ  
' quickens and makes alive, he makes them to sit toge-  
' ther in the Heavenly Places in himself. So that they  
' do not wander up and down, like the Fool's Eye in  
' the Corners of the Earth; nor are their Eyes abroad  
' in the World, to sit down in the World's invented  
' Seats of Religion; but they sit together in him, as  
' the Saints did in the Apostles days: and so Christ  
' was and is their Treasure of Wisdom, Life, Know-  
' ledge and Salvation. Now as I was thus speaking,  
two Constables came in with their great Staves, and  
' bid me *give over speaking, and come down*: But I, feel-  
ing the Power of the Lord with me, spake on therein,  
both to the Constables, and to the People. To the  
Constables

Constables I declared, ‘ That we were a peaceable Peo- 1682.  
‘ ple, who meet to wait upon God, and worship him ~  
‘ in Spirit and in Truth; and therefore ( I told them ) London.  
‘ they needed not to come with their Staves amongst  
‘ us, who were met in a peaceable manner, desiring  
‘ and seeking the Good and Salvation of all People.  
Then turning my Speech to the People again, I declared what further was upon me to them; and while I was speaking, the Constables drew out towards the Door; and the Soldiers stood with their Muskets in the Yard. When I had done speaking, I kneeled down, and prayed, desiring the Lord to open the Eyes and Hearts of all People, both high and low, that their Minds might be turned to God by his Holy Spirit; that he might be glorified in all and over all. After Prayer the Meeting rose, and Friends passed away; the Constables being come in again, but without the Soldiers: and indeed, both they and the Soldiers carried themselves civilly. *William Penn* and I went into a Room hard by, as we used to do, and many Friends went with us; and lest the Constables should think, we would shun them; a Friend went down and told them, That, if they would have any thing with us, they might come where we were, if they pleased. One of them came to us soon after, but without his Staff; which he chose to do, that he might not be observed: for he said, *The People told him, he busied himself more than he needed.* We desired to see his Warrant; and therein we found, that the Informer was one *Hilton*, a North-Country-man, who was reputed to be a Papist. The Constable was asked, Whether he would Arrest us by his Warrant on that Day? (it being the First-day of the Week, which in their Law was called the *Lord’s-day*) and he said, *He thought he could not*: He told us also, *That he had charged the Informer to come along with him to the Meeting; but he had run away from him.* We shewed the Constable, that both he and we were clear; yet to free him from all Fear of Danger, we were free to go to the Alderman, that granted the Warrant. Then a Friend, that was present,



1682. sent, said ; He would go with the Constable to speak  
 with the Alderman : which they did, and came pre-  
 London. sently back again ; the Alderman being gone from  
 Home : We seeing the Constable in a strait, and find-  
 ing him to be a tender Man, bid him set an Hour to  
 come to us again, or send for us, and we would come  
 to him. So he appointed the fifth Hour in the After-  
 noon ; but neither came, nor sent for us : and a Friend  
 meeting him afterwards in the Evening, the Consta-  
 ble told him, *He thought, it would come to nothing,*  
*and therefore did not look after us.* So the Lord's Power  
 was over all, to him be the Glory !

On the Fourth-day following, it was upon me to  
 go to *Gracious-street* Meeting again : for I had heard,  
 that they would come, to break up the Meeting that  
 Day. The Neighbours, it seems, were informed so ;  
 and a Justice had granted a Warrant for that purpose :  
 and the Constable told a Friend, that *Hilton* the In-  
 former, had been with him about it. The Constable  
 would have had the Informer to have gone with him  
 to the Meeting, but the Informer would not ; but  
 would have the Constable go without him : Whether  
 that put the Constable by from coming, I know not ;  
 but he did not come. I was in a Travel of Spirit in the  
 Power of God, and was moved in it to go to the Meet-  
 ing ; and the Lord's Power did chain all down : And  
 though they threatned to bring the Red Coats, yet  
 none came, nor was there any Disturbance ; but a  
 glorious, powerful Meeting it was, and very peacea-  
 ble : Glory and Honour and Praises be to the Lord over  
 all for ever, *Amen.*

During the time I thus abode at *London*, as I had  
 Leisure between Meetings, and from other Publick  
 Services, I writ divers Books and Papers ; some of  
 which were printed, and others were spread about in  
 Manuscript. Of these, one was directed, '*To the Bi-*  
 '*shops and others, that did stir up Persecution ; to shew*  
 '*them from the holy Scriptures, that they did not*  
 '*walk therein according to the Royal Law, To love*  
 '*their Neighbour as themselves, and to do to others as*  
 '*they*


*they would be done unto. Another was, ' To all the 1682.  
' several sorts of professed Christians, as well Protestants  
' as Papists, whose Religion and Worship stands in out- London:  
' ward Observances and Ceremonies; pressing them,  
' from those Words of the Apostle Paul to the Galati-  
' ans, chap. 5. vers. 2, 3, 4. ( Behold, I Paul say unto  
' you, that if ye be circumcised, Christ shall profit you no-  
' thing. For I testifie again to every Man, that is circum-  
' cised, that he is a Debtor to the whole Law. Christ is  
' become of no effect unto you, whosoever of you are justifi-  
' fied by the Law: ye are fallen from Grace,) to confi-  
' der, Whether they, being gone back into legal Ob-  
' servations and shadowy Ceremonies (in upholding  
' Tithes, Offerings, First-fruits, Priests-Garments, out-  
' ward Altars, Temples, Lamps, Lights, &c. and in  
' Observing Days, Months, Times, Years, with many  
' other things commanded by the Law ) were not gone  
' into the same state, that the Galatians were running  
' into; and so were fallen from Grace, and become  
' Debtors to the whole Law. Another was, ' To di-  
' rect and turn all People to the Spirit of God, that they  
' might thereby receive a right Understanding, and be able  
' to distinguish between Right and Wrong, Truth and  
' Error; that under pretence of punishing Evil-doers,  
' they might not themselves do Evil in persecuting the  
' Righteous. That Paper being short, is here inserted:*

*' The Spirit of God, which he hath poured upon all,  
' giveth an Understanding to all, that are led by it;  
' and who do not quench the Motions of it, it doth  
' give them Knowledge and Understanding to distin-  
' guish Good from Evil, and Light from Darknes,  
' Christ from Antichrist, and the Old Testament or  
' Covenant from the New, and the Old Way from the  
' New and Living Way; and the Sheep and Lambs  
' from the Goats and from the Wolves; the Worship  
' of God, which Christ set up above Sixteen hundred  
' Years ago, from the Dragon's and Beast's Worship;  
' and all them that worship the Works of Mens Hands,  
' and the Will Worshippers, from them that worship  
' God in his Spirit and in his Truth, in which God's  
' People*

1682. **W** People do worship him; which Worship is over all  
**London.** false Worships and Worshippers. And who believe  
 in the Light, which is the Life in Christ, do become  
 the Children of Light, and are the Lambs of Jesus.  
 And the Lambs do follow the Lamb of God, that  
 taketh away the Sins of the World; and they will  
 not follow the Hirelings, nor the Strangers, to be led  
 into strange Ways and Doctrines, and Religions, and  
 Churches: for the Lambs of Christ follow Christ, the  
 Lamb of God, and do know his Heavenly Voice.  
 And they do know also, that they, who are without  
 Christ, are Dogs and Wolves, Adulterers, Idolaters,  
 Liars and Unbelievers, who would devour the Lambs:  
 but they are in the Hand of the Lord, which is his  
 Power, that is over all. And such do Good in his  
 Power unto all: for they have the Mind of Christ,  
 who would have all to come to the Knowledge of the  
 Truth, and be saved. And they that do Good unto  
 all, do Hurt unto none: for that Spirit, that doth  
 Hurt unto any, is not of God; but that Spirit, which  
 doth Good unto all, and especially to the Household  
 of Faith, is of God. Christ came not to destroy Mens  
 Lives, but to save them: And it is the Devil, that  
 is the Destroyer of Mens Lives about Religion, and  
 that blinds and corrupts Men and Women, and makes  
 them deaf and blind to the things of God, and to halt  
 out of God's Way. They that obey the evil One, and  
 forsake the Lord, such the Destroyer doth destroy:  
 But Christ doth destroy that Destroyer, and in Christ  
 all have Life.

G. F.


I writ another Paper also concerning Meditation, Delight, Exercise and Study; shewing from the Scriptures of Truth, what the true Christians ought to meditate upon, and to exercise their Minds in, and what they should take Delight in, and what they should study to do. For in these things, not the prophane and loose People only, but even the great Professors of Religion are very much mistaken; taking Delight in earthly, fading, perishing things; whereas

whereas they ought to meditate on Heavenly things, 1682.  
and to delight in the Law of God after the inward   
Man, and exercise themselves to have always a *Con-* London.  
*science void of Offence towards God, and towards Men,*  
as the Apostle *Paul* did.

And inasmuch as Sufferings continued very sore and heavy upon Friends not only in the City, but in most parts of the Nation, I drew up a Paper to be presented to the King, setting forth our Grievances therein, and desiring Redress from him in those particular Cases, which I understood were in his Power. But not having Relief from him, it came upon me to write an Epistle to Friends, to encourage them in their Sufferings, that they might bear with Patience the many Exercises, that were brought upon them, both from the outward Magistrates, and by false Brethren and Apostates; whose wicked Books and filthy Slanders did grieve the upright-hearted. This Epistle I writ at *Dolston*, whether I went to visit an ancient Friend, that *Dolston* lay sick.

‘ Friends and Brethren in Christ Jesus, whom the  
‘ Lord hath called and gathered into him, in him a-  
‘ bide: for without him (to wit, Christ) ye can do  
‘ nothing, and through him ye can do all things; who  
‘ is your Strength and Support in all your Trials,  
‘ Temptations, Imprisonments and Sufferings; who  
‘ for Christ’s sake are accounted as Sheep for the  
‘ Slaughter: and in all these things we are more than  
‘ Conquerors, through Christ, who hath loved us. And  
‘ therefore, Friends, though ye do suffer by the out-  
‘ ward Powers, ye know, that the Prophets, Christ  
‘ and the Apostles suffered by the Unconverted. And  
‘ though ye do suffer by false Brethren, and false Apo-  
‘ states for a time, and by their filthy Books and  
‘ Tongues; whose Tongues indeed are become no Slan-  
‘ der, let them speak, write or print what they will:  
‘ for the sober People even of the World hardly regard  
‘ it. And it is well, they have manifested themselves  
‘ to the World, that their Folly may proceed no far-  
‘ ther: though to the utmost of their Power they have  
‘ shewed

1682. **W** shewed their wicked Intent, to stir up the Magistrates,  
**Dollton.** Professors and Prophane against us, and to speak Evil  
of the Way of Truth. But God's Judgments will  
overtake them, and come upon them, as sure as they  
have come upon those, that are gone before them.  
Let their Pretence be never so high, mark their End:  
for they will fall, like untimely Figs; and wither  
like the Grass on the top of the House. Though  
they may seem to flourish, and make a Boast and a  
Noise for a time; yet the Seed is on the Head of such,  
which will grind them to Powder: which Seed brui-  
ses the Serpent's Head. Therefore in this Seed, Christ,  
who is your Sanctuary, Rest, Peace and quiet Habi-  
tation, who is the First and Last, and over all, in  
him walk: for the Lord taketh pleasure in his Peo-  
ple, that are faithful, and that serve and worship  
him. And therefore let the Saints be joyful in Glory:  
and the God of Peace, the God of all Grace, who  
hath called us into his eternal Glory by Jesus Christ,  
after that ye have suffered a while, make you per-  
fect, stablish, strengthen and settle you; casting all  
your Care upon the Lord: for he careth for you.  
And dearly Beloved, think it not strange concerning  
the fiery Trial, which is to try you, as though some  
strange thing had hap'ned unto you: for it is better,  
if the Will of God be so, that ye suffer for Well-do-  
ing, than for Evil-doing: and rejoice, inasmuch as  
ye are made Partakers of Christ's Sufferings. Where-  
fore let them that suffer according to the Will of  
God, commit the keeping of their Souls to him in  
Well-doing, as unto a faithful Creator: for unto you  
is given, in the behalf of Christ, not only to believe  
in him, but also to suffer for his sake. So it is gi-  
ven, or is a Gift from Christ to suffer for his Name;  
and therefore (as I said before) rejoice, inasmuch  
as ye are made Partakers of Christ's Sufferings. And  
if ye be reproached, or evil-spoken of for the Name  
of Christ, happy are ye; for the Spirit of Glory and  
of God resteth upon you: On their part he is evil-  
spoken of; but on your part he is glorified. And  
therefore

‘ therefore if any suffer as Christians, let them not be 1682.  
‘ ashamed ; but let them glorifie God on this behalf.   
‘ Though now for a season ye are in Sufferings, and Do'ston.  
‘ Trials, and Temptations, that the Trial of your  
‘ Faith, being much more precious than that of Gold,  
‘ which perishes, though it be tried with Fire, may be  
‘ found unto Praise, Honour and Glory, who are kept  
‘ by the Power of God, through Faith unto Salvation.  
‘ Therefore Mind your Keeper, where-ever ye are, or  
‘ what Sufferings soever ye be in ; and mind the Ex-  
‘ ample of the Apostle, how he suffered trouble as an  
‘ Evil-doer, unto Bonds. But the Word of God is not  
‘ bound, which is Everlasting and endures for ever :  
‘ And they, who are in that, which is not Everlast-  
‘ ing, and doth not endure for ever, cannot bind the  
‘ Word. And the Apostle said, *I endure all things for*  
‘ *the Elects sake ; that they may also obtain the Salva-*  
‘ *tion, which is in Christ Jesus, with Eternal Glory*  
‘ *(mark, with Eternal Glory.) And if we suffer with*  
‘ *Christ, we shall reign with Christ, who abide faithful.*  
‘ Therefore strive not about Words to no profit ; but  
‘ shun Prophane and Vain Babblings, for they will  
‘ encrease unto more Ungodliness : So that ye may  
‘ be Vessels of Honour, sanctified and meet for Christ,  
‘ your Master's use, and prepared unto every good  
‘ work. Follow after Righteousness, Godliness, Faith,  
‘ Love, Patience and Meekness, and fight the good  
‘ Fight of Faith with your heavenly Weapons ; which  
‘ Faith is Victory (or gives Victory ) by which ye  
‘ lay hold on Eternal Life, and have access unto God,  
‘ *who will render to every man according to his Deeds :*  
‘ *to them, who by patient continuing in well-doing, seek*  
‘ *for glory, and honour, and immortality ; Eternal Life :*  
‘ *but unto them that are contentious, and do not obey*  
‘ *the Truth, but obey unrighteousness ; indignation and*  
‘ *wrath : Tribulation and Anguish upon every soul of*  
‘ *man, that doth evil ; but glory, honour and peace to*  
‘ *every man, that worketh good.* Christ said to his Dis-  
‘ ciples, *If the world hate you, ye know, that it hated*  
‘ *me, before it hated you. If ye were of the world, the*  
‘ world




¶ 682. *world would love it's own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. And, If they have persecuted me, they will also persecute you. And John in his general Epistle to the Church saith, Marvel not, my Brethren, if the world bate you. We know that we have passed from death to life, because we love the Brethren. And Christ in his Prayer to his Father saith of his Followers ; As thou hast sent me into the world, even so have I also sent them into the world : And the glory which thou gavest me, I have given them ; that they may be one, even as we are one. And therefore all ye, that know God and Jesus Christ (whom to know is Eternal Life) and are Partakers of his Glory, keep the Testimony of Jesus, and be valiant for his Truth upon Earth ; that ye may be all settled upon Christ, the Rock and Foundation.*

*Dolston, the 3d of the  
8th Month, 1682.*

*G. F.*

*London.* I made but little stay at *Dolston*, but returned again to *London*, where I continued most part of the Winter ; labouring in the Service of Truth amongst *Kingston.* Friends : Save that I was a little while at *Kingston* in the Tenth Month this Year ; where I writ a Book, setting forth *The state of the Birth Temporal, and the Birth Spiritual : And the Duty and State of a Child, Youth, Young Men, Aged Men and Fathers in the Truth, &c.* But I staid not long at *Kingston* neither : for the heat of Persecution still continuing, I felt my Service to be most at *London* ; where our Meetings were for the most part disturbed and broken up, or Friends were forced to Meet without Doors, being kept out of their Meeting-Houses by the Officers. Yet sometimes, beyond expectation, we got a quiet and peaceable Meeting in the Houses. One time I was minded to have gone a Mile or two out of Town, to visit a Friend, that was not well : But hearing, that the King had sent to the Mayor to put the Laws in Execution against Dissenters, and that the Magistrates thereupon

thereupon intended to Nail up the Meeting-House 1682. Doors, I had not freedom to go out of Town; but  was moved to go to the Meeting at *Gracious-street*. London. And notwithstanding all the Threats, a great Meeting it was, and very quiet; and the Glory of the Lord shone over all.

The same Week I went to the Meeting at the *Peel* in *John's Street*; and the Sessions were holden the same Day at *Hicks's-hall*. I went to the *Peel* in the Morning; and *William Mead* being to appear at the Sessions for not going to the *Steeple-house-worship*, he came once or twice from *Hicks's-hall* to me at the *Peel*; which some Ill-minded People observing, went and Informed the Justices at the Bench, that he was gone to a Meeting at the *Peel*. Whereupon the Justices sent a Messenger to see, if there were a Meeting: but this being in the Forenoon, there was no Meeting there then; and so the Messenger, when he had looked about, went back and told them. Then others Informed the Justices that there would be a Meeting there about three or four in the Afternoon: Whereupon they sent for the Chief Constable, and asked him; *Why he suffered a Meeting to be at the Peel, so nigh him?* He told them, *He did not know of any Meeting there.* They asked him, *How he could but know it, and live so nigh it?* He said, *He was never there in his life, and did not know, that there was a Meeting there.* They would have perswaded him, that he must needs know of it; but he standing steadfast in the denial of it, they said; *They should take order, to have it look'd after in the Afternoon.* But a multitude of Business coming before them at the Sessions; when Dinner-time came, they hastened to their Dinner, without giving Order: And when they came to the Bench again after Dinner, the Lord put it out of their Minds, so that they sent no Officer; and so the Meeting was quiet, beginning and ending in peace; and a blessed Meeting we had, the Lord's Presence being precious amongst us. Many Friends had a concern upon their Minds, when they saw me come into the Meeting,

B b left

1682. left I should have been taken: But I was freely given up to Suffer, if it was the Lord's Will, before I went <sup>London.</sup> into the Meeting; and had nothing in my Mind concerning it, but the Lord's Glory. And I do believe, the Lord put it out of their Minds, that they should not send to break up our Meeting that Day. Yet the First-day after, three or four Justices (as I heard) came to the *Peel*, and put Friends out of their Meeting there, and kept them out; and inquired for *William Mead*, but he was not there.

*Grac.  
Meeting.*


That Day I was moved to go to *Gracious-street Meeting*; and it was expected, that the Officers would come to break up the Meeting, or keep Friends out; and many hundreds of People came to see, what would be done to us. But the Officers came not; and so we were in peace and quietness: and many of the People, that came to look on, staid all the time; and a glorious, precious Meeting we had: for the Lord's Presence was plentifully amongst us, and his Power came over all; Glory to his Name for ever, who is over all.

I had seen the Mayor's printed Speech for putting the Laws in Execution against Dissenters: and it was much in my Mind, that we should draw up a Paper to send to the Mayor and Aldermen, to clear our selves from being such, as those Laws were made against; and to set forth our peaceable Behaviour both towards the King and the Government. Accordingly a Paper was drawn up, and signed, and delivered to the Mayor; and Copies thereof to the Aldermen, and to the Bishop of *London* also: And they generally took it kindly, and were Civil to the Friends, that delivered it.

About this time I was moved to write the few Lines following to Friends:

*Dear Friends,*

' Feel the Power of God in you all, and over all,  
' and by it let all your Hearts be united to one another, and to the Lord God, who hath gathered you to himself by his Power and Spirit, to be a People to Serve and Worship him. So that you may all  
' strive

' strive to Excel one another in Vertue, and in that 1682.  
 ' Love, that doth bear all things, and doth edifie the   
 ' Body of Christ; the Body of the second *Adam*. For London.  
 ' the Body of old *Adam* in the Fall is full of Malice,  
 ' Envy and Vice. And therefore you, that are call-  
 ' ed out of old *Adam* in the Fall, and have put on  
 ' Christ, the second *Adam*, that never fell, Walk in  
 ' him, who is the Treasure of Life, Wisdom and Know-  
 ' ledge, in whom ye have peace with God, who is the  
 ' First and Last, the Beginning and the Ending. So  
 ' let all be gathered up to God, into him, who recon-  
 ' cileth all things in one, both things in Heaven, and  
 ' things in the Earth; who is the faithful and true  
 ' Witness both in Male and Female: And in him sit  
 ' down, who is above the subtle Foxes in their Holes,  
 ' and the Fowls of the Air in their Nests; I say, sit  
 ' down in Christ, who hath no place among them to  
 ' lay his Head; he is your rest. So in him is my  
 ' Love to you all.

London, the 20th of the  
 11th Month, 1681.

G. F.

It was not long after this, that I received an Ac-  
 count by Letter from some Friends, that were Priso-  
 ners in *Denby* in *Wales*: by which I understood, that  
 many Friends there were under great Sufferings for  
 the Testimony of a good Conscience. In the tender  
 sense whereof I was moved in the Love of God to  
 Visit them with a few Lines, as a Word of Consola-  
 tion to them in their Sufferings; and of Exhortation,  
 to stand fast in the Testimony committed to them.  
 And that which I writ, was thus:

' Dear suffering Lambs for the Name and Command  
 ' of *Jesus*! Be valiant for his Truth, and faithful;  
 ' and ye will feel the Presence of Christ with you.  
 ' And look at him, who suffered for you, and hath  
 ' bought you, and will feed you; who saith; *Be of*  
 ' good Comfort, I have overcome the World: who de-  
 ' stroys the Devil and his Works, and bruises the  
 ' Serpent's Head. I say, Look at Christ, who is your  
 ' Sanctuary; in whom ye have Rest and Peace. To  
 B b 2 you


1682. *W* you it is given not only to believe, but to suffer for  
*London.* his Name's sake: And they that will live Godly  
 in Christ Jesus, shall suffer Persecution by the Un-  
 godly Professors of Christ Jesus, who live out of  
 him. And therefore be valiant for God's Truth up-  
 on the Earth, and look above that Spirit, that makes  
 you suffer, up to Christ, who was, before it was, and  
 will be, when it is gone: Consider all the Prophets,  
 Christ and the Apostles, who suffered, and were per-  
 secuted; but they never persecuted them as true Men,  
 but as Deceivers, and yet true. And Christ is the  
 same to Day, as he was Yesterday, a Rock and Foun-  
 dation for your Age and Generation, for you to  
 build upon. I have written concerning you (after  
 I heard your Letter) to Friends in *Cheshire* to Visit  
 you; understanding, that you belong to their Quar-  
 terly Meeting: And therefore I desire, that some  
 Friends of your County would go, and lay your  
 suffering Condition before the Monthly or Quar-  
 terly Meeting in *Cheshire*. I have written likewise  
 to *Richard Davis*, that some of that Side may go  
 and Visit you; and see how your Condition is. So  
 my Love is to you in the Lord, who is your alone  
 Support.

London, the 27th of the  
 11th Month, 1682.

G. F.

*Brown's*  
*Meeting.*

Now, because the Magistrates were many of them  
 unwilling, to have Fines laid upon Meeting-Houses,  
 they kept Friends out in many places; setting Offi-  
 cers, and Guards of Soldiers at the Doors and Passa-  
 ges: And yet sometimes Friends were fined for Speak-  
 ing or Praying; though it were abroad. One First-  
 day it was upon me to go to *Devonshire-House* Meet-  
 ing in the Afternoon; and because I had heard,  
 Friends were kept out there that Morning (as they  
 were that Day at most Meetings about the City) I  
 went somewhat the sooner, and got into the Yard,  
 before the Soldiers came to Guard the Passages: but  
 the Constables were got there before me, and stood in  
 the Door-way with their Staves. I asked them to let  
 me

me go in : They said, *They could not, nor durst not* : 1682.  
*for they were commanded the contrary, and were sorry*   
*for it.* I told them, I would not press upon them : *London.*  
so I stood by ; and they were very Civil. I stood,  
till I was weary ; and then one gave me a Stool to  
sit down on : and after a while the Power of the Lord  
began to spring up among Friends, and one began to  
Speak. The Constables soon forbad him, and said,  
he should not Speak, and he not stopping, they began  
to be wroth. But I gently laid my hand upon one  
of the Constables, and wish'd him to let him alone :  
The Constable did so, and was quiet ; and the Man  
did not speak long. When he had done, after a while  
I was moved to stand up and Speak : and in my De-  
claration, I said ; ' They need not come against us  
' with Swords and Staves, for we were a peaceable  
' People ; and had nothing in our Hearts, but Good-  
' will to the King and Magistrates, and to all People  
' upon the Earth. And we did not *Meet under Pre-*  
' *tence of Religion to Plot and contrive against the Go-*  
' *vernment, or to raise Insurrections* ; but to worship  
' God in Spirit and in Truth. And we had Christ  
' to be our Bishop and Priest, and Shepherd to feed  
' us, and oversee us, and he ruled in our Hearts ; so  
' we could all sit in Silence, enjoying our Teacher :  
' So to Christ, their Bishop and Shepherd I did re-  
' commend them all. And after I had spoken, what  
was upon me at that time, I sate down : and after a  
while I was moved to Pray, and the Power of the  
Lord was over all Friends ; and the People ; and the  
Constable and Soldiers put off their Hats. And when  
the Meeting was done, and Friends began to pass  
away, the Constable put off his Hat, and desired the  
Lord to bless us : for the Power of the Lord was over  
him and the People, and kept them under.

After this I went up and down, visiting Friends at  
their Houses, who had had their Goods taken from  
them for worshipping God ; and we took an Account  
of what had been taken from them : and some Friends  
met together about it, and drew up the Case of the



1682. Sufferings of our Friends in writing, and gave it to the Justices at their Petty-Sessions. Whereupon they made an Order, *That the Officers should not sell the Goods of Friends, which they had in their Hands, but keep them until the next Sessions:* which gave some Discouragement to the Informers, and put a little stop to their Proceedings.

Savoy-Meeting.

The next First-day it was upon me to go to the Meeting at the Savoy: and by that time the Meeting was gathered, the Beadle came in; and after him came in the wild People, like a Sea: but the Lord's Power chained them all. The Spirit of the Lord went through and over all, and they were quiet, and we had a glorious, peaceable Meeting; blessed be the Lord for his unspeakable Goodness: This was in the Twelfth Month 1682.

1683.

Kin, ston upon Thames.

In the First Month 1683. I went to *Kingston upon Thames*: and it being then a time of Persecution, as I went to the Meeting, I met the Chief Constable, who had been at the Meeting-place, and had set Watchmen there to keep us out; yet he was pretty civil, and the Watchmen let Friends have a couple of Forms out, to sit upon in the High-way: so Friends met together there, and a very precious Meeting we had; for the refreshing Presence of the Lord was with us, in which we parted in peace.

London. Bull and Mouth Meeting.

Having visited and encouraged Friends there, I returned to *London*, and went to the Meeting at *Bull and Mouth*, where the Constables with their Watchmen kept a Guard, to keep Friends out of the House. So we met in the Street: and when any Friend spake, the Officers and Watchmen made a great Bustle to pull him down, and take him into Custody. After some other Friends had spoken, it was upon me to speak; and I said: 'Heaven is God's Throne, and Earth is his Footstool: and will ye not let us stand upon God's Footstool to worship, and serve the living God? While I spake, they were quiet: and after I had cleared my self, of what was upon me to speak, we brake up our Meeting in Peace. This was on the Sixth-day of the Week.

On

On the First-day of the Week following I was moved 1682.  
to go to the Meeting at *Gracious-street*: and when I came there, I found a Guard set at the Entrance in *Lambard-street*, and another at the Gate in *Gracious-street*, to keep Friends out of the Meeting-place; so that we were fain to meet abroad in the Street. After some time I got a Chair, and stood up in it, and spake largely to the People, 'Opening the Principles of Truth to them, and declaring many weighty Truths concerning Magistracy, and concerning the Lord's Prayer. There was, besides Friends, a great Multitude of People, and amongst them many Professors; and all was very quiet: for the Lord's Power was over all, and in the Lord's time we broke up our Meeting, and departed in Peace.

London.  
Grac.  
Meeting


The next Day I went down to *Guilford* in *Surrey*: and having visited Friends there, I passed from thence to *Worminghurst* in *Sussex*; where I had a very blessed Meeting among Friends, and free from Disturbance. While I was there, *James Claypoole* of *London* (who with his Wife was there also) was suddenly taken very ill with so violent a Fit of the Stone, that he could neither stand nor lie; but through the Extremity of Pain cried out like a Woman in Travel. When I heard it, I was much exercised in Spirit for him; and went to him: and after I had spoken a few words to him, to turn his Mind inward, I was moved to lay my Hand upon him, and prayed the Lord, to rebuke his Infirmary. And as I laid my Hand on him, the Lord's Power went through him; and through Faith in that Power he had speedy Ease, so that he quickly fell into a Sleep. And when he awoke, the Stone came from him like dirt; and he was so well, that the next Day he rode with me five and twenty Miles in a Coach: though he used formerly (as he said) to lie sometimes two Weeks, sometimes a Month with one of those Fits of the Stone. But the Lord was intreated for him, and by his Power soon gave him Ease at this time: blessed and praised be his holy Name therefore.

Surrey.  
Guilford  
Sussex.  
Worm-  
inghurst.

1652. Now after I had had some Meetings in *Sussex* and *Surrey*, and had visited Friends there aways, I returned to *London* by *Kingston*, where I had a Meeting on the First-day of the second Month, being the First-day of the Week also. We were kept out of the Meeting-House by a Constable and Watchmen (as before) and so were fain to meet in the High-way. But it being the Monthly-Meeting-day, and many of the World's People being there, the Meeting was pretty large, and very quiet; and the Lord's blessed Presence was amongst us, blessed be his Name for ever.

*London.* Being come to *London*, I went to the Meeting at *Wheeler-street* near *Spittle-fields*; which that Day proved very large: For besides that there were more Friends there that Day, than usually, there came also many Professors to the Meeting that Day; and a glorious, blessed Meeting it was: for the Lord's Power and Truth was over all, and many deep and weighty Things were opened to the People, to their great Satisfaction.

I tarried now in and near about *London*, visiting Friends Meetings, and labouring in the Service of the Gospel, until the Yearly-Meeting came on; which began on the 28th of the Third-Month this Year. It was a time of great Sufferings, and much concerned I was, lest Friends, that came up out of the Countries on the Churches-Service, should be taken and imprisoned at *London*. But the Lord was with us, and his Power preserved us; and gave us a sweet and blessed Opportunity to wait upon him, and be refreshed together in him, and to perform those Services for his Truth and People, for which we met. Now inasmuch as it was a time of great Persecution, and we understood by our Friends, who came out of the several Parts of the Nation, that in most Counties Friends were under great Sufferings either by Imprisonments, or Spoilings of Goods, or both; a Concern was weightily upon me, lest any Friends, that were Sufferers, especially such as were Traders and Dealers in the World, should hazard the losing of other Mens Goods

or Estates through their Sufferings. Wherefore, as the 1683-  
thing opened in me, I drew an Epistle of Caution to   
Friends in that Case, which I communicated to the <sup>London</sup>  
Brethren at the Yearly-Meeting; and from thence it  
was sent forth among Friends throughout the Nation:  
A Copy of which here followeth;

‘ Dear Friends and Brethren in the Lord Jesus Christ,  
‘ who is your only Sanctuary in this Day of Storm  
‘ and Persecution, Spoiling of Goods, and Imprison-  
‘ ments! Let every ones Eye be unto him, who has all  
‘ Power in Heaven and Earth given unto him; so that  
‘ none can touch an Hair of your Head, nor you, nor  
‘ any thing ye have, except it be permitted or suffered  
‘ in this Day, to try his People, whether their Minds  
‘ be with the Lord, or in the outward Things. And  
‘ now, dear Friends, take care that all your Offerings  
‘ may be free, and of your own, that has cost you  
‘ something; so that ye may not offer of that which  
‘ is another Man’s, or that which ye are intrusted with-  
‘ al, (and not your own) or Fatherless or Widows  
‘ Estates: but all such things ye may settle and esta-  
‘ blish in their places. You may remember many  
‘ years ago, in a time of great Persecution, there were  
‘ divers Friends, who were Traders, Shop-keepers and  
‘ others, who had the Concerns of Widows and Father-  
‘ less, and other Peoples Estates in their hands. And  
‘ when a great Suffering, Persecution and Spoiling of  
‘ Goods came upon Friends, there were especial Care  
‘ taken, that all Friends that did suffer, what they did  
‘ offer up to the Lord in their Sufferings, might be re-  
‘ ally their own, and not any others Estates or Goods,  
‘ which they had in their hands, and were not really  
‘ their own; so that they might not offer up another  
‘ Body’s, but that which was really their own, which  
‘ they had bought and paid for, or were able to pay  
‘ for. And afterwards several Letters came out of  
‘ the Country to the Meeting at *London*, from Friends,  
‘ that had Goods of the Shop-keepers here at *London*  
‘ upon Credit, which they had not paid for; who  
‘ writ to their Creditors, whom they had their Goods  
‘ of,

1683. *of, intreating them, to take their Goods again. And*  
 ~~~~~ *some Friends came to London themselves, and treat-*  
 London. *ed with their Creditors, letting them understand,*  
*how their Conditions were, That they lay liable to*  
*have all that they had, taken from them; and told*  
*them, They would not have any Man to suffer by them:*  
*neither would they by suffering offer up any thing; but*  
*what was really their own, or what they were able to*  
*pay for. Upon which several took their Goods back*  
*again, that they had sent down: And this wrought*  
*a very good Savour in the Hearts of many People,*  
*when they saw, that there was such a righteous, just*  
*and honest Principle in Friends, that would not*  
*make any to suffer for their Testimony; but what*  
*they did suffer for the Testimony of Jesus, it should*  
*be really and truly their own, not other Peoples:*  
*And in this they owed nothing to any, but Love.*  
*So in this every Man and Woman stands in the free*  
*Offering, a free People, whether it be Spiritual or*  
*Temporal, which is their own; and in that they*  
*wrong no Man, neither inwardly nor outwardly.*  
*Ornan said unto David, I give thee the Threshing-*  
*floor, &c. and the Oxen for Burnt-offerings; and the*  
*Threshing-Instruments for Wood, and the Wheat for the*  
*Meat-offering; I give it all. But King David said unto*  
*Ornan, Nay, but I will verily buy it for the full price:*  
*for I will not take that which is thine, for the Lord, nor*  
*offer Burnt-offerings without cost, 1 Chron. 21, 22, &c.*  
*So it should be his own; and so should it be every*  
*Man's, that offers. So you may see here, that Da-*  
*vid would not accept of another Man's Gift for an*  
*Offering to the Lord; he would not offer up that*  
*which cost him nothing: but it should be really his*  
*own, Psal. 112: 5. A good Man — will guide his af-*  
*airs with discretion.*

Let this be read in your Monthly and Quarterly  
 Mens and Womens Meetings.

London the 24 of the  
 4th Month, 1683.

G. F.

Some


Some time after the Yearly-Meeting I went down 1682. to Kingston upon Thames, to visit Friends there: and while I was there, it came upon me to write the following Epistle to Friends in general, as a Salutation of Love unto them, and to stir up the pure Mind in them. Kingston upon Thames.

‘ Dear Friends and Brethren, who are turned from  
‘ Darkness to Light, and from the Power of Satan to  
‘ God, who are the Believers in the Light, which is  
‘ the Life in Christ, and are become the Children of  
‘ the Light and of the Day, and are grafted into  
‘ Christ, the second *Adam*, the Lord from Heaven,  
‘ and so are gathered in the Name of Jesus, in whom  
‘ ye have Salvation, and not in any other Name un-  
‘ der the whole Heaven. For Christ Jesus saith; *Where*  
‘ *two or three are gathered together in my Name, there*  
‘ *am I in the midst of them*, Matth. 18. 20. So here you  
‘ being gathered in the Name of Jesus, he is in the  
‘ midst of you, a Saviour, a Mediator, a Prophet, a  
‘ Shepherd, a Bishop, a Leader, a Counsellor, the Cap-  
‘ tain of your Salvation, who bruises the Serpent’s  
‘ Head, and destroys the Devil and his Works. There-  
‘ fore, Brethren in Christ Jesus, exhort one another  
‘ daily, while it is called to day; lest any of you be  
‘ hardened through the Deceitfulness of Sin. For you  
‘ are made Partakers of Christ, if ye hold fast the be-  
‘ ginning of your Confidence steadfast to the end,  
‘ *Hebr.* 3. 14. Therefore hear Christ’s Voice; for he  
‘ is in the midst of you a Teacher. And take heed,  
‘ lest there be in any of you an evil Heart of Unbelief,  
‘ in departing from the living God, as there is in too  
‘ many in this Day of Provocation and Temptation:  
‘ But while it is day hear his Voice, and let us consi-  
‘ der one another, to provoke unto Love, and to good  
‘ Works. Let us hold fast the Profession of our Faith  
‘ without wavering (for he is faithful, that hath pro-  
‘ mised, and that hath called you) not forsaking the  
‘ Assembling of our selves together, as the manner of  
‘ some is; (mark) *as the manner of some is*, that did  
‘ and do forsake the Assembling of themselves toge-  
‘ ther:



1683. *W* ther: but exhorting one another, and so much the more,  
*Kingston upon Thames.* as you see the Day of Light appearing. For if we  
 sin wilfully, after we have received the Knowledge of  
 the Truth, there remains no more Sacrifice for Sins;  
 but a certain, fearful looking for of Judgment and  
 fiery Indignation, which shall devour the Adversaries,  
*Hebr. 10.* And therefore it is good not to forsake  
 the Assembling of our selves together; but exhort  
 one another daily: for Christ is in the midst  
 of his People a Teacher and a Prophet, who saith,  
*Learn of me*; who is the *Way*, the *Truth* and the *Life*.  
 And we being many, are one Body in Christ (who  
 are gathered in his Name) and every one Members  
 one of another. Having then Gifts, differing according  
 to the Grace that is given us, whether they be  
 Prophecy, let us prophecy according to the proportion  
 of Faith; and let those that do minister, wait  
 on their Ministry; and those that be Teachers, on  
 their Teaching; and he that exhorteth, on Exhortation;  
 he that gives, let him do it with Simplicity; and he  
 that ruleth, with Diligence; and he that sheweth  
 Mercy, he is to do it with Cheerfulness. Abhor that  
 which is Evil; cleave to that which is good: Be kindly  
 affectioned one towards another, with Brotherly Love  
 in Honour preferring one another. Rejoyce in Hope;  
 be patient in Tribulations; *be not overcome with Evil, but overcome Evil with Good*; and (if it be possible) as much as lieth in you,  
*live peaceably with all Men*, *Rom. 12.* This is and  
 was the Practice of the Church of Christ. And now  
 the God of Hope fill you with all Joy and Peace in  
 believing, that ye may abound in Hope, through the  
 Power of the Holy Ghost. And I my self also am  
 persuaded of you, my Brethren, that ye also are full  
 of Goodness, filled with all Knowledge, and are able  
 also to admonish one another, *Rom. 15. 13, 14.* Here  
 the Church of Christ, in which Christ was in the  
 midst, a Teacher and the Head of the Church, they  
 were and are able through him to admonish one another.  
 And let the Peace of God rule in your Hearts;

to

‘ to which Peace of God ye are also called into one 1683.  
‘ Body (to wit, of Christ.) And let the Word of   
‘ Christ dwell in you richly in all Wisdom, teach- <sup>Kingston</sup>  
‘ ing and admonishing one another, &c. Col. 3. <sup>upon</sup> <sup>Thampt.</sup>  
‘ And whatsoever ye do, in Word or Deed, do all in the  
‘ Name of the Lord Jesus Christ, giving thanks to God  
‘ and the Father by him. And above all things put on  
‘ Charity, which is the Bond of Perfectness. And the  
‘ Apostle saith to Timothy, Be not thou ashamed of the  
‘ Testimony of our Lord, nor of me his Prisoner: but  
‘ be thou Partaker of the Afflictions of the Gospel, ac-  
‘ cording to the Power of God, who hath saved us, and  
‘ called us with an holy Calling; not according to our  
‘ works, but according to his own purpose and grace,  
‘ which was given us in Christ Jesus, before the world  
‘ began, 2 Tim. 1. 8, 9. So here it concerns every one,  
‘ not to be ashamed of the Testimony of our Lord,  
‘ who hath called them by his Grace; and not to be  
‘ ashamed of any of Christ’s Prisoners, and afflicted  
‘ Ones for Christ’s and his Gospel’s sake, who abo-  
‘ lishes Death, and brings Life and Immortality to  
‘ Light through his Gospel: You that believe in the  
‘ Light, know it. And Peter saith in his General Epi-  
‘ stle to the Church of Christ, As every man (mark,  
‘ every man) hath received the Gift, so minister the  
‘ same one to another, as good Stewards of the manifold  
‘ Grace of God. If any man speak, let him speak, as  
‘ the Oracles of God (so not of Men:) If any man mi-  
‘ nister, let him do it as of the Ability which God gives  
‘ (so not of the Ability of Mens Arts and Sciences)  
‘ that God in all things may be glorified through Jesus  
‘ Christ, &c. For these Gifts and Grace come from  
‘ Jesus into the Hearts of the Members of his Church,  
‘ whom he is in the midst of. And if any man Suf-  
‘ fer, as a Christian, let him not be ashamed; but let  
‘ him glorifie God, &c. And every true Christian  
‘ hath the Presence of Christ (who hath all power in  
‘ Heaven and in Earth given him) to support them  
‘ with his Power, Light and Life. And Christ saith  
‘ to his Believers, Beware of men, for they will deliver  
‘ you,

1683. *you up to the Councils, and they will scourge you in  
 the Synagogues, and you shall be brought before Gover-  
 nours and Kings for my Names sake, for a Testimony  
 against them and the Gentiles. But when they deliver  
 you up, take no thought, how or what ye shall speak;  
 for it shall be given you in the same hour, what ye  
 shall speak: for it is not you that speak; but the Spi-  
 rit of your Father, that speaketh in you. And ye  
 shall be hated of all men for my Names sake: but he  
 that endureth to the end, shall be saved. The Disci-  
 ple is not above his Master, nor the Servant above his  
 Lord: It is enough for the Disciple, that he be as his  
 Master, and the Servant as his Lord: for if they have  
 called the Master of the house Beelzebub, what will  
 they do to his Servant, Fear not them, which kill the  
 Body, but are not able to kill the Soul, &c. A Spar-  
 row shall not fall to the ground without your heavenly  
 Father, &c. The hairs of your head are all numbered;  
 ye are of more value, than many Sparrows. Who-  
 soever therefore shall confess me before men, him will I  
 confess also before my Father, which is in Heaven:  
 But whosoever shall deny me before Men, him will I  
 also deny before my Father, which is in Heaven. And  
 whosoever shall be ashamed of me and of my words, of  
 him shall the Son of Man be ashamed, &c. Matth. 10.  
 And again Christ saith, Whosoever shall be ashamed  
 of me and of my words in this adulterous and sinful  
 Generation, of him also shall the Son of Man be asha-  
 med, when he comes in the Glory of his Father with  
 his holy Angels, Mark 8. 38. And Christ saith to  
 his Disciples, He that receiveth you, receiveth me;  
 and he that receiveth me, receiveth him that sent me:  
 He that receiveth a Prophet in the name of a Pro-  
 phet, shall receive a Prophet's reward: And he that  
 receiveth a righteous man in the name of a righteous  
 man, shall receive a righteous man's reward. And  
 whosoever shall give to drink unto one of these little  
 ones a Cup of cold water only, in the name of a Dis-  
 ciple, verily I say unto you, he shall in no wise lose his  
 reward. Matth. 10. 40, 41, 42. Here ye may see,  
 how*

how Christ encourages his Disciples, and them that receive them. And John saith, *Among the chief Rulers of the Jews many believed in Christ; but because of the Pharisees, they did not confess him, lest they should be put out of the Synagogue*; John 12. 42. Too many such Believers are now-a-days, who dare not Confess Christ, lest they should lose the Favour of Men. But Christ encourages the faithful Disciples, and told them, They would put them out of their Synagogues; yea, that the time should come, that whosoever killed them, would think, they did God Service: *And these things, (said he) will they do unto you, because they have not known the Father; nor me. But these things have I told you, that when the time shall come, ye may remember; that I told you of them*, John 16. 2, 3, 4. Here ye may see, what Christ told his Disciples, should come to pass to them. And Saul, before he was Converted, did Compel the Christians to *Blaspheme*; and made Havock of the Church of Christ, *Acts 8. and Chap. 22. and 26.* And did not the Beast (in the Revelations) Compel both small and great to worship him and his Image? And did not all worship it, but they, who had their Names written in the Lamb's Book of Life, before the Foundation of the World? And did not *Nebuchadnezzar* set up an Image sixty Cubits high, and six Cubits broad? And then did not he cause an Herald to cry aloud, *It is commanded, that all People, and Nations, and Languages fall down, and worship the golden Image, that Nebuchadnezzar hath set up: And whoso falleth not down, and worshippeth, shall the same hour be cast into the midst of the fiery Furnace*? and were not *Shadrach, Meshach and Abednego* cast into the Furnace? *Dan. 3.* But God delivered them. Therefore it is good, to be faithful to God and his Worship in Spirit and Truth. And the Jews had agreed, that if any man should confess Christ, he should be put out of their Synagogue, *John 9. 22.* So it was for Christ's sake, they were Excommunicated out of their Synagogues. But, as it is written,

ten,

1683.  
Kingston  
upon  
Thames.

1682. *W* *Kingston upon Thames.* *ten, Behold, I lay in Sion a Stumbling-stone, and a Rock of Offence; and who so believes on him, shall not be ashamed.* So Christ is a Stumbling-stone, and a Rock of Offence to all the Unbelievers in the Light, which is the Life in Christ, whether they be Jews, Christians, or Gentiles. The Jews did believe, a Christ was *To come*, from the Scriptures: And the Christians believe, *He is come*, by the Scriptures; but do not believe in the Light (which is the Life in Christ) as Christ commands; and so do not become the Children of the Light. Therefore ye, that are the Believers in the Light, and are become the Children of the Light, walk in Christ your Way, Life and Salvation.

*Kingston the 5th Month,*  
1682.

G. F.

Before I left *Kingston*, something further opened in me, which I was moved to write, and send forth amongst Friends; and it was as followeth:

*Dear Friends,*

My Love is to you all in the holy Seed, that reigns over all. And my desire is, that every one, both Male and Female, may feel the Seed Christ in you, which is Heir of the Promise of Life Eternal: so that ye may all grow up in Christ Jesus, your Head, and be built upon him the Rock and Foundation, that God hath laid, which stands sure over all Rocks and Foundations in the World. That ye may eat and drink of this Spiritual Rock, the Spiritual Water and Food; so that ye may truly and inwardly say, that your Rock and Foundation, and Bread of Life, and Water of Life is from Heaven, and your Bread and Water is sure; and that ye know his Voice, that feeds you, and that leads you into the Pastures of Life, which are always fresh and green. In this your Affections are set on things, that are above, and seeking that which comes down from above (above that, which is from below) where Christ sits at the right Hand of God, making Intercession for you; and is your Mediator, making Peace betwixt God and you; and

and is your Heavenly Bishop to oversee you, that ye  
keep in his Light, Life and Power, that ye do not  
go astray from his Heavenly Fold and Pasture; but  
he your Shepherd may feed you in it: Who is your  
Prophet, to open to you the fulfilling of the Promi-  
ses and Prophecies; himself being the Substance:  
That ye may live in him, and he in you, yea, and  
reign in your Hearts; and there to exercise his Offi-  
ces, his Prophetical, and Priestly, and Kingly Of-  
fice, who is Heavenly and Spiritual. That ye may  
know the Three, that bear Witness in the Earth, *viz.*  
The Spirit, the Water and the Blood, which is the  
Life of Christ, which cleanseth from all Sin; and  
the Water, that washes you and refreshes you; and  
the Spirit, that Baptizes you, and Circumcises you,  
and leads you into all Truth: And that ye may  
come all to drink into one Spirit, and keep the Unity  
of the Spirit, which is the Bond of the Heavenly  
Peace. So being led by the Spirit of God, ye are his  
Sons and Daughters, and by his Spirit will come to  
know the Three, that bear Witness in Heaven, *viz.*  
the Father, the Word and the Holy Ghost. These are  
the Three Witnesses, that are in Heaven, that bear  
Record of all things: for he is God in the Heaven,  
and God in the Earth. And therefore I desire, that  
ye may all feel his Love shed in your Hearts; and  
in it live in Love (above the Love of the World,  
which is Enmity) and in that you will keep in the  
excellent Way. For Love edifies the Body of Christ,  
and builds his Church up, and keeps out of the En-  
mity; for it is above it, and brings and keeps all in  
true Humanity, and in the true Divinity; and to  
be courteous and kind, and tender one towards ano-  
ther. And to shew forth the Nature of Christ, and  
true Christianity in all your Lives and Conversati-  
ons; so that the Blessings of the Lord may rest upon  
you, as ye all live in the Seed of the Gospel, the  
Seed of the Kingdom of God, in which all Nations  
are blessed: And in that ye will all have a Care of  
God's Glory. And there is the Hill or Mountain,  
C c where




1683. *Kingston upon Thames.* ' where the Light shines to the answering the Witness  
 ' of God in all; and the Salt, that is a good Savour  
 ' to the Witness of God in the Hearts of all: And that  
 ' Savour and Salt being kept in, it doth not come un-  
 ' der the Feet of Men. So my Love to you all in Christ  
 ' Jesus, whom God hath given to be a Sanctuary for  
 ' all his People, who is from above, and not of this  
 ' World, in whom you all have Life, Peace, and Sal-  
 ' vation: And in him God Almighty keep and pre-  
 ' serve you all to His Glory, Amen. And as you all  
 ' live in the peaceable Truth of God, it keeps you un-  
 ' der, and within his Protection: But they that make  
 ' a Profession of the Scriptures of Truth, and yet live  
 ' out of the Truth, in the Spirit of Strife, Unquiet-  
 ' ness and Discontent, in a contriving, plotting, rave-  
 ' nous, destroying Spirit, which is of the Devil, and  
 ' not of God, that Spirit is judged out of the Truth,  
 ' and to be of him, in whom there is no Truth;  
 ' whose Portion is in the Lake, and in the Fire that  
 ' burns.

*Kingston, the 27th of the  
 5th Month, 1682.*

G. F.


*London.* Having visited Friends at and about *Kingston*, I re-  
 turned to *London*: for it being a Suffering-time with  
 Friends there, I had not freedom to be long from the  
 City. Being come back, I went to the Meeting at the  
*Pech-Meeting* *Pech*; which but a little before the Justices and Con-  
 stable had broken up, and had carried themselves  
 very roughly: But that Day the Meeting was in the  
 House, and quiet; and a glorious Meeting it was,  
 blessed be the Lord.

*Grac. Meeting.* On the First-day following I went to the Meeting  
 at *Gracious-street*. When I came there, I found three  
 Constables in the Meeting-house, who kept Friends  
 out; so that we met in the Court. After I had been  
 some time in the Meeting, I stood up, and spake to  
 the People; and continued speaking a pretty while.  
 Then one of the Constables came, and took hold of  
 my Hand, and said; *I must come down*. I desired him  
 to be patient, and went on speaking to the People:  
 but

but after a little time he pluckt me down, and had 1682.  
 me into the Meeting-house. I asked them, if they   
 were not weary of this Work? and one of them said, <sup>London.</sup>  
*Indeed, they were.* They let me go into the Widow  
*Foster's* House, (which joined to the Meeting house)  
 where I stay'd, being hot. When the Meeting was  
 ended (for one prayed, after I was taken away) the  
 Constables asked some Friends, *Which of them would*  
*pass their words, that I should appear, if they should be*  
*questioned about me?* But the Friends telling them,  
*They need not require that; for I was a Man well known*  
*in the City, to be one, that would neither fly, nor shrink;*  
 They came not to me: but went their ways, and left  
 me at Liberty; and I heard no further of it. The  
 same Week I was at the Meeting at the *Savoy*, which <sup>Savoy-  
Meeting.</sup>  
 used to be kept out, and disturbed; but that Day it  
 was within doors, and peaceable; and a precious Meet-  
 ing it was. The First-day after, it was upon me to  
 go to the Meeting at *Westminster*, where used to be <sup>Westm.  
Meeting.</sup>  
 great Disturbances: But there also the Meeting was  
 within doors that Day, and it was very large. The  
 Lord's Power was over all there, and kept all quiet  
 and still: for though there were many loose Spirits  
 there, yet they were bound down by the Power and  
 Spirit of the Lord, that they could not get up to make  
 Disturbance.


About this time I was moved to write the follow-  
 ing Epistle:

*Friends and Brethren,*

' Who have received the peaceable Truth, let the  
 ' Fruits of its Peaceableness, and of your quiet Spirit  
 ' appear in all your Meetings, and in all your Words  
 ' and Actions: for he that inhabits Eternity, dwells  
 ' with an humble Heart; and he gives Grace to the  
 ' Humble, and resisteth the Proud. Heaven is his  
 ' Throne, and the Earth ye walk upon, is his Foot-  
 ' stool: happy are ye, that see and know him, that  
 ' Invisible. And now Friends, Let all things be done   
 ' in your Meetings, and otherways, in Love, with-  
 ' out Strife, or Vain-glory. For Love fulfills the

1682. *W* *London.* Law, and Love overcomes, and edifies the Body of Christ, and builds it up; and there is neither Self, nor Envy in Love: neither is it puffed up; but abides and bears all things. So see, that this Love of God have the sway in you all, and over you all. Christ saith, *Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven: Blessed are they that mourn; for they shall be comforted. Blessed are the Meek; for they shall inherit the Earth. Blessed are they, that do hunger and thirst after Righteousness: for they shall be filled. Blessed are the Merciful; for they shall obtain Mercy. Blessed are the Pure in Heart; for they shall see God. Blessed are the Peace-makers; for they shall be called the Children of God. Blessed are they that are persecuted for Righteousness sake; for theirs is the Kingdom of Heaven. Blessed are ye, when Men shall revile you, and persecute you, and shall say all manner of Evil against you falsely, for my sake; rejoyce and be exceeding glad: for great is your reward in Heaven. For so persecuted they the Prophets which were before you.* Now Friends, here is a great deal in these words: And all must be in these States and Conditions, if they have these Blessings. And the Children of God are Peace-makers, and strive to make Peace in the Truth; and to live in Peace with all Men, if it be possible. So live in the Peace, and the Good-will to all Men; which Good-will is both for their Sanctification and Salvation. And Friends, consider; The Wisdom of God, which is from above, is pure, peaceable and gentle, and easie to be entreated, full of Mercy and Good-fruits, without Partiality and without Hypocrisie. And now, dear Friends, let this pure, peaceable, gentle Wisdom, that is from above, that is easie to be entreated, and is full of Mercy and Good-fruits, be exercised and practised in all the true Churches of Christ; so that Wisdom may be justified of her Children. For the Works of the Flesh, or fleshly Spirit, are Hatred, Variance, Wrath, Strife, Envyings, Drunkenness, Revilings, Adultery, Fornication, Lasciviousness, Unclean-

ness,


' nefs, &c. and they which do such things, shall not 1683.  
 ' inherit the Kingdom of God. But the Fruits of the   
 ' Spirit of God are Love, Joy, Peace, Long-suffering, London  
 ' Gentleness, Goodness, Faith, Meekness, Temper-  
 ' ance, &c. And so, dear Friends and Brethren, strive  
 ' to exceed one another, and all People upon the Earth  
 ' in Humility, in Meekness, in Gentleness, in Tem-  
 ' perance, in Love and in Patience, in Pureness and  
 ' in Mercy; and then ye will shew forth the Fruits of  
 ' the Spirit of God, and of his Heavenly Wisdom that  
 ' is from above: And in this, Wisdom will be justi-  
 ' fied of her Children; and ye will be the Salt of the  
 ' Earth, and the Light of the World set on an Hill,  
 ' that cannot be hid: and your Moderation will ap-  
 ' pear to all Men. And be ye just, and righteous, and  
 ' faithful, and true in all your Words, Dealings and  
 ' Conversations; so that ye may answer the Truth in  
 ' all People: For Christ saith, his Father is glorified  
 ' by such, as bring forth Fruits, when Men do see  
 ' their good Works; for he that doth Righteousness,  
 ' is accepted with God. And he that dwells in Love,  
 ' dwells in God: for Love is his Habitation: And let  
 ' that be the Habitation of every one that hath re-  
 ' ceived the Truth: for if it be not, such do not dwell  
 ' in God, let them profess what they will. And there-  
 ' fore my desire is, that all you, who have received  
 ' Christ, the Seed, which bruises the Serpent's Head,  
 ' may walk in him, your Sanctuary, Life and Salva-  
 ' tion, your Rest and Peace, Amen.

London, the 14th of the  
 6th Month, 1683.

G. F.


I continued yet at *London*, labouring in the Work  
 and Service of the Lord both in Meetings and out;  
 sometimes visiting the Friends that were in Prison  
 for the Testimony of Jesus, encouraging them in their  
 Sufferings, and exhorting them to stand faithful and  
 steadfast in the Testimony, which the Lord had com-  
 mitted to them to bear: sometimes also visiting those  
 that were sick and weak in Body, or troubled in Mind,  
 helping to bear their Spirits up from sinking under

1683. their Infirmities. Sometimes our Meetings were quiet  
 ~~~~~ and peaceable; sometimes they were disturbed and  
 London. broken up by the Officers. One First-day it was up-  
 Savoy- on me to go to the Meeting at the Savoy, and it was  
 Meeting. a large Meeting; for many Professors and sober Peo-  
 ple were there: And the Lord opened many precious,  
 weighty things in me to the People, which I declared  
 amongst them, ' and directed them to the Spirit of  
 ' God in themselves, which the Lord had given them  
 ' a measure of; that all by the Spirit might under-  
 ' stand the Scriptures, which were given forth from  
 ' the Spirit of God. And that by the Spirit of God  
 ' they might know God and Christ, whom God hath  
 ' sent; whom to know was Eternal Life. And that  
 ' by the Spirit they might all come into Christ, and  
 ' know him to be their Sanctuary, who destroys the  
 ' Devil, the Destroyer, and his Works; and bruises  
 ' the Serpent's Head. For Christ was a Sanctuary to  
 ' them, to whom he was a Saviour, whom he saved  
 ' from the Destroyer. And Christ did baptize them  
 ' with the Holy Ghost, and with Fire, and did thorowly  
 ' purge his Floor, and burn up their Chaff with un-  
 ' quenchable Fire; that is, Sin and Corruption, which  
 ' is got into Man and Woman by their Transgression:  
 ' But Christ gathereth his Wheat into his Garner. So  
 ' all that are baptized with Christ's Baptism, their  
 ' Wheat is in God's Garner: and no Spoiler can get  
 ' into God's Garner to meddle with the Wheat there;  
 ' though they may be permitted to meddle with the  
 ' outward Goods, &c. Now as I was speaking in the  
 power of the Lord, and the People were greatly af-  
 fected therewith; on a sudden the Constables, with  
 the rude People, came in like a Sea: and one of the  
 Constables said to me, *Come down*; and he laid hands  
 on me. I asked him, *Art thou a Christian? We are*  
*Christians.* He had hold on my Hand, and was very  
 fierce to pluck me down: but I stood still, and spake  
 a few words to the People; desiring of the Lord, that  
 the Blessings of God might rest upon them all. The  
 Constable still called upon me to come down, and at  
 length

length pluckt me down ; and bid another Man with 1683.  
a Staff, *Take me, and carry me to Prison.* That Man   
had me to another Officer's House, who was more ci- London.  
vil : and after a while they brought in four Friends  
more, whom they had taken. I was very weary, and  
in a great Sweat ; and several Friends, hearing where  
I was, came to me in the Constable's House : but I  
bid them all go their ways, lest the Constables and  
Informers should stop them. After a while the Con-  
stables had us almost a Mile to a Justice, who was a  
fierce, passionate Man : who, after he had asked me  
my Name, and his Clerk had taken it down in Wri-  
ting, upon the Constable's informing him, *That I preach-*  
*ed in the Meeting,* said in an angry manner ; *Do not*  
*you know, that it is contrary to the King's Laws to*  
*preach in such Conventicles, contrary to the Liturgy of*  
*the Church of England ?* There was present one —  
Shad, (a wicked Informer, who was said to have bro-  
ken Gaol at Coventry, and to have been burnt in the  
Hand at London) who hearing the Justice speak so to  
me, stept up to him, and told him ; *That he had Con-*  
*victed them on the Act of the 22d of King Charles the*  
*Second.* *What ! You Convict them ?* said the Justice ;  
*Yes,* said Shad, *I have Convicted them ; and you must*  
*Convict them too upon that Act.* With that the Justice  
was angry with him, and said ; *You Teach me ! What*  
*are you ? I'll Convict them of a Riot.* The Informer  
hearing that, and seeing the Justice angry, went a-  
way in a Fret ; and so he was disappointed of his  
purpose. I thought he would have Sworn some  
Body against me ; whereupon I said, ' Let no Man  
' Swear against me ; for it is my Principle *Not to*  
' *Swear :* and therefore I would not have any Man  
' Swear against me. The Justice thereupon asked  
me ; *If I did not preach in the Meeting ?* I told  
him, ' I did Confess, what God and Christ had done  
' for my Soul ; and did praise God : and I thought,  
' I might have done that in the Streets, and in all  
' Places, viz. Praise God, and Confess Christ Jesus ;  
' and this I was not ashamed to Confess. Neither



1683. *was this contrary to the Liturgy of the Church of*  
*England. The Justice said, The Laws were against*  
*such Meetings, as were contrary to the Liturgy of the*  
*Church of England. I said, I knew no such Laws*  
*against our Meetings: but if he did mean that Act,*  
*that was made against such, as did Meet to Plot and*  
*Contrive, and raise Insurrections against the King,*  
*we were no such People; but did abhor all such*  
*Actions: and did bear true Love and Good-will to*  
*the King, and to all Men upon the Earth. The Ju-*  
*stice then asked me, If I had been in Orders? I told*  
*him, No. Then he took his Law-books, and searched*  
*for Laws against us; bidding his Clerk, take the*  
*Names of the rest the mean time: But when he*  
*could find no other Law against us, the Clerk swore*  
*the Constable against us. Some of the Friends bid*  
*the Constable, Take heed what he swore, lest he*  
*were perjured: for he took them in the Entry, and*  
*not in the Meeting. Yet the Constable, being an*  
*ill Man, swore, That they were in the Meeting.*  
*However the Justice said; Seeing there was but one*  
*Witness, he would discharge the rest; but he would*  
*send me to Newgate, and I might preach there, he*  
*said. I asked him, If it stood with his Con-*  
*science to send me to Newgate for Praising God,*  
*and for Confessing Christ Jesus? He cried, Consci-*  
*ence! Conscience! but I felt, my words toucht his*  
*Conscience. He bid the Constable, Take me away; and*  
*he would make a Mittimus to send me to Prison, when*  
*he had dined. I told him, I desired his peace, and*  
*the good of his Family; and that they might be*  
*kept in the Fear of the Lord: So I passed away.*  
*And as we went, the Constable took some Friend's*  
*word, that I should come to his House the next Mor-*  
*ning by the Eighth hour. Accordingly I did go,*  
*with those Friends: and then the Constable told us,*  
*That he went to the Justice for the Mittimus, after he*  
*had Dined; and the Justice bid him, Come again*  
*after the Evening-Service: which he did; and then*  
*the Justice told him, He might let me go. So, said*  
*the*

the Constable, you are discharged. I blamed the Con- 1683.  
stable for turning Informer, and swearing against us;   
and he said, *He would do so no more.* Next Day, the <sup>London.</sup>  
Justice meeting with Gilbert Laty, asked him, *If he*  
*would pay Twenty Pounds for George Fox's Fine?* He  
said, *No.* Then, said the Justice, *I am disappointed:*  
for being but a Lodger, I cannot come by his Fine;  
and he having been brought before me, *and being of*  
*Ability himself, I cannot lay his Fine on any other.*

After I was Discharged, I went up into the City.  
And the same Week the Sessions coming on, where  
many Friends were concerned, some as Prisoners, and  
some on Trials of Appeals upon the *Conventicle Act*,  
I went to a Friend's House not far off, that I might  
be in a readiness to Assist those Friends with Counsel,  
or otherwise, as occasion should offer: and I found  
Service in it. But as my Spirit was concerned on  
behalf of Friends, with respect to their outward Suf-  
ferings by the Persecutors without; so an Exercise  
also came weightily upon me at this time, in the sense  
I had of the Mischievous Working of that Adulter-  
ated Spirit, which being gone out from the heavenly  
Unity, and having drawn out some, that profess  
Truth, into Enmity and Opposition against Friends,  
endeavoured to trouble the Church of Christ with their  
Janglings and Contention. And as a further Disco-  
very of the Working of that Seducing Spirit, and a  
Warning to all Friends to beware of it, I was moved  
to write the following Epistle, Directed thus:


*To all the Elect, Faithful, Called and Chosen of God,  
who are the Flock and Heritage of God, who have  
been acquainted with the Dealings of the Lord, and  
have kept your Habitations in his Life, Power and  
Truth, being built upon the holy and heavenly Rock  
and Foundation, Christ Jesus, who was the Foun-  
dation of the Prophets and Apostles; which Foun-  
dation stands sure.*

‘ Many Foundations have been laid since the Apo-  
‘ stles Days, by such, as have gone from Christ, the  
‘ true

1682.

London.

‘ true and sure Foundation : and their Foundations  
‘ have proved Rotten, and come to nought; and they  
‘ themselves have come to Loss. And many, since  
‘ the Day of Christ, and the Truth hath appeared in  
‘ this Nation, have come out, and have had some  
‘ Openings and Sightings, and come among us for a time;  
‘ and then gone out from us again : who have been  
‘ the Comers and Goers, like such as were in the Apo-  
‘ stles Days. Such have had an outward Profession  
‘ of the Truth, and such have gone from the true  
‘ Foundation, Christ Jesus, and so from the heavenly  
‘ Society and Unity of the Saints in Light. And then  
‘ they set up Foundations of their own : and having  
‘ a Form of Godliness, but out of the Power thereof,  
‘ out of the Order thereof, such have turned to Jang-  
‘ lings and vain Disputings. This sort of Spirit you  
‘ have been acquainted with, who have kept your  
‘ Habitations in Christ Jesus, the First and the Last.  
‘ And you are not unsensible of the scurrilous and  
‘ filthy Books of Lies and Defamations, which have  
‘ been spread abroad in this Nation, and beyond the  
‘ Seas, against the Faithful : And it is very well, that  
‘ the Lord hath suffered them to Publish their own  
‘ Shame in Print, that Truth’s Enemies may be dis-  
‘ covered, that their Fruits and Spirits have appear-  
‘ ed, and manifested themselves both in Print and  
‘ otherwise. And I do believe, that the Lord  
‘ will yet suffer this Spirit, that it shall so publish  
‘ forth its Fruits, to its publick Shame and Naked-  
‘ ness, to Professor and Prophane, and to all sober,  
‘ moderate and innocent People, that its Shame and  
‘ Nakedness shall more fully appear. And though  
‘ for a time it hath been hid and covered with the  
‘ Fig-leaves and an outward Profession, and some-  
‘ times with fawning and flattering words, (as at o-  
‘ ther times it hath discovered it self by rough, lying  
‘ and defaming words;) yet the Lord God will blast  
‘ all such vain Talkers, that do not walk in the Or-  
‘ der of Life, Truth and the Gospel. And therefore  
‘ ye,

ye, that are Faithful, stand fast in the Liberty, 1683.  
wherewith Christ hath made you free in his Govern-  
ment: It is upon his Shoulders; he bears it up:  London.  
Of the Increase of it, and of its Peace there is no  
end. For all the Quarrellers against his Order and  
Government are without him, and without his hea-  
venly, spiritual Government and Peace. And there-  
fore, ye Faithful Ones, who have had the Trial  
through many Persecutions, Imprisonments, Spoil-  
ings of Goods, you know, that there is a Crown of  
Glory laid up for you: and you that Suffer with  
Christ, shall Reign with him in his Kingdom of Glo-  
ry; and ye that die with Christ, shall live with Christ  
in the Eternal Life, in the World, that hath no End.  
Who have gone through the Sufferings without;  
and within by false Brethren, by Comers and Go-  
ers, that have caused the Way of Truth to be evil  
spoken of, and have been the Persecutors of the  
Faithful with their Tongues (though they have not  
had power to do it with their Hands.) And by  
printing and publishing their lying, defaming Books  
against the *Faithful*, they have stirred up the Magi-  
strates and Priests; who were willing to get any oc-  
casion to speak evil of the right Way, and precious  
Truth of Christ, by which his People are made free:  
Such had better, they had never been born. But  
God hath brought them to light, and their Fruits  
and ravenous Spirit is seen, favoured and known;  
who are become *Judas*es, and Sons of Perdition, to  
betray Christ now within (where he is made mani-  
fest) to the Priests, Magistrates and Prophane, as  
*Judas* did betray Christ without to the Priests and  
*Pilate*: Though some of the Magistrates, and sober  
People do see their Envy and Folly, and that they  
have more Malice, than Matter against the *Faithful*.  
But the Lord will consume this *Judas*, or Son of  
Perdition! The Lord will consume him with the  
Spirit of his Mouth, and shall destroy him with the  
brightness of his Coming! And so let all the *Faith-*  
*ful*

1683. *ful* look unto the Lord. And let that wicked Son  
 of Perdition know, though he may be got as high  
 as *Judas* without (who was partaker of the Mini-  
 stry with the Apostles) *The Lord will consume him*  
*with the Spirit of his Mouth, and destroy him with*  
*the brightness of his Coming* : That is his Portion.  
 So the brightness of the Lord will destroy him, and  
 the Spirit of his Mouth will consume him : And  
 when he is destroyed and consumed, there will not  
 be a Son of Perdition to betray Christ in his People,  
 and his People, that live and walk in Christ, who  
 hath all power in Heaven (mark, in Heaven) and  
 in Earth given to him ; and with his holy and glo-  
 rious Power he limits and orders : So that nothing  
 shall be done against his People, but what is suf-  
 fered for their Trial and for their Good, neither by  
 Apostates, Persecutors with the Tongue, *Judas*es,  
 Sons of Perdition to betray ; or the outward Powers  
 to Imprison, or spoil Goods : All these are limited  
 by Christ's Power, who hath all Power in Heaven  
 and Earth given to him. And every one's *Faith* is  
 to stand in him and his Power, and rejoice in his  
 Power, and see the increase of his righteous, holy,  
 heavenly, spiritual, peaceable Government, in which  
 the glorious, holy Order of Life is lived and walked  
 in by all his Sons and Daughters : And in his Spirit  
 is the holy Unity and Bond of Peace. Though ye  
 be absent in the Body or Flesh one from another,  
 yet all joying and rejoicing, being present in his  
 Spirit, and beholding in the same Spirit your spiri-  
 tual Order, Unity and Fellowship, and the stead-  
 fastness of your *Faith* in Christ Jesus, who is stead-  
 fast for ever, the *First* and the *Last*, whose Presence  
 is among his People, and who is their Head. Here  
 is heavenly *Sion* known, and heavenly *Jerusalem*,  
 and the innumerable Company of Angels (which  
 are Spirits) and the Spirits of the just men made  
 perfect. Here is the general Assembly, or general  
 Meeting, and a general, heavenly, holy and spiri-  
 tual

‘ tual joy and rejoicing, lauding and praising the Lord, the Lord God Almighty, and the Lamb, that lives for evermore, Amen. 1683.  
London.

London, the 14th of the  
8th Month, 1683.

G. F.

*Read this in your Assemblies amongst the Faithful.*


I tarried yet a little while in London, visiting Bull and  
Mouth  
Meeting. Friends and Meetings, and labouring in the Work of the Lord there. And being on a First-day at the Bull and Mouth, where the Meeting had long been kept out; but was that day in the House, peaceable and large: the People were so affected with the Truth, and refreshed with the powerful Presence of the Lord, that when the Meeting was ended, they were loth to go away.

After some time, having several things upon me to write, I went to Kingston, that I might be free from Interruptions. Kingston And when I came there, I understood, the Officers had been very Rude at the Meeting there, nipping and abusing Friends, and had driven them out of the Meeting-Place; and very abusive they continued to be for some time. Among other things that I writ, whilst I was there, one was a little Book (printed soon after) the Title whereof was; *The Saints heavenly and spiritual Worship, Unity, and Communion, &c. wherein is set forth, what the true Gospel-worship is, and in what the true Unity and Communion of the Saints stands; with a discovery of those, that were gone from this holy Unity and Communion, and were turned against the Saints, that abode therein.*

When I had finished the Services, for which I went thither, and had visited the Friends there, I returned to London; and visited most of the Meetings in and about the City. Afterwards I went to visit a Friend in Essex; and returning by Dolston, I made some stay Essex.  
Dolston. at the Widow Stots, and there I writ an Epistle to Friends, declaring the Word of the Lord unto them: which Epistle being then printed, may be read amongst my other printed Books.


I came



1683. I came from *Dolston* to *London*, and the next Day  was sent for in haste to my Son *Rouse's* at *Kingston*; *London*. whose Daughter *Margaret* lay very Sick, and had a desire to see me. I tarried now at *Kingston* about a Week, *Kingston*. and then returned to *London*; where I continued for the most part of the Winter, and the Spring following, until the General Meeting in the Year 1684. (save that I went once as far as *Enfield*, to visit *Friends* thereabouts.) And in this time I ceased not to labour in the Work of the Lord, being frequent at Meetings, and visiting *Friends*, that were Prisoners, or that were Sick; and in writing Books for the spreading of Truth, and opening the Understandings of People to receive it.

1684. The Yearly Meeting was in the Third Month, and *Yearly* a blessed, weighty Meeting it was; wherein *Friends* *Meeting* were sweetly refreshed together: for the Lord was with us, and opened his heavenly Treasures amongst us. And though it was a time of great difficulty and danger, by reason of Informers and persecuting Magistrates; yet the Lord was a Defence and Place of Safety to his People.

Now had I drawings in Spirit to go into *Holland*, to visit the Seed of God in those Provinces. And as soon as the Yearly Meeting was over, and most of the *Country-Friends* gone out of Town; I prepared for my Journey. There went with me from *London* *Alexander Parker*, *George Watts* and *Nathaniel Brassey*, who also had drawings into that Country. We took Coach on the 31th of the Third Month 84. and got to *Colchester* that Night. The next Day, being the First-day of the Week, we went to the Meeting there: and though there was no notice given of my coming thither, yet our being there was presently spread over the Town, and in several places in the Country, at Seven and Ten Miles distance; so that abundance of *Friends* came in double-horsed, which made the Meeting very Large. I had a Concern and Travel in my Mind, lest this great Gathering should have stirred up the Town, and been more than the Magistrates

strates could well bear; but it was very quiet and 1684.  
 peaceable, and a glorious Meeting we had, to the set-   
 ting and stablishing of *Friends* both in the Town and Colche-  
 Country: for the Lord's Power was over all; blessed ster.  
 be his Name for ever. Truly, the Lord's Power and  
 Presence was beyond words; for I was but weak to go  
 into a Meeting, and my Face (by reason of a Cold I  
 had taken) was sore: but God was strong, and ma-  
 nifested his Strength in us and with us, and all was  
 well: the Lord have the Glory for evermore for his  
 supporting Power. After the Meeting there came, I  
 think, above an hundred *Friends* of the Town and  
 Country to see me at *John Furley's*; and very glad we  
 were to see one another, and greatly refreshed we  
 were together, being filled with the Love and Riches  
 of the Lord, blessed be his Name for ever!

We tarried at *Colchester* two Days more; which we  
 spent in visiting *Friends* there, both at their Meet-  
 ings for Business, and at their Houses. Then early in  
 the Morning on the Fourth-day of the Week, we took  
 Coach for *Harwich*, where we met with *William Bing-* Harwich  
*ley* and *Samuel Waldenfield*; who also went over with  
 us. About the eighth Hour at Night we went on Board  
 the *Pacquet-Boat* (of which one *Richard Gray* was  
 Master) but by reason of contrary Winds, it was the  
 first Hour in the Morning before we sailed. We had  
 a very good Passage; and about the fifth Hour in the  
 Afternoon next Day we landed at the *Briel* in *Hol-* Holland.  
*land*: and there we stay'd that Night. Early next Briel.  
 Morning we went to *Rotterdam*; where we abode some  
 days. The next Day, after we came to *Rotterdam*, Rotter-  
 one *Wilbert Frouzen*, a Burgo-master, and Kinsman dam.  
 of *Aarent Sunneman's*, hearing that I was there, In-  
 vited me to his Country-house; having a desire to  
 speak with me about some Business, relating to *Aarent*  
*Sunneman's* Daughters. I took *George Watts* with me;  
 and a Brother of *Aarent Sunneman's* had us thither.  
 The Burgo-master received us very kindly, and was  
 very glad to see me; and entring into Discourse a-  
 bout his Kinsman's Daughters, I found he was appre-  
 hensive,

1684. henfive, that their Father being dead, and having left  
 them considerable Portions, they might be stollen, and  
 married to their Disadvantage. Wherefore I told him,  
 ' That it was our Principle and Practice, that none  
 ' should marry amongst us, unless they had a Certi-  
 ' ficate of the Consent of their Relations or Guardi-  
 ' ans: for it was our Christian Care to watch over and  
 ' look after all young People, that came among us;  
 ' especially those, whose Natural Relations were dead.  
 ' And as for his Kinsman's Daughters, we should take  
 ' care, that nothing should be offered to them, but  
 ' what should be agreeable to Truth and Righteousness,  
 ' and that they might be preserved in the Fear of God,  
 ' according to their Father's Mind. This seem'd to  
 give him great Satisfaction. While I was with him,  
 there came many great People to me; and I ex-  
 ' horted them all to keep in the Fear of God, and to  
 ' mind his good Spirit in them, to keep their Minds  
 ' to the Lord. After I had stay'd two or three Hours,  
 and had had discourse with him of several things, I  
 took my leave of him; and he very friendly sent me  
 to *Rotterdam* in his Chariot.

The next Day, being the First-day of the Week, we  
 were at the Meeting at *Rotterdam*, which was pretty  
 large; and we declared to the People by an Interpre-  
 ter. The Day following one Alderman *Gaul* came to  
 speak with me; and with him I and the other *Friends*  
 had much Discourse about Religious Matters: where-  
 with he seemed to be well satisfied, and was very ten-  
 der. Several other Persons of account intended to  
 have come to speak with me that Day; but being  
 hindred by extraordinary Business (as I understood)  
 they came not.

*Amster-  
dam.*

We went next Day from *Rotterdam* to *Amsterdam*,  
 where we had a large and very precious Meeting. And  
 in the Afternoon I was at another Meeting with the  
*Friends* there, about Business.

There is a Yearly-Meeting at *Amsterdam* for the  
*Friends* of *Holland* and *Germany*, &c. which begun  
 now on the Eighth-day of the Fourth-Month: and  
 ended

ended on the Twelfth. Here we had a fine Opportunity of seeing Friends from divers Parts, and of being refreshed together in the Love of God. And after this Meeting, before the Friends that came out of the several Provinces were gone, we had a Meeting with some particular Friends, about the Places and Countries, into which we, who came out of *England* in the Work of the Ministry, were to travel; and to understand, who among them were suitable Persons to go along with us for Interpreters. When this was concluded on, *William Bingley* and *Samuel Waldenfield* took shipping for *Friezland*; and *Jacob Claus* their Interpreter. 1684.  
Amster-  
dam.

*Alexander Parker* and *George Watts* remained with me; and we tarried a few days longer at *Amsterdam*, where I had further Service. And before I left *Amsterdam*, I went to visit one *Galenus Abrahams*, a Teacher of chief Note among the *Mennonites* (or *Baptists*.) I had been with him, when I was in *Holland* about seven Years before; and *William Penn* and *George Keith* had Disputes with him then: He was then very high and very shy, so that he would not let me touch him, nor look upon him (by his Good-will) but bid me, *Keep my Eyes off him*; for, he said, *they pierced him*. But now he was very loving and tender, and confessed in some measure to Truth: his Wife also and Daughter were tender and kind, and we parted from them very lovingly.

Soon after this, feeling our Spirits drawn towards *Friezland*, *Alexander Parker*, *George Watts* and I, having *John Claus* of *Amsterdam* with us for our Interpreter, took shipping at *Amsterdam* for *Friezland*, and having sailed some Nine or Ten Leagues, we left the Ship, and travelled through *Friezland*, sometimes by Boat, sometimes by Wagon, visiting Friends and tender People in the Towns and Villages, where we came; and having commonly one, sometimes two Meetings in a day. After we had been at *Lewwarden*, we passed by *Franecker* to *Harlingen* in *West-Friezland*, which was the furthest Place we went to that way. And having been out six Days from *Amsterdam*, and had very good Friez-  
land.

1684. good Service in that time, in visiting Friends, and publishing Truth amongst the People, we took Ship at *Harlingen* for *Amsterdam* on the 26th of the fourth Month, and arrived there that Night. The First-day following we were at the Meeting at *Amsterdam*, which was very large and precious: Many of the World's People were there, and some of their Teachers; some great Persons also, and they seemed very attentive: and a good Opportunity we all had, one after another, to declare the Word of the Lord unto them, and open the Way of Truth amongst them; *John Claus* interpreting for us. I tarried the next Day at *Amsterdam*: but *George Watts* went to a Burial at *Harlem*, where many Hundreds of People were; amongst whom he had a good Opportunity, and came back at Night to us.

*Waterland.*  
*Osan-*  
*overtoun.*  
*Lansm.*  
*Amsterdam.*

The Day following we went by Boat to *Osan-overtoun* in *Waterland*, and from thence, in another small Boat, about a League over a small River, where we passed over and by above an hundred Bridges, and so went to *Lansmeer*, to a Friend's House, whose Name was *Timon Peters*; and there we had a very good Meeting. After which we returned to *Amsterdam* at Night; and were at the Meeting there next Day. There were many at this Meeting besides Friends, and among the rest the great Baptist-Teacher *Galenus*, who was very attentive to the Testimony of the Truth; and when the Meeting was done, came and got me by the Hand very lovingly.

*Sardam.*  
*Alkmaer*

We went next Day by Boat to *Alkmaer*, about eight Leagues from *Amsterdam*, passing through *Sardam* (the great Town of *Ship-Carpenters*) and several other Towns in the way. At *Alkmaer* (which is a pretty City) we stay'd, and had a Meeting there next Day at one *William Williams* his House. There were, besides Friends, many very sober People at this Meeting, who were very attentive to the Testimonies of Truth, that were born both by *Alexander Parker*, *George Watts* and my self, *John Claus* being our Interpreter. This was on the Sixth-day of the Week; and on

on the seventh we returned to *Amsterdam*, partly by 1684. Wagon, partly by Draw-boat, being willing to be at the Meeting at *Amsterdam* on the First-day, because it was like to be the last Meeting we should have there. Accordingly we were at it, and a very large and open Meeting it was. Many great Persons were at it; some Earls (we were told) with their Attendants out of *Germany*, very grave and sober; and the everlasting Gospel was preached unto them.

After this Meeting we took our leave of the Friends of *Amsterdam*; and the next Morning departed thence to *Harlem*, where we had a Meeting at a Friend's House, whose Name is *Abraham Frondenberg*. There were great Numbers of People at this Meeting, and of great Service it was. And after the Meeting, a Watch-maker of *Amsterdam* (who with his Wife was come from *Amsterdam* to the Meeting) desired to speak with me concerning Religion. I had pretty much Discourse with him, and both he and his Wife were very low and tender, and received with gladness, what I spake to them; and seemed well satisfied, when they went away.

We went next Day to *Rotterdam*, where we tarried two Meetings; and on the sixteenth Day of the fifth Month, went to the *Briel*, to take Ship for *England*.

It was about the fourth Hour in the Afternoon, that we went on Board the Pacquet-Boat, of which one *William Sherman* was Master; and set sail from the *Briel*. But when we had gone over the *Maes* about a League, we cast Anchor at the place called *The Pitt*, (because it is near unto the Sands) and there we tarried, till about the fourth Hour next Morning: when, having a pretty fair Wind, and the Tide with us, we weighed Anchor; and by the fourth Hour next Day were got within five Leagues of *Harwich*, over against *Alborough-Castle*; but the Wind falling short, and the Tide growing weak, it was the first Hour in the Afternoon, before we came so near to *Harwich*, that Boats could come to receive the Passengers and Goods. There



1684. were on Board about forty Passengers in all; of which  
 some were *English*, some *Scots*, some *Dutch*, some *French*,  
 Harwich some *Spanish*, some *Flemish*, and some *Jews*.

I spent a Day with Friends at *Harwich*, while *Alexander Parker* and *George Watts* went by Water to visit Friends at *Ipswich*; and returned at Night. Next Morning early we all took Coach for *Colchester*, and were at the Meeting there; which was large and peaceable: And after the Meeting, and that we had refreshed our selves, we travelled on to *Witham*, about ten Miles on the Road towards *London*; and lodged there that Night. Next Day we went on towards *London*: and *William Mead* meeting us on the way at *Harestreet*, I went with him to his House; the other Friends going on for *London*.

Here, being weak with Travel and continual Exercise, I spent some time to rest my self, and recover my Health; visiting in the mean time the Friends in that part of the Country, as I was able to get abroad. And when I was a little recovered, I went from thence to *Enfield*, visiting Friends there and thereabouts: and so to *Dolston* to see the Widow *Stot*: And from thence to *London*; there being some Friends come over from *New-Jersey* in *America* about Business, which I was desired to be present at.

It was the latter end of the Summer, when I came to *London*; and I stay'd there the Winter following: saving that once or twice (my Wife being in Town with me this Winter) I went down with her to her Son *Rouse's* at *Kingston*. And though my Body was very weak; yet was I in continual Service, either in publick Meetings (when I was able to bear them) or in particular Businesses amongst Friends, and visiting those that were Sufferers for Truth, either by Imprisonment, or Loss of Goods. Many things also in this time I writ, some for the Press, and some for particular Service: as Letters to the King of *Denmark* and Duke of *Holfsteyn*, on behalf of Friends, that were Sufferers in their Dominions; whereof the following is a Copy:

For

*For the Duke of HOLSTEYN this :*

1684.


*Whom I do intreat, in the Love of God, to read over, which is sent in Love to him.* London.

‘ I understand, that formerly by some Evil-minded  
‘ Persons it was reported to thee, when one *Elizabeth*  
‘ *Hendricks* came to *Fredrickstadt* to visit the People  
‘ called *Quakers* there in thy Country, That it was a  
‘ Scandal to the Christian Religion, that a Woman should  
‘ be suffer’d to preach in a publick Assembly religiously  
‘ gathered together, &c. Upon which thou didst grant  
‘ forth an Order to the Rulers of *Fredrickstadt* afore-  
‘ said, To make the said People leave that Place forth-  
‘ with, or to send them away. But the said Rulers  
‘ being *Arminians*, and they, or their Fathers being  
‘ come to live there, as a persecuted People in *Holland*  
‘ (not much above Threescore Years ago) made an-  
‘ swer to the Duke; *They were not willing to persecute*  
‘ *others for Conscience sake, who had looked upon Per-*  
‘ *secution on that Account in their own Case, as Anti-*  
‘ *christian, &c.* But after that the said People of God,  
‘ in Scorn called *Quakers*, did write unto thee, O  
‘ Duke, from *Fredrickstadt*; and since that time they  
‘ have had their Liberty, and their Meetings peace-  
‘ able, to serve and worship God almost these Twenty  
‘ Years at *Fredrickstadt* aforesaid, and thereabout,  
‘ freely without any Molestation: which Liberty they  
‘ have acknowledged as a great Favour and Kindness  
‘ from thee.


‘ And now, O Duke, Thou professing Christianity  
‘ from the great and mighty Name of Christ Jesus  
‘ (who is King of Kings, and Lord of Lords) and the  
‘ holy Scriptures of Truth of the Old and New Testa-  
‘ ment, Do not you use many Womens words in your  
‘ Service and Worship out of the Old and New Testa-  
‘ ment? And because the Apostle saith; *Let your*  
‘ *Women keep Silence in the Churches*; and that he  
‘ did not permit a Woman to speak, but to be under Obe-  
‘ dience; and if she will learn any thing, to ask her  
‘ Husband at home: For it is a shame for a Woman to  
‘ speak

1684. *Speak in the Church.* And 1 Tim. 2. 11, 12. *Women*  
*are to learn in silence, and not suffered to Teach, nor*  
 London. *to usurp Authority over the Man, but to be in silence,*  
 1 Cor. 14. 34. Now, here the Duke may see, what  
 sort of Women they be, that were to be in Silence,  
 and in Subjection, which the Law Commands to be  
 Silent, and not to usurp Authority over the Man;  
 nor to speak in the Church: These were Unruly  
 Women. And in the same Chapter, he Commands  
 Women *not to plate or broider their hair, nor to wear*  
*Gold, Pearls, or costly Array:* These things were for-  
 bidden by the Apostle; and such Women, that wear  
 such things, are to learn in Silence, and to be sub-  
 ject, and not to usurp Authority over the Men; for  
 it is a shame for such to speak in the Church. But  
 do not such Women as these, that wear Gold, and  
 Silver, and Pearls and Gaudy Apparel, or Costly  
 Array, and plates and broiders their hair, speak in  
 your Church, when your Priest sets them to sing  
 Psalms? Don't they speak, when they sing Psalms?  
 Consider this, O Duke! And yet you say, *Your Wo-*  
*men must keep silence in the Church, and must not*  
*speak in the Church:* but when they sing Psalms in  
 your Churches, are they then silent? And though  
 the Apostle forbids such Women before-mentioned  
 to speak in the Church; yet in another place the  
 Apostle encourages the good or holy Women to be  
 Teachers of good things: as in Tit. 2. 3, 4. And  
 John (2 John 1.) writes to the Elect Lady and her  
 Children; *And John rejoiced greatly, that he found*  
*her Children walk in the Truth:* Surely, this Elect  
 Lady had Taught and Instructed those Children,  
 that walked in the Truth; and John, who was an  
 Apostle of Christ, commended her. And the Apo-  
 stle said; *I intreat thee, true Love-fellow, help those*  
*Women, which laboured with me in the Gospel, and*  
*with other my Fellow-labourers, whose names are writ-*  
*ten in the Book of Life:* Here the Apostle owns these  
 holy Women, and encourages them, which laboured  
 with him in the Gospel, and did not forbid them,  
 Philip.

Women  
that la-  
boured  
in the  
Gospel.

' Philip. 4. 2, 3. And the Apostle Paul commended 1684.  
 ' Phæbe unto the Church of the Romans, and calls her   
 ' a Servant unto the Church of Cenchrea, and sends his London.  
 ' Epistle by her to the Romans from Corinth, and de-  
 ' sires the Church at Rome to receive her in the Lord,  
 ' as becometh Saints : And that they were to Assist her,  
 ' in whatsoever business she had need of ; for she had  
 ' been a succourer of many, and of him also : And said,  
 ' Greet Priscilla and Aquila, my Helpers in Christ Je-  
 ' sus, who have for my life laid down their necks ; unto  
 ' whom not only I give thanks, but also all the Churches  
 ' of the Gentiles. Now here the Duke may see, these  
 ' were good, holy Women ; the Apostle did not forbid  
 ' such speaking, Rom. 16. 1, 2, 3, 4. but commended  
 ' them. And Priscilla and Aquila Instructed and Ex-  
 ' pounded unto Apollo the way of God more perfectly ;  
 ' Acts 18. 26. So here Priscilla was an Instructor, as  
 ' well as Aquila ; which holy Women the Apostle doth  
 ' not forbid. Neither did the Apostle forbid Philip's  
 ' four Daughters, which were Virgins, to Prophesie  
 ' (as in Acts.) And Women might Pray and Prophesie  
 ' in the Church, 1 Cor. 11. 5. And the Apostles said  
 ' to the Jews, and shewed them the fulfilling of Joel's  
 ' Prophecy : That in the last days God would pour out  
 ' of his Spirit upon all flesh, and their Sons and Daugh-  
 ' ters should prophesie, &c. and Servants and Handmaids,  
 ' they should prophesie with the Spirit of God. And so  
 ' the Apostle encourages Daughters and Hand-maids  
 ' to Prophesie, as well as Sons ; and if they do Pro-  
 ' phesie, they must speak to the Church or People,  
 ' Joel 2. 28. Acts 2. 17, 18. And Miriam the Prophe-  
 ' tress, did not she sing unto the Lord, and all the  
 ' Women with her, when the Lord had delivered the  
 ' Children of Israel from Pharaoh ? did not she praise  
 ' the Lord, and prophesie in the Congregation of the  
 ' Children of Israel ? and was not this in the Church ?  
 ' Exod. 15. 21. Moses and Aaron did not forbid her  
 ' prophesying or speaking ; but Moses said, Would  
 ' God, all the Lord's People were Prophets ! And the  
 ' Lord's People are Women, as well as Men. And

1684. *Deborah* was a Judge and a Prophetess : and do not  
 You make use of *Deborah's* and *Miriam's* words in  
 London. your Service and Worship? as you may see (*Judg. 5.*  
*ver. 1 — 31.*) *Deborah's* large Speech or Song :  
 And *Barak* did not forbid her, nor none of the Jew-  
 ish Priests. And did not she make this Speech or  
 Song in the Congregation or Church of *Israel*? And  
 in the Book of *Ruth* there are good Speeches of those  
 good Women, which were not forbidden. And  
*Hannah* prayed in the Temple before *Ely* ; and the  
 Lord answered her Prayer : And see, what a Speech  
*Hannah* makes, and a praising of God before *Ely*,  
 the High-Priest, and he did not forbid her, *1 Sam. 2.*  
*v. 1. to 10.* And *Josiah* the King sent his Priest with  
 several others, to Ask Counsel of *Huldah* the Pro-  
 phetess, who dwelt at *Jerusalem* in the Colledge,  
*2 King 22. 14. 2 Chron. 34. 22.* So here the King and  
 his Priests did not despise the Counsel of this Pro-  
 phetess : and she did Prophesie to the Congregation  
 of *Israel* ; as may be seen in these Chapters. And  
 in *Luke 1. 41. to 55.* there see, what a godly Speech  
*Elizabeth* made to *Mary*, and what a large, godly  
 Speech *Mary* made also. And *Mary* said, *That the*  
*Lord did regard the Low Estate of his Hand-maid, &c.*  
 And don't you make use in your Worship and Ser-  
 vice of *Mary's* and *Elizabeth's* words from *Luke 2. 41.*  
*to 55.* who were holy Women in your Churches, and  
 yet forbid Womens speaking in your Churches, and  
 to be in silence? yet all sorts of Women speak in your  
 Churches, when they sing, and say, *Amen.* And  
 in *Luke* the second, there was one *Anna*, a Prophe-  
 tess, she was a Widow of about Fourscore and four  
 Years : which departed not from the Temple, but  
 served God with Fasting and Prayer night and day :  
 Did not she Confess Christ Jesus in the Temple, and  
 gave thanks to the Lord, and spake of Christ to all,  
 that looked for Redemption in *Jerusalem*? *Luke 2. 36,*  
*37, 38.* So such holy Women were not forbidden to  
 speak in the Church, neither in the Law, nor Go-  
 spel. And was it not *Mary Magdalen* and other  
 Women,

‘ Women, that first preached Christ’s Resurrection to 1684.  
‘ the Apostles ? The Woman indeed ( namely *Eve* )   
‘ was first in Transgression ; and so they were Wo- <sup>London.</sup>  
‘ men, that first preach’d the Resurrection of Christ  
‘ Jesus : for Christ said to *Mary, &c. Go to my Bre-*  
‘ *thren, and say unto them, I Ascend unto my Father,*  
‘ *and to your Father ; and to my God, and to your God,*  
‘ *John 20. 17. And Luke 24. 10. it was Mary Mag-*  
‘ *dalen and Johanna, and Mary the Mother of James,*  
‘ *and other Women that were with them, which told*  
‘ *the Apostles, that Christ was risen from the dead ;*  
‘ *and their words, and these Womens words, were as*  
‘ *Idle Tales to the Apostles, and they believed them not :*  
‘ *Ibid. vers. 11. And vers. 22. Certain Women also*  
‘ *of our Company made us astonished, they said : So here*  
‘ it may be seen, that the Womens preaching the Re-  
‘ surrection of Christ did Astonish the Apostles ; and  
‘ Christ sent these Women to preach his Resurrection :  
‘ so it is no shame for such Women to preach Christ  
‘ Jesus : neither were they to be silent, when Christ  
‘ sends them. And the Apostle says ; *Every Tongue*  
‘ *shall Confess to God, Rom. 14. 11. and, Every Tongue*  
‘ *shall Confess, that Jesus Christ is Lord, to the Glory*  
‘ *of God the Father, Philip. 2. 11. So here ’tis Clear,*  
‘ that Women must Confess Christ, as well as Men ;  
‘ if Every Tongue must Confess. And the Apostle  
‘ saith, *There’s neither Male nor Female ; for ye are*  
‘ *all one in Christ. Jesus, Gal. 3. 28.*

‘ And whereas ’tis said ; *Women must ask their Hus-*  
‘ *bands at home, &c.* Now, the Duke knows very well,  
‘ Virgins have no Husbands, nor Widows ; for *Anna*  
‘ the Prophetess was a Widow : And if Christ be the  
‘ Husband, Men must ask Counsel of him at home,  
‘ as well as Women, before they Teach. And set the  
‘ Case, that a *Turk’s* Wife should be a *Christian*, or  
‘ a *Papist’s* Wife should be a *Lutheran*, or a *Calvinist*,  
‘ must they Ask and Learn of their Husbands at  
‘ home, before they confess Christ Jesus in the Con-  
‘ gregation of the Lord ? Their Counsel will be to  
‘ them to turn *Turks* or *Papists*.

‘ I Intreat



1684. ' I Intreat the Duke to Consider these things. And  
 again, I Intreat him to mind God's Grace and Truth  
 in his Heart, that is come by Jesus; that by his  
 Spirit of Grace and Truth he may come to serve  
 and worship God in his Spirit and Truth; so that  
 he may serve the Living, Eternal God, that made  
 him, in his Generation, and have his Peace in Christ,  
 that the World cannot take away. And I do desire  
 his Good, Peace and Prosperity in this World, and  
 his Eternal Comfort and Happiness in the World,  
 that is Everlasting without End, Amen.

London, the 26th of the  
 8th Month, 1684.

G. F.

Besides the foregoing, I writ also Epistles to Friends;  
 one of which the following is a Copy:

' Friends and Brethren in the Lord Jesus Christ, in  
 whom you have all Life, Peace and Salvation: Walk  
 in him, who is your heavenly Rock and Foundation,  
 that stands sure; who hath all Power in Heaven and  
 Earth given unto him: So his Power is over all.  
 And let your Faith stand in his Power, which is  
 over all from everlasting to everlasting, and so is  
 over the Devil and his Power; that in the holy,  
 heavenly Wisdom of God, ye may be all preserved  
 and kept to God's glory, out of all Snares and Temptations:  
 so that God's Wisdom may be justified of  
 all his Children in this day of his Power, and they  
 all may be faithful, serving and worshipping God  
 in his Spirit and Truth, and valiant for it upon the  
 Earth. For, as the Apostle saith, *They that believe,*  
*are entred into their rest, and have ceased from their*  
*own works, as God did from his:* Now this Rest is  
 an Eternal Rest in Christ, the Eternal Son of God, in  
 whom every true Believer hath everlasting Life in  
 Christ Jesus, their Rest and everlasting Day. For  
 Christ the Rest bruise the Serpent's Head, and  
 through Death destroyeth Death, and the Devil (the  
 power of Death) and his Works: And he is the E-  
 ternal Rest, that giveth eternal Life to his Sheep.  
 And Christ fulfilleth the Prophets, and all the Fi-  
 gures,

' gures, Shadows and Ceremonies, as in the Old Testa- 1684  
 ' ment; and all the Promises are *Yea* and *Amen* in *London*  
 ' Christ, their and our Eternal Rest, who was the Eter-  
 ' nal Rest to all the true Believers in the Apostles days,  
 ' and ever since; and is so now. And Christ is the  
 ' Beginning and the Ending, the First and Last; who  
 ' is ascended above all Principalities, Powers, Thrones  
 ' and Dominions, that he might fill all things. For  
 ' by *Jesus Christ all things were made and created, whe-*  
 ' *ther they be things in Heaven, or things in the Earth;*  
 ' and he is the eternal Rest, and they that believe, are  
 ' entred into Christ, their Eternal Rest, in whom they  
 ' have (as I said before) Eternal Life, and peace with  
 ' God. Wherefore I say again, in him, who is your  
 ' Rest, live and abide: for in him ye are happy, and  
 ' his Blessings will rest upon you. God Almighty  
 ' keep and preserve you all, his true Believers, in  
 ' Christ your Rest and Peace this day, Amen.

London, the 18th of the  
 12th Month, 1684.

G. F.

About a Month after this I got a little out of Lon- 1685.  
 don, visiting Friends, first, at *South-street*; then at *South-*  
*Ford-Green* and *Enfield*, where I had Meetings: and *Street.*  
 afterwards I went to *Waltham-Abbey*, and was at the *Ford-gr.*  
 Meeting there on a First-day; which was very large *Enfield.*  
 and peaceable. Then returning through Friends at *Walth.*  
*Enfield*, and about *Edmuntou-side*, I came back to Lon- *Abbey.*  
 don in the Third Month, to Advise with and Assist *Enfield.*  
 Friends, in laying Friends Sufferings before the Par- *Edmun-*  
 liament then sitting; and we drew up a short Account *ton side.*  
 of our Sufferings, which we caused to be Printed, and  
 spread amongst the Parliament-men.

The Yearly-Meeting now coming on, I was much *London.*  
 concerned for the Friends, that came up to it out of *Yearly*  
 the Countries, lest they should meet with any Trou- *Meeting.*  
 ble or Disturbance in their Passages up or down; and  
 the rather, for that about this time there began to be  
 great Bustles in the Nation upon the Duke of *Mon-*  
*mouth's* Landing in the West. But the Lord, accord-  
 ing to his wonted goodness, was graciously pleased  
 to

1685. to preserve and keep Friends in safety ; and gave us  
 a blessed Opportunity to Meet together in peace and  
 quietness, and accompanied our Meeting with his living, refreshing Presence : blessed for ever be his holy Name !

Now considering the Hurries and Bustles, that were in the Nation, it came upon me at the Close of this Meeting, to write a few Lines to *Friends to Caution all, to keep out of the Spirit of the World, in which the Trouble is ; and to dwell in the peaceable Truth.* Wherefore I writ as followeth ;

*Dear Friends and Brethren,*

‘ Whom the Lord hath called and chosen in Christ  
 ‘ Jesus, your Life and Salvation, in whom ye have all  
 ‘ rest and peace with God ; The Lord God by his  
 ‘ mighty Power, which is over all, hath preserved  
 ‘ you, and supported you to this day, to be a peculiar, holy People to himself ; so that by his Eternal  
 ‘ Spirit and Power ye might be all preserved and kept  
 ‘ out of the World : for in the World is the Trouble.  
 ‘ And now in this great Day of the Lord God Almighty, he is shaking the Heavens and the Earth  
 ‘ of outward Professions, and their Elements are in a  
 ‘ heat, and their Sun and their Moon are darkened,  
 ‘ and the Stars falling, and the Mountains and Hills  
 ‘ shaking and tottering, as it was among the *Jews* in  
 ‘ the Day of Christ’s appearing. And therefore, all  
 ‘ Dear Friends and Brethren, dwell in the Seed, Christ  
 ‘ Jesus, who is the Rock and Foundation, that cannot  
 ‘ be shaken ; that ye may see with the Light and  
 ‘ Spirit of Christ, that ye are the fixed Stars in the  
 ‘ Firmament of God’s Power ; and in this his Power  
 ‘ and Light, you’ll see over all the wandring Stars,  
 ‘ and Clouds without water, and Trees without fruit.  
 ‘ And that which may be shaken, will be shaken ; as  
 ‘ will all they, that are wandred from the Firmament of God’s Power.

‘ Now, Dear Friends and Brethren, you that are  
 ‘ redeemed from the Death and Fall of *Adam*, by  
 ‘ Christ the second *Adam*, in him ye have Life, Rest  
 ‘ and

‘ and Peace : for Christ saith, *In me ye shall have* 1685.  
‘ *Peace ; but in the World, Trouble.* And the Apc-  
‘ stle saith, *They that believe, are entred into their* London  
‘ *Rest*, namely Christ, who hath overcome the World,  
‘ who bruise the Serpent’s Head, and destroys  
‘ the Devil and his Works, and fulfils the Types,  
‘ Figures and Shadows of the Old Testament, and  
‘ the Prophets : In whom the Promises are *Yea*  
‘ and *Amen* ; who is the First and Last, Begin-  
‘ ning and Ending, *Yea* and *Amen*, who is the e-  
‘ ternal Rest. So keep and walk in Christ, your  
‘ Rest, every one that have received him, your Eter-  
‘ nal Rest.

‘ And now, dear Friends and Brethren, whatever  
‘ Buellings and Trouble, or Tumults, or Outrages,  
‘ Quarrels and Strife should arise and be in the World,  
‘ keep out of them all ; and concern not your selves  
‘ with them : but keep in the Lord’s Power and peace-  
‘ able Truth, that is over all such things ; in which  
‘ Power ye seek the Peace and Good of all Men. And  
‘ live in the Love, which God hath shed abroad in  
‘ your Hearts through Christ Jesus ; in which Love  
‘ nothing is able to separate you from God and Christ,  
‘ neither outward Sufferings, Persecutions, nor any  
‘ outward thing, that is below and without ; nor to  
‘ hinder or break your Heavenly Fellowship in the  
‘ Light and Gospel and Spirit of Christ ; nor your  
‘ holy Communion in the Holy Ghost, that proceeds  
‘ from the Father and the Son ; which leads you into  
‘ all Truth. And in this Holy Ghost, in which is your  
‘ holy Communion, that proceeds from the Father and  
‘ the Son, you have Fellowship with the Father and  
‘ the Son ; and Communion and Fellowship one with  
‘ another. And this is it, which links and joins  
‘ Christ’s Church or Body together, to him the Hea-  
‘ venly and Spiritual Head, and in Unity in his Spirit,  
‘ which is the Bond of Peace of all his Church and li-  
‘ ving Members, in whom they have Eternal and E-  
‘ verlasting Rest and Peace in Christ, and with God  
‘ ever-

1685. 'everlasting, who is to be blessed and praised for ever,  
 ~~~~~ 'Amen!

London

'Now, dear Friends, forsake not the Assembling  
 'of your selves together, who are gathered in the  
 'Name of Jesus; who is your Prophet, that God has  
 'raised up in the New Testament, to be heard in all  
 'things: who opens to you, and no Man can shut;  
 'and shuts, and no Man can open: Who is your Priest,  
 'made higher than the Heavens by the Power of an  
 'endless Life; by him you are made a Royal Priest-  
 'hood, to offer up to God spiritual Sacrifice: Who is  
 'the Bishop of your Souls, to oversee you, that ye do  
 'not go astray from God: Who is the good Shepherd,  
 'that hath laid down his Life for his Sheep; and they  
 'hear his Voice, and follow him, and he gives to them  
 'eternal Life.

'And now, dear Friends and Brethren, abide in  
 'Christ, the Vine, that ye may bring forth fruit to the  
 'Glory of God. And as every one hath received Christ,  
 'walk in him (who is not of the World, that lies in  
 'Wickedness:) so that ye may be preserved out of  
 'the vain Fashions and Customs of the World, which  
 'satisfie the Lust of the Eye, the Lust of the Flesh,  
 'and the Pride of Life, which are not of the Father,  
 'but are of the World, that passes away. And who  
 'joins to that, which is not of the Father, or encour-  
 'ages it; draws the Mind from God the Father and  
 'the Lord Jesus Christ. And therefore let Christ rule  
 'in your Hearts, that your Minds, Souls and Spirits  
 'may be kept, and preserved out of the Vanities of  
 'the World, both in their Words, Ways and Actions;  
 'so that ye may be a peculiar People, *zealous of good*  
 '*Works*; serving the Lord God through Jesus Christ,  
 'in whom is Life: and may be a peculiar People to  
 'the Praise and Glory of God; and by the Word of  
 'his Grace your Words may be gracious, and in your  
 'Lives and Conversations ye may shew forth Righte-  
 'ousness, Holiness and Godliness. That so God Al-  
 'mighty may be glorified in you all; and through  
 'you

' you all ; who is above all, blessed and praised for 1685.  
' ever, *Amen.*

London the 11th of the  
4th Month, 1685.

G. P.

London.

Several other Letters also I writ at this time to Friends in divers Foreign Countries ; from whom I had received Letters about the Affairs of Truth. Which when I had dispatched, the Yearly-Meeting being over, and the Country-Friends for the most part gone out of Town, I got a little way out of Town also ; being much spent with the Heat of the Weather, Throngs in Meetings, and continual Business. I went at first but to *South-street*, where I abode some days. And among other Services, that I had there, a great Sense entred me of the Growth and Increase of Pride, Vanity and Excess in Apparel ; and that not only amongst the People of the World, but too much also amongst some, that came among us, and seem'd to make a Profession of the Truth. And in the Sense I had of the Evil thereof, it came upon me to give forth the following Paper, as a Reproof and Check thereunto.

' The Apostle Peter saith (in 1. *Per.* 3.) of the Women Adorning ; *Let it not be* (mark, *Let it not be* : this is a positive Prohibition) *that outward adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel : But let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the sight of God of a great price : for after this manner in the old time the holy Women also, who trusted in God, adorned themselves.*

' Here ye may see, what is the Ornament of the holy Women, which was in the sight of God of a great price, and which the holy Women, who trusted in God, adorned themselves with. But the unholy Women, that trust not in God, their Ornament is not a meek and a quiet Spirit : They adorn themselves with plaiting the Hair, and putting on of Apparel, and wearing of Gold ; which is forbidden by  
' the



1685. the Apostle in his general Epistle to the Church of  
 W Christ, the true Christians.


South-  
 Street.

And the Apostle Paul saith, (1 Tim. 2. 9, 10.) *In like manner also, that Women adorn themselves in modest Apparet, with shamefacedness and sobriety: not with broidered Hair, or Gold, or Pearls, or costly Array; but (which becometh Women professing Godliness) with good Works.*

Now here ye may see, what the Women were not to adorn themselves with, who professed Godliness: They were not to adorn themselves with broidered Hair, nor Gold, nor Pearls, nor costly Array; for this was not looked upon to be modest Apparet for holy Women, that profest Godliness and good Works. But this Adorning or Apparet is for the immodest, and unshamefaced and unsober Women, that profess not Godliness, neither follow those good Works, that God commands. And therefore it doth not become Men and Women, who profess true Christianity and Godliness, to be adorned with Gold, or Chains, or Pearls, or costly Array, with broidered Hair; for these things are for the Lust of the Eye, the Lust of the Flesh, and Pride of Life, which is not of the Father. And therefore all the holy Men and Women are to mind that, which is more precious than Gold: who are *Redeemed not with corruptible things, as Silver and Gold, from your vain Conversation; but with the precious Blood of Christ, as of a Lamb without blemish and without spot. Therefore as obedient Children to God, not fashioning your selves according to your former Lusts in your Ignorance; but as be, which hath called you, is holy, so be ye holy in all manner of Conversation,* 1 Pet. 1. 14, 15.

Christ saith; *The Life is more than Meat, and the Body is more than Raiment,* Luke 12. 23.

I read of a Moral-wise Philosopher, who, meeting a Woman with her Neck and Breast bare, laid his Hand upon her, and said; *Woman, wilt thou sell this Flesh?* and she replying, *No: Then pray,* said he, *shut up your Shop,* (meaning her bare Breasts and Neck.)

Neck.) So they were looked upon as Harlots, that 1685  
went with their Necks, Breasts and Backs bare, and  
not civil People, even among the Moral Heathens.   
Therefore they, that profess the Knowledge of true South-  
street.  
Christianity, should be ashamed of such things. You  
may see a Book written by the very Papists, and ano-  
ther by *Baxter* the Presbyterian, against bare Breasts  
and bare Backs, and them that shewed their Flesh  
uncovered: They that were but in an outward Pro-  
fession, did declare against such things; and there-  
fore they, which are in the Possession of Truth and  
true Christianity, should be ashamed of such things.  
Read, I pray you, the 3d of *Isaiah*, and there you  
may see, how that holy Prophet was grieved with  
the foolish Womens vain Attire; and how he was  
sent by the Lord to reprove them. And envious,  
persecuting *Jezabel* her attired Head and Bravery,  
like a painted Harlot out of the Truth, did not keep  
her from the Judgments of God, when the Lord stir-  
red up *Jehu* against her. Doth not Pride go before  
a Fall, and a haughty Mind before Destruction?  
And *God resisteth the Proud, and giveth Grace to the  
Humble.* And *Solomon* saith, *The Lord will destroy  
the House of the Proud,* Prov. 15. 25. *For the Day of  
the Lord shall be upon everyone that is proud and loft-  
ty, &c. and he shall be brought low,* Isa. 2. 12. and Mal. 4.  
Therefore take heed of calling the Proud happy: for  
*the Lord will scatter the Proud in the Imagination of  
their own Hearts, and exalt them of low degree.* And  
you may read in the *Revelations* (Chap. 17. 4. and  
18. 16.) of the false Church, how she was outward-  
ly decked, but full of Abomination, and come to a  
Downfal at last. And therefore it is good for all,  
that profess the Truth, to use this World, as not a-  
busing it: *for the fashion of this World passeth away;  
but the Word of the Lord endureth for ever.* *The Lord  
taketh pleasure in his People, he will beautifie the Meek  
with Salvation,* Psal. 149. 4. Therefore all, that know  
the Truth, as it is in Jesus, are to be beautified and  
cloathed with this Salvation, which Salvation is a  
E e strong

1685. 'strong Wall or a Bulwark against that Spirit, that  
 'would lead you down into the Fall from God, or  
 'into those things, which the fallen Man and Woman  
 'delight in, and beautifie or adorn themselves with.  
 'And therefore all, that profess the Truth, be circum-  
 'spect, sincere and fervent, following the Lord Jesus  
 'Christ, who is not of this World; in whom ye have  
 'Life and Peace with God.

*South-street, the 24th of  
 the 4th Month, 1685.*

G. F.


After I had been some Weeks in the Country at  
*South-street*, and at and about *Enfield* (in which time  
 I had several Meetings with Friends) I returned to  
*London*. And amongst other Services, that I found  
 there, one was, to assist Friends in drawing up Testi-  
 mony, to clear our Friends from being concerned in  
 the late Rebellion in the West, and from all Plots a-  
 gainst the Government: Which accordingly we did;  
 and delivered them to the Chief Justice, who was then  
 to go down into the West, with Commission to try  
 Prisoners.

I tarried some time in *London*, visiting Meetings,  
 and labouring among Friends in the Service of Truth.  
 But finding my Health much impaired for want of  
 fresh Air, I went a little way out of Town to *Charles  
 Bathurst's* Country-house at *Epping-Forest*; where I  
 stay'd a few Days. And while I was there, it came  
 upon me to write the following Epistle to Friends:

*Dear Friends,*

'Who are called, chosen and faithful in this Day  
 'of Trial, and Temptations, and Sufferings, whom  
 'the Lord by his right Hand hath upholden in all  
 'your Sufferings, (and some to Death) for the Lord  
 'and his Truths sake; Christ saith, *Be of good cheer,*  
 '*I have overcome the World: In me ye have Peace; but*  
 '*in the World ye have trouble.* The Children of the  
 'Seed, which be Heirs of the Kingdom, know this is  
 'true. And though ye have Trials by false Brethren,  
 'Judas'es and Sons of Perdition, that are got into the  
 'Temple of God, and exalted above all that is called

! God;

God ; whom the Lord will destroy with the Breath 1685.  
of his Mouth, and the Brightness of his Coming :   
And though ye be tried by Powers or Principalities ; Epping-  
Forest.  
yet there is nothing able to separate you from the  
Love of God, which ye have in Christ Jesus. In that  
Love dwell, which bears all things, and fulfills the  
Law ; in which edifie one another, and be courteous,  
and kind, and humble : for to such God giveth his  
Grace plentifully, and such he teacheth. And pray  
in the Holy Ghost, which proceeds from the Father  
and the Son ; and in it keep your holy Communion,  
and Unity in the Spirit, the Bond of Peace, which  
is the King of Kings Heavenly Peace. In that you  
are all bound to good Behaviour, and keeping Peace  
among your selves, and seeking the Peace of all Men ;  
and shewing forth the heavenly , gentle and peace-  
able Wisdom to all Men, in Righteousness and Truth,  
answering the Good in all People in all your Lives  
and Conversations ( for the Lord is glorified in your  
bringing forth Spiritual fruit : ) that ye may eye and  
behold the Lord in all your Actions ; that the Bles-  
sings of the Lord ye may all feel to rest upon you.  
Whether ye be the Lord's Prisoners for his Name and  
Truth's sake, or at Liberty, in all things labour to  
be content ( for that is a continual Feast ; ) and let  
no Trouble move you : then ye will be as Mount *Sion*,  
that cannot be removed. And in all things exercise  
the Word of Patience, which Word will sanctifie all  
things to you. And study to be quiet, and do the  
Lord's Business , that he requires of you ; and  
your own, in Truth and Righteousness : and what-  
soever ye do, let it be done to the Praise and Glory  
of God in the Name of Jesus Christ. All they, that  
do make God's People to suffer, they make the Seed  
to suffer in their own Particulars ; and Imprison the  
Just there : And such will not visit the Seed in them-  
selves ; but cast it into Prison in others, and not visit  
it in Prison. You may read, that Christ saith, *Such*  
*must go into everlasting Punishment* : That is a sad  
Punishment and Prison. And all such, as are be-

1685. *W* come Apostates and Backsliders, that do crucifie to  
 Epping- themselves Christ afresh, and put him to open shame,  
 Forest. and trample under feet the Blood of the Son of God,  
 by which they were cleansed, and then come to be  
 unclean; such grieve, vex, and quench, and rebel  
 against the Spirit of God in themselves: and then  
 such rebel against them, that walk in the Spirit of  
 God. Such are unfaithful to God and Man, and are  
 Enemies to every good Work and Service of God:  
 But their End will be according to their Works; who  
 are like unto the Earth, that hath often received  
 Rain, but brings forth Briars and Thorns, which are  
 to be rejected, and are for the Fire. Therefore, dear  
 Friends, in all your Sufferings feel the Lord's Eternal  
 Arm and Power, which hath upheld you, and sup-  
 ported you to this Day; and will to the end, as your  
 Faith stands in it, and as you are settled upon the  
 Rock and Foundation Christ Jesus, that cannot be  
 removed: in whom ye have Life and Peace with God.  
 And so the Lord God Almighty in him give you  
 Dominion, and preserve and keep you all to his  
 Glory; that in all your Sufferings ye may feel his  
 Presence: and that, when ye have finished your  
 Testimony, ye may receive the Crown of Glory,  
 which God hath laid up for them, that fear and serve  
 him, *Amen*.

The 15th of the 7th  
 Month, 1685.

G. F.

London. Having spent about a Week at this time among  
 Friends in the Country, I returned to *London*: Where  
 I continued about two Months, visiting Friends Meet-  
 ings, and labouring to get Relief for Friends from  
 their Sufferings; which yet lay heavy upon them in  
 many parts of the Nation. Several Papers also I  
 writ, relating to the Service of Truth; one of which  
 was concerning Order in the Church of God, which  
 some, that were gone out of the Unity of Friends,  
 did much oppose. And that was, as followeth:

Among all Societies, or Families, or Nations of  
 People in the World, they have among them some  
 sort

‘ fort of Order. There was the Order of *Aaron* in the 1685.  
‘ Old Testament; and there was the Order of *Melchi-  
‘ zedeck* before that: after whose Order Christ Jesus <sup>London.</sup>  
‘ came; and he did not despise that Order. So God  
‘ is a God of Order in his whole Creation, and in his  
‘ Church: And all the Believers in the Light, the Life  
‘ in Christ, that do pass from Death to Life, they are  
‘ in the Order of the Holy Spirit, Power, Light, Life  
‘ and Government of Christ Jesus, of the Increase  
‘ whereof there is no end. And this is a Mystery to all  
‘ those disorderly People, who have written and print-  
‘ ed so much against Orders, which the Lord’s Power  
‘ and Spirit hath brought forth among his People. And  
‘ you, that cry so much against Orders, is it not ma-  
‘ nifest, that you are gone into a Land of Darknes  
‘ (thick, as Darknes it self) and of the shadow of  
‘ Death, into disorder, and where the Light is as Dark-  
‘ nes? And is not this your Condition seen by all  
‘ them, that live and walk in the Truth, and whose  
‘ Conversations are according to the Gospel of Life  
‘ and Salvation?

‘ The Devil, Satan, Dragon, and the first and second  
‘ Beast, and the Whore and false Prophets, and their  
‘ Worshipers and Followers, all these are out of the  
‘ Truth, and abode not in it, nor in the Order of it:  
‘ And the Truth is over them all. In *Salem* is God’s  
‘ Tabernacle, a peaceable Tabernacle; and his Taber-  
‘ nacle is in *Shiloh*: And these are far beyond the Ta-  
‘ bernacles of *Ham*, *Psal.* 76. and 78.)

‘ All the Figures and Shadows were and are in Time;  
‘ but Christ the Substance is the Beginning and the  
‘ Ending. And all Trials, Troubles, Persecutions and  
‘ Temptations came up in Time: but the Lord’s Power,  
‘ which is everlasting, is over all such things; in which  
‘ is Safety.

‘ The black World of Darknes lieth in Wickedness,  
‘ and by their Wisdom knoweth not God, that made  
‘ the World and all things therein: for the God of the  
‘ World and Prince of the Air ruleth in the Hearts  
‘ of all them that disobey the living God, that made




1685. **W** them. And so the God of this wicked World hath  
 London. **L** blinded all the Eyes of the Infidels or Heathen; so  
 that this wicked World by their Wisdom doth not  
 know the living God,

‘ In the Old Testament the Lord said, *With all thy Offerings thou shalt offer Salt*, Levit. 2. 13. And  
 ‘ Christ saith in his New Covenant; *Every one shall be salted with Fire, and every Sacrifice shall be salted with Salt*. Salt is good; but if the Salt have lost its  
 ‘ *Saltiness, wherewith will you season it? Have Salt in your selves, and have Peace one with another*, Mark 9.  
 ‘ 48, 49, 50.

‘ We have received the Earnest of the Spirit, which  
 ‘ is the Earnest of the Inheritance, that fadeth not a-  
 ‘ way. For God poureth out of his Spirit upon all  
 ‘ Flesh: So it is God’s Spirit; which is above our na-  
 ‘ tural Spirit (by which alone we do not know God:)  
 ‘ for it is with the Spirit of God, that we do know  
 ‘ the things of God. And the Spirit of God doth wit-  
 ‘ ness to our Souls and Spirits, that this Spirit of God  
 ‘ is the Earnest of an eternal Inheritance. God opens  
 ‘ his Peoples Ears to Discipline, and commands, that they  
 ‘ turn from Iniquity. If they obey and serve him, they  
 ‘ shall spend their days in Prosperity, and their years in  
 ‘ pleasure: but if they obey him not, they shall perish by  
 ‘ the Sword, and they shall die without Knowledge, Job  
 ‘ 26. 10, 11, 12. So the Disobedient, that do not turn  
 ‘ from their Iniquity, have not this Prosperity and  
 ‘ Pleasure; but die without the Knowledge of God:  
 ‘ And such, their Ears are shut to this Discipline,  
 ‘ which God opens to his People.

G. F.

When I had been about two Months in London, I  
 Kingston was sent for to my Son Rouse’s at Kingston, to visit a  
 Daughter of his, which at that time lay very sick;  
 but recovered. Whilst I stay’d there, I had several  
 Meetings with Friends; and returning by Hammer-  
 smith, stay’d the First-day-Meeting there; which was  
 large and peaceable. And having visited Friends  
 London thereabouts, I came back to London again; being very  
 intent

intent upon the business of getting Redress for Suffer- 1685  
 ing Friends. In this, and other Services for Friends   
 and Truth I continued at *London*, till the latter end *London.*  
 of the Eleventh Month; save that I went, in this time,  
 to visit an ancient Friend at *Bednal-Green*, with whom *Bednal-*  
 I tarried three or four Days. While I was there, I *Green.*  
 was much exercised, in the sense of the Enemy's Work-  
 ing, to draw from the holy Way of Truth into a false  
 Liberty, and so into the World's Ways and Worships  
 again. And the Example of the backsliding *Jews*.  
 coming before me, I was moved to write the follow-  
 ing Paper, as a Warning to all such.


‘ Here you may see, when the *Jews* rebelled against  
 ‘ the good Spirit of God, which he gave them to In-  
 ‘ struct them, they forsook God and his Law, Way  
 ‘ and Worship, and then they went a whoring after  
 ‘ *Balaam's Ways*, and became like the *wild Ass-Colt*,  
 ‘ *snuffing up the Wind*, as in *Jer. 2. 24*. And in *Jer. 3*.  
 ‘ see, how *Judab* played the Harlot under every green  
 ‘ Tree, and upon every high Mountain: And there-  
 ‘ fore the Lord divorced *Judab*, as he had divorced  
 ‘ *Israel*, when she forsook his Ways, and followed the  
 ‘ Heathens Ways. And though the Lord had fed them  
 ‘ to the full, yet they *forsook him, and committed Adul-*  
 ‘ *tery; and assembled themselves together in Harlots*  
 ‘ *houses, Jer. 5. 7*. And with their Whoredom they *desi-*  
 ‘ *led the Land, and committed Adultery with Stocks and*  
 ‘ *Stones, Jer. 3. 9*. So here you may see, when they  
 ‘ forsook the living, eternal God, they followed the  
 ‘ Religions and Worships of other Nations, whose Gods  
 ‘ were made of Stocks and Stones, which the *Jews* wor-  
 ‘ shipped, and committed Adultery withal. When  
 ‘ they forsook the living God, and his Way and Wor-  
 ‘ ship, they forsook the Worship at *Jerusalem* at the  
 ‘ Temple, and followed the Heathens Worships in the  
 ‘ Mountains and Fields: and so, it was called *Adul-*  
 ‘ *tery and Whoredom*, to join with other Religions, and  
 ‘ forsake God: as in *Jer. 13. 27*.

‘ And now, if the Children of *New Jerusalem*, that  
 ‘ is above, should forsake the Worship, that Christ in

1685. <sup>Bednal-Green</sup> his New Testament set up (which is in Spirit and  
 in Truth) and follow the Worships of Nations,  
 which men have set up; will not they, that do so,  
 commit Adultery with them, in forsaking God's  
 Worship, and Christ, the new and living Way?

And in *Jer. 44.* ye may see, how the Children of  
*Judab* provoked the Lord against them, by wor-  
 shipping the Works of their own Hands, and fol-  
 lowing the Gods of the Land of *Egypt*. In this they  
 committed Adultery, forsaking the living God, their  
 Husband, and his Worship; and there ye may see  
 God's Judgments pronounced against them, to their  
 destruction. And what will become of those, that  
 forsake the Worship in Spirit and Truth, which  
 Christ set up; and worship the Works of their own  
 hands in spiritual *Egypt*, and follow spiritual *Egypt's*  
 Will-worship, which they invented? may not this  
 be called Whoredom in them; that forsake Christ,  
 the new and living Way, and his pure Religion, and  
 his Worship, that he hath set up? And they that  
 do forsake the Lord's Way, and his Worship that he  
 set up, and follow the World's Ways and Worships,  
 that they set up, do not they, whose Way they fol-  
 low, become at last their Enemies? as in *Lament. 1.*  
 See, how the *Jews* forsook the Lord's Way and Wor-  
 ship, and doted on other Lovers (the *Assyrians*, &c.)  
 and with all their Idols they were defiled; and how  
 they did not leave the Whoredoms brought from  
*Egypt*, and how they were polluted with the *Baby-*  
*lonians* Bed: as ye may read in *Ezek. 23.* When  
 they forsook the Lord, his Way and Worship, and  
 followed the Way and Worship of the Heathen; then  
 it was said, *They went a Whoring after other Lovers,*  
*and committed Adultery with them.*

And ye may see in *Ezek. 16.* how the State of the  
*Jews* was likened unto that of their Sister *Sodom*,  
 and how that they had played the Harlot with the  
*Assyrians*, and committed Fornication with the *E-*  
*gyptians*, and had increased their Whoredoms, in  
 following their abominable Idols. And therefore  
 the

' the Lord carried away the two Tribes, that for- 1685.  
 ' took him, into *Babylon*; as ye may see in *Ezek. 17.*   
 ' 20. And they that forsake Christ, the new and li- <sup>Bednal-</sup>  
 ' ving Way, and the Worship of God in Spirit and <sup>Green.</sup>  
 ' Truth, which Christ set up in his New-Testament,  
 ' they go into Captivity in spiritual *Babylon*.

' And in *Hosea 2.* ye may see, how he discovers  
 ' the Whoredoms and Idolatry of the *Jews*, who for-  
 ' took the Lord; and compares them to an Harlot.  
 ' And in *Chap. 8.* ye may see the Destruction threat-  
 ' ned against the *Jews*, for their Impiety and Idola-  
 ' try. In *Chap. 9.* also, the Distress and Captivity of  
 ' the *Jews* is threatned for their Sins and Idolatry.  
 ' And again they are reprov'd and threatned for their  
 ' Impiety and Idolatry, *Hos. 10.* And this was for  
 ' forsaking the Lord and his Way, and following the  
 ' ways of their own Inventions, and the Ways of the  
 ' Heathen.

' And doth not *Isaiah* say, *That the Lord would vi-*  
 ' *sit Tyre, and that she should commit Fornication with*  
 ' *all the Kingdoms of the World upon the face of the*  
 ' *Earth?* and therefore the Lord threatned Destru-  
 ' ction upon her, *Chap. 23.* And in *Chap. 57.* you  
 ' may see, how the Lord reprov'd the *Jews* for their  
 ' Whorish Idolatry, and said; *Upon an high and lofty*  
 ' *Mountain hast thou set thy Bed; even thither wentest*  
 ' *thou up to offer Sacrifices.—Thou hast enlarged thy*  
 ' *Bed, and made a Covenant with them; thou lovedst*  
 ' *their Bed, where thou sawest it.* This was a Joining  
 ' to the Heathens Religions, Altars and Sacrifices,  
 ' and a forsaking the Lord's Altar and Sacrifices,  
 ' which he commanded in the Law: And therefore  
 ' that was committing Whoredom with the Heathen,  
 ' and a going into their Beds, from the Living God  
 ' that made them. And now in the New Testament  
 ' God having *poured his Spirit upon all Flesh*, that by  
 ' his Spirit all might come to be a *Royal Priesthood*, to  
 ' *offer up spiritual Sacrifices to God by Jesus Christ;*  
 ' All that err from the Spirit of God, and rebel a-  
 ' gainst it, they are not like to offer spiritual Sacri-  
 ' fices


1685. *fices to God : and such their Sacrifice God doth not*  
 ~~~~~ *accept, no more than he did the Heathens, and the*  
 Bedael- *Jews, who rebelled against his good Spirit, that he*  
 Green. *gave them to Instruct them.*

*And ye may see in the 17th, 18th and 19th Chap-  
 ters of the Revelation, the Punishment of the great  
 Whore Babylon, the Mother of Harlots, and the Vi-  
 ctory of the Lamb ; and how he calleth God's Peo-  
 ple out of Babylon : For in her was found the Blood  
 of the Prophets, and of the Saints, and of all that were  
 slain upon the Earth : But there ye may read her  
 Judgment, and her Downfal. And this Whore are  
 they, that are whored from the Spirit of God, and  
 so from God, and from his holy Worship in Spirit  
 and Truth, and from the pure, undefiled Religion,  
 that keeps from the Spots of the World, and from  
 the new and living Way of Christ Jesus ; and so are  
 whored from the Spirit of God into false Religions,  
 Ways and Worships, and so corrupted the Earth  
 with her Abominations. But her Judgment and  
 Downfal is seen, over whom Christ hath the Victo-  
 ry : And the Marriage of the Lamb is come, Glory  
 to the Lord for ever ! And God's pure Religion, and  
 pure Worship in Spirit and Truth Christ hath set up,  
 as it was in the Apostles days, Hallelujah. G. F.*

London.

*I soon returned to London, but made no long stay  
 there at this time ; my Body not being able to bear  
 the Closeness of the City long together. While I  
 was in Town, besides the usual Services of visiting  
 Friends, and taking care about their Sufferings, to get  
 them eased, I Assisted the Friends of the City in di-  
 stributing certain Sums of Money, which our Friends  
 of Ireland had charitably, and very liberally raised ;  
 and sent over hither for the Relief of their Brethren,  
 who suffered for the Testimony of a good Conscience  
 here : which Monies were distributed amongst poor,  
 suffering Friends in the several Counties, in propor-  
 tion, according as we understood their Need.*

Before

Before I left the City also, I heard of a great Doctor, that was lately come from *Poland*; whom I invited to my Lodging, and had a great deal of discourse with him. And after I had informed my self by him of such things, as I had a desire to know; I writ a Letter to the King of *Poland* on behalf of Friends at *Dantzick* (a Town belonging to him) who had long been under grievous Sufferings. A Copy whereof here follows: 1685.  London.

To JOHN the Third, King of Poland, Great Duke of Lithuania, Russia, and Prussia, Defender of the City of Dantzick, &c.

Concerning the Innocent and Afflicted People, in Scorn called Quakers, who are now fed with Bread and Water in Bridewell of the aforesaid City under close Confinement; where their Friends, Wives and Children are hardly suffered to come to see them.

O King!

‘ The Magistrates of the City of *Dantzick* say, That  
 ‘ it is thy Order and Command, that these Innocent  
 ‘ and Afflicted People should suffer such Oppression.  
 ‘ Now this Punishment is Inflicted upon them, only  
 ‘ and alone, because they come together in the Name  
 ‘ of Jesus Christ, their Redeemer and Saviour, who  
 ‘ died for their Sins, and is risen from the Dead for  
 ‘ their Justification: who is their Prophet, whom God  
 ‘ hath raised up like unto *Moses*; whom they ought  
 ‘ to hear in all things in this day of the Gospel  
 ‘ and the New Covenant; who went astray like scattered  
 ‘ Sheep; but now are returned to the Chief  
 ‘ Shepherd and Bishop of their Souls, 1 Pet. 2. 25. Who  
 ‘ has given his Life for his Sheep, and they hear his  
 ‘ Voice, and follow him: who leads them into his Pastures of Life, John 10.

‘ And now, O King! I understand, that thou openly  
 ‘ professest Christianity, and the great and mighty  
 ‘ Name of Jesus Christ, who is King of Kings, and  
 ‘ Lord of Lords, To whom is given all Power in Heaven



1685. 'ven and in Earth; who rules all Nations with a  
 ~ ' Rod of Iron. Therefore, O King, it seems hard to  
 London. ' us, that any, that openly confesses Christ Jesus (yea,  
 ' the Magistrates of *Dantzick* do the same) should  
 ' Inflict those Punishments upon an Innocent and  
 ' Harmless People, by reason of their Tender Con-  
 ' sciences, only and alone, because they come toge-  
 ' ther to serve and worship the Eternal God, who  
 ' made them, in Spirit and in Truth; which worship  
 ' Christ Jesus has set up Sixteen hundred Years ago:  
 ' as we read in *John* 4. 23, 24.

' Therefore, I beseech the King, that he would Con-  
 ' sider, Whether Christ in the New Testament ever  
 ' gave such a Command to his Apostles, that they  
 ' should shut up any in Prison, and feed them with  
 ' Bread and Water, who was not Conformable in eve-  
 ' ry particular to their Religion, Faith and Worship?  
 ' Or, where did the Apostles exercise such things in  
 ' the true Church after Christ's Ascension? For is not  
 ' this the Doctrine of Christ, and the Apostles, that  
 ' Christ's Followers should *Love their Enemies, and*  
 ' *pray for them that hate them, and persecute and de-*  
 ' *spitefully use them?* *Matth. 5.*

' And now, Is it not a shame to Christendom among  
 ' the *Turks* and others, That one Christian should  
 ' persecute another for the Doctrine of Faith, Wor-  
 ' ship and Religion? And they cannot prove, that  
 ' Christ ever gave them such a Command, whom they  
 ' profess to be their Lord and Master. For Christ  
 ' says, that his Believers and Followers should *love*  
 ' *one another*; and by this they shall be known to be  
 ' his Disciples. And did not Christ reprove those,  
 ' who would have *fire to come down from Heaven*, to  
 ' destroy them, who would not receive him; and did  
 ' not he tell them, *They did not know, what spirit they*  
 ' *were of?* And therefore all, who have persecuted  
 ' Men, or taken away their Lives, because they would  
 ' not receive their Religion, have they known, what  
 ' Spirit they were or are of? Therefore is it not good  
 ' for all to know by the Spirit of Christ, what spirit  
 ' they

‘ they are of ? For the Apostle says, *Rom. 8. 9. If any* 1685.  
‘ *Man have not the Spirit of Christ, he is none of his.* ~~~~~  
‘ And does not the Apostle say, *2 Cor. 10. 4. The Wea-* London.  
‘ *pons of our Warfare are not Carnal, but Spiritual, &c.*  
‘ And we wrestle not against flesh and blood, but against  
‘ *spiritual wickedness, &c.* Thus we can see here, that  
‘ the Fight of the first Christians, and their Weapons  
‘ in the days of the Apostles, were Spiritual in mat-  
‘ ters of Faith, Religion and Worship in the Church  
‘ of Christ.

‘ Now would not the King and the Magistrates of  
‘ *Dantzick* think, that it was contrary to their Con-  
‘ sciences, if they should be forced by the *Turk* to his  
‘ Religion? Would it not in like manner seem hard  
‘ to the Magistrates of *Dantzick*, and contrary to  
‘ their Consciences, if they should be forced to the  
‘ Religion of the King of *Poland*? or the King of *Pol-*  
‘ *land*, if he should be compelled to the Religion of  
‘ the Magistrates of *Dantzick*? And if they would  
‘ not be subject thereunto, that then they should be  
‘ banished from their Wives and Families, and out  
‘ of their Native Country, or otherwise be fed with  
‘ Bread and Water under a strict Confinement?

‘ Therefore we beseech the King with all Christian  
‘ Humility, and the Magistrates of *Dantzick*, that  
‘ they would order their Proceedings in this Matter  
‘ according to the Royal Law of God, which is, *To*  
‘ *do unto others, as they would have others do unto*  
‘ *them; and to love their Neighbour, as themselves.*  
‘ For we have this Charity, that we hope and believe,  
‘ that the King of *Poland*, and his People, with the  
‘ Magistrates of *Dantzick*, own the Writings of the  
‘ New Testament, as well as of the Old: And there-  
‘ fore we beseech the King and the Magistrates of  
‘ *Dantzick*, to take heed, that their Work of Impri-  
‘ soning an Innocent People, for nothing but their  
‘ meeting together in Tenderness of Conscience to  
‘ Serve and Worship God, their Creator, may not be  
‘ contrary and opposite to the Royal Law of God,  
‘ and to the Glorious and Everlasting Gospel of  
‘ Truth. So

1685. *London.* ‘ So we desire the King in Christian Love earnestly  
 ‘ and weightily to Consider these things, and to give  
 ‘ Order, to set the Innocent Prisoners, our Friends  
 ‘ called *Quakers*, at Liberty from their strict Con-  
 ‘ finement in *Dantzick*; that they may have freedom  
 ‘ to serve and worship the living God in Spirit, and  
 ‘ in Truth, and go home to their outward Habita-  
 ‘ tions, and follow their Trades and Calling, to main-  
 ‘ tain their Wives, Children and Families. And we  
 ‘ believe, that the King, in doing such a Noble, Glo-  
 ‘ rious, yea Christian Work, will not go unregarded  
 ‘ from the Great God, who made him, whom we Serve  
 ‘ and Worship, who has the Hearts of Kings, and  
 ‘ their Lives and Length of Days in his Hands.


‘ From him, who desires, that the King and all his  
 ‘ Ministers may be preserved in the Fear of God,  
 ‘ and receive his Word of Wisdom, by which all  
 ‘ things were made and created; that by it he  
 ‘ may come to order all things to the Glory of  
 ‘ God, which God has put under his hand: That  
 ‘ the King, both He and They, may enjoy the  
 ‘ Comforts and Blessings of the Lord in this Life,  
 ‘ and in that which is to come, Life Eternal,  
 ‘ *Amen.*

*London in England*, the 10th of the 3d  
 Month, commonly called *May*, 1684.

G. F.

‘ *Postscript.* The King may please to Consider,  
 ‘ that His and all Mens Consciences is the Preroga-  
 ‘ tive of God.

*Enfield.* After this I went to *Enfield*, where, and in the  
 Country thereabouts several Friends had Country-  
 Houses, not very far from one another; amongst  
 whom I tarried some time, visiting and being visited  
 by Friends, and having Meetings with them. Seve-  
 ral things I writ in this time, relating to the Service  
 of Truth; One whereof was concerning Judging:  
 For some, who were departed from the Truth, were  
 so afraid of Truth's Judgment, that they made it  
 much of their business to Cry out against Judging.  
 Where-

Wherefore I writ a Paper, proving by the Scriptures 1685.  
 of Truth, that the Church of Christ hath Power, and   
 Ability to judge those, that profess to be of it, not Enfield.  
 only with respect to outward things relating to this  
 World, but with respect to Religious Matters also.  
 A Copy of which follows :

### Concerning Judging.

*' The Natural Man receiveth not the Things of the  
 Spirit of God, for they are Foolishness to him, neither  
 can he know them, because they are Spiritually discern-  
 ed : but he that is Spiritual, judgeth all things (mark)  
 all things ; yet he himself is judged of no Man,' 1 Cor.  
 2. 14, 15. So here the Natural Man cannot judge of  
 those things he receives not, for they are foolishness  
 to him : but he is comprehended by the Spiritual  
 Man, and his foolishness, and is Judged, though he  
 cannot judge the Spiritual Man.*

*' Do not ye judge them that are within ? (saith the  
 Apostle ; (this Power the Church had, and hath)  
 therefore put away from amongst your selves that wick-  
 ed person. And did not this wicked Person, think  
 you, profess and plead for Liberty for his Wicked-  
 ness, and his Freedom, as he was a Christian, who  
 was look'd upon as a Member of the Church ?*

*' And the Apostle saith ; For I verily, as absent in  
 body, yet present in spirit, have judged already, as  
 though I were present, concerning him that hath done  
 this wicked deed, 1 Cor. 5. 3, 12. Here the Apostle  
 did judge, though afar off, and set up Judgment in  
 the Church against false Liberty, under what pre-  
 tence soever it was.*

*' And the Apostle saith ; Dare any of you, having a  
 matter against a brother, go to law before the unjust,  
 and not before the saints. Here the Saints, the Church,  
 are to judge of things amongst themselves ; and not  
 for the Unjust to judge of their Matters. Do ye not  
 know, the Saints shall judge the world ? So the Saints  
 are to judge the Unjust, and not the Unjust to judge  
 their Matters.*

*' And*

1685. *And farther the Apostle saith ; If the world shall  
 be judged by you, ( to wit, the Saints ) are you unworthy  
 to judge the smaller matters amongst you ?*

Enfield.


*So here it is clear, that the Saints have a Judgment given them of Christ, by his Power and Spirit, Light and Wisdom, to judge the World, and not to carry their Matters before the Unjust ; but to judge of them amongst themselves : and if they carry them before the Unjust, they shew their Unworthiness of the Saints Judgment.*

*And further the Apostle saith ; Know ye not, that we shall judge the angels ? ( and Angels are Spirits ) how much more the things which pertain to this life !*

*If ye then have judgment of things pertaining to this life, set them up to judge, who have least esteem in the Church, 1 Cor. 6. So here it is clear, the Church of Christ has a Judgment in the Power and Spirit of God, not only to judge in things that pertain to this life ; but are also to judge of things betwixt Brethren, without Brother going to Law with Brother before Unbelievers : which was a fault, and to be judged, if they did so.*

*But also the Saints have a Judgment to judge Angels, that kept not their Habitations ; and the World. And as in Jude ; He judged the angels, that kept not their habitations ; their first state : And did not he judge in Divine Matters here ? and judged the state of Cain, and Balaam, and Core, and such like Christians, that were gotten into their steps, and were gone as far as they was, though they professed themselves Christians ? And here again he judged in Divine Matters, and of their States and Beings ; who stood in the Divine Principle, and who were fallen from it.*

*And the Apostle saith ; Try the spirits, and believe not every spirit, 1 Joh. 4. And here again was a Judgment in Divine Matters : And he judged such, as went out from them ; which whilst they were with them, they had sight of Things and Openings ; but when they went from them, they went from the Anointing : and therefore he exhorts the Saints to*  
*keep*

‘ keep to the Anointing. And such as went from them, 1685.  
‘ that had the Anointing, came to be the Seducers and   
‘ false Prophets, that went into the World. *Bofield.*

‘ And *John* had a Judgment to try Sacrifices, and  
‘ distinguished *Cain's* from *Abel's*; and by the Spirit  
‘ of God knew, which God accepted, and which he  
‘ did not accept: as in 1 *John* 2. 12. And the Apostle  
‘ *Paul* judged and tried such Messengers and Apostles,  
‘ and Transformers of themselves, like to the Apostles  
‘ of Christ; and would have the Church to try such,  
‘ and have the same Judgment as he had, 2 *Cor.* 11.

‘ And the Apostle *Peter* judged *Ananias* and *Sap-  
‘ phira*, and judged the Thoughts of *Simon Magus*, who  
‘ would have been a Worker of Miracles for Money:  
‘ and was not all this Judgment in Divine Matters?  
‘ And the Apostle *Paul* judged the Preachers of Cir-  
‘ cumcision both in the *Romans*, and in the *Galatians*.  
‘ For it was the Faith and Liberty of those Preachers,  
‘ to preach up Circumcision, though it was a wrong  
‘ Faith: And here did not the Apostle again judge in  
‘ Divine Matters?

‘ And *James* judged in Matters of Faith, and ma-  
‘ nifested the living Faith from the dead one. And  
‘ also he judged in Matters of Religion, the vain Reli-  
‘ gion from the pure Religion; and distinguished  
‘ them.

‘ And *Paul* judged of the false Brethren, that would  
‘ spy out the liberty of the true; to whom he would give  
‘ no place by subjection, no, not for an hour, that the  
‘ Truth of the Gospel might continue with the Saints; as  
‘ in *Gal.* 2. And did not the Apostle here judge in Di-  
‘ vine Matters? And he judged concerning the Matters  
‘ of the Gospel, when some came to pervert them with  
‘ another Gospel, and said; *The Gospel, which I recei-  
‘ ved, is not of Man, neither was I taught it; but by the  
‘ Revelation of Jesus Christ, Gal.* 1. 12. So here was  
‘ a Judgment to distinguish the Gospel of Christ from  
‘ all other Gospels, which was accursed, which is af-  
‘ ter Man, and received of Man, and taught of Man,  
‘ and not by the Revelation of Jesus Christ, *Gal.* 1. And




1685. ' he had a Judgment to know, *Who made the Gospel*  
 ~~~~~ ' *chargeable, and who kept it without Charge.*

Enfield.

' And he set up a Judgment in the Church, that the  
 ' Believers should not be unequally yoked ; and to see,  
 ' when Men had a Communion in the Light, and when  
 ' they had it in the Darknes ; and when with Christ,  
 ' and when with *Baal* ; and with the Believer, and  
 ' Unbeliever ; and with the Temple of God, and with  
 ' Idols : as in 2 Cor. 6. And did he not set up a clear  
 ' Judgment here in Divine Matters in the Church ?

' And the Apostle judged such Libertines through  
 ' their Knowledge, that could sit at Meat in the Idol-  
 ' Temple ; which caused the weak Brother to perish  
 ' through his Knowledge and Liberty, for whom Christ  
 ' died. Now these, it's like, did profess it was their  
 ' Faith, and their Liberty ; but did not keep in the  
 ' Unity of the true Faith, but went about to destroy  
 ' it, 1 Cor. 8.

' And *Peter*, he gives Judgment upon the Angels,  
 ' that sinned, and were cast down into Hell : and the  
 ' state of the Old World, and of *Sodom*, and the state  
 ' of the false Prophets then amongst them, that could  
 ' speak great swelling Words of Vanity ; and whilst  
 ' they promised themselves Liberty, they themselves  
 ' were the Servants of Corruptions. And had not *Peter*  
 ' here a Judgment in Divine Matters ? These were such,  
 ' whose Work was to bring into Bondage, and these  
 ' was like the Dog and Sow, that was washed : which  
 ' shews, that they had been washed ; but was turned  
 ' into the Mire again. And the Apostle *Paul* had a  
 ' Judgment upon such with their fair Words and Mens  
 ' Wisdom, that deceived the Hearts of the Simple ; and  
 ' upon such, as *served not the Lord Jesus Christ, but*  
 ' *their own Bellies, and were Enemies to the Cross of Christ.*  
 ' And therefore he had a Judgment and Discerning,  
 ' who lived in the Cross of Christ, and who did not ;  
 ' and exhorted all to live in the Cross of Christ, the  
 ' righteous Power of God, that slew all Deceit, and  
 ' the Deeds of the Old Man : agreeable to-Christ's  
 ' Words, *He that will be my Disciple, must take up my*  
 ' *Cross,*

‘ *Cross, and follow me.* And was not here a Judgment 1685.  
 ‘ again in Divine Matters, and of such as walk in the   
 ‘ Divine Power, and such as did not ? Enfield.

‘ And Christ sets up a Judgment in his seven  
 ‘ Churches, and commends them that did keep in his  
 ‘ Judgment, and had tried them, which said, *They were*  
 ‘ *Apostles* ; which might pretend; they were sent of  
 ‘ God and Christ, and were not : But the Church of  
 ‘ Christ had found them Liars. And Christ commend-  
 ‘ ed this Judgment of the Church of *Ephesus*, be-  
 ‘ cause they had *Not born with them, that was Evil ;*  
 ‘ *but had tried those false Apostles* : And Christ com-  
 ‘ mends this Church, for that they had *hated the Deeds*  
 ‘ *of the Nicholaitans, which he also hated* : And had  
 ‘ not these *Nicholaitans* sprung from *Nicholas*, one of  
 ‘ the Deacons ? and was not these become a Sect of  
 ‘ Christians ? though they might talk and preach of  
 ‘ Christ, but Christ hated them.

‘ And likewise Christ saith to the Church of *Smyrna*,  
 ‘ *I know the Blasphemy of them, which say, they are Jews,*  
 ‘ *but are not ; but are of the Synagogue of Satan.* So  
 ‘ the Church is to have a Judgment upon these Blas-  
 ‘ phemers, and are to distinguish from the *Jews* in the  
 ‘ Spirit, and such as are not, but of the Synagogue of  
 ‘ Satan.


‘ And to the Church in *Pergamos* Christ had a *few*  
 ‘ *things against them, because thou hast there them, that*  
 ‘ *hold the Doctrines of Balaam, &c.* And also them,  
 ‘ *that hold the Doctrine of the Nicholaitans, which I hate.*  
 ‘ Now, these that held the Doctrine of *Balaam*, and  
 ‘ the Doctrine of the *Nicholaitans*, were got into the  
 ‘ Church ; and might have look’d upon themselves to  
 ‘ be high Christians, and took a great Liberty to go  
 ‘ into *Balaam’s* Doctrine, and *Nicholas’s* Doctrine, which  
 ‘ was hated by Christ : but the Church was to keep a  
 ‘ Spiritual and Divine Judgment upon the Heads of all  
 ‘ these.

‘ And to the Church of *Thyatira* saith Christ ; *I have*  
 ‘ *a few things against thee, because thou sufferest the*  
 ‘ *Woman Jezebel to teach, which seduces my People, &c.*

1685. *W* So here was a Suffering, which should have been a  
*Enfield.* Judgment by Christ's Spirit, upon that *Jezebel* which  
 ' was erred from his Spirit, and so from Christ : and  
 ' such as these were high Preachers. And is not the  
 ' Church to beware of Suffering such now ; lest they  
 ' come under the Reproof of Christ, for not passing to  
 ' Judgment against the false Teacher and Seducer ?

' And the Church of *Sardis*, that *had a name to live*,  
 ' *but was dead*, and *their Works were not found perfect*  
 ' *before God*. Therefore here is a Judgment to be set  
 ' up in the Church, to judge all imperfect Works, and  
 ' such as would have a Name, but not the Nature, or  
 ' a Name to live, but are dead : And therefore the Li-  
 ' ving must be in Christ, of all Christ's Church, li-  
 ' ving Members, and live to his Name. Though this  
 ' Church had a few Names, *that had not defiled their*  
 ' *Garments, that did walk in white* ; but such as had a  
 ' Name to live, but are dead, whilst they are in the  
 ' dead state ; they cannot walk in White, nor judge in  
 ' Divine Matters. And behold, said Christ, *I will make*  
 ' *them of the Synagogue of Satan, which say, they are*  
 ' *Jews, but are not, but do lie* ; behold, *I will make them*  
 ' *to come, and to worship before my feet*.

' And to the Church of *Laodicea*, that was *neither*  
 ' *hot nor cold, but lukewarm* ; *I would thou wert either*  
 ' *cold or hot* : *I will spew thee out of my Mouth, because*  
 ' *thou saidst thou wast rich, and wanted nothing* ; when  
 ' they were *wretched, miserable, poor, blind and naked*.  
 ' Now this was for want of living in the Power and  
 ' Spirit of Christ : these could talk of high Experien-  
 ' ces, and great Enjoyments, but was naked, misera-  
 ' ble and blind ; So lived not in the Power, and Spi-  
 ' rit, and Light, and Righteousness of Christ, by which  
 ' they might be cloathed, and have the Eternal Riches.  
 ' So the Church of Christ had a Spiritual Judgment gi-  
 ' ven to them, that are faithful, in his Power and Spi-  
 ' rit, and Light to judge of Temporal Things, and  
 ' the Things of this Life ; and to judge of Eternal  
 ' and Divine Things and States : and of Angels and  
 ' wicked Men, and such as goes from Truth ; and of the  
 ' States

‘ States of Election, and Reprobation; yea, and of the 1685.  
‘ Devils, who is out of Truth; being in Christ Jesus,   
‘ who is the First and Last, from whom they have the <sup>Enfield:</sup>  
‘ Eternal Judgment, to judge Eternal, Spiritual and  
‘ Divine Things: And this Word of Power and Wis-  
‘ dom, by which all things were made, and by which  
‘ all things are upheld, in this Word of Wisdom to or-  
‘ der all things to God’s Glory, and to judge of all  
‘ things in Righteousness.

‘ And the Apostle judged and set up a Judgment in  
‘ the Church of Gifts, of Prophecies, of Mysteries of  
‘ Faith, and of giving the Body to be burnt, and of  
‘ giving Goods to the Poor, and of speaking with  
‘ Tongues of Men and Angels: And yet if they had  
‘ not Love, all this was nothing; but as a sounding  
‘ Brass, and tinkling Cymbal. Therefore they are  
‘ to be tried by the Fruits of the good Spirit, which  
‘ is Love. So here the Apostle not only judged him-  
‘ self in Divine Matters; but set up a Judgment in the  
‘ Church in those Spiritual and Divine Matters.

‘ And the Apostle *James* here judges of Fountains,  
‘ and of the Fig-trees; and of the Wisdom below, and  
‘ of the Wisdom from above, and the Fruits of both,  
‘ *Jam. 3.* And *Paul* judged in Divine Matters, when  
‘ he said, *The Spirit spake expressly, that in the latter*  
‘ *times some should depart from the Faith,* 1 Tim. 4. And  
‘ he judged in Divine Matters, when he judged all those  
‘ Teachers, that was high-minded, and had got the  
‘ Form of Godliness, but denied the Power; and term-  
‘ ed them like unto *Jannes* and *Jambres*, which with-  
‘ stood *Moses*, coming out of outward *Egypt*; as these  
‘ with their Form of Godliness opposes Christ and his  
‘ Power, that brings them out of Spiritual *Egypt* now.  
‘ And was not he a Judge here in Divine Matters, who  
‘ judged such, as had gotten the Form of Godliness, but  
‘ denied the Divine Power? 2 Tim. 3.

‘ And when the Apostle said; *The Priesthood of Aaron*  
‘ *was changed, and the Law was changed, and the Com-*  
‘ *mandment disannulled, that gave them their Tithes*; did  
‘ not he judge here in Divine and Spiritual Matters?


1685. and was not the Law Spiritual, which served, till  
 the Seed came?

Enfield.

And did not the Apostle judge in Divine and Spiritual Matters in the Sixth of the *Hebrews*, where he saith; *Let us go on to perfection, not laying again the Foundation of Repentance from dead Works, and of Faith towards God, and of the Doctrine of Baptisms, and of laying on of Hands, and of the Resurrection of the Dead, and of eternal Judgment: and this will we do, if God permit, &c.* And so does not the Apostle judge of such here; *That it was impossible for those, who were once enlightened, and tasted of the Heavenly Gift, and were Partakers of the Holy Ghost, and had tasted of the good Word of God, and of the Power of the World to come, if they shall fall away, to renew them again unto Repentance; seeing, they crucifie to themselves the Son of God afresh, and put him to open shame?* Hebr. 6. And was not these Spiritual, Eternal and Divine Matters and States, that the Apostle judged of? and have not the Saints the same Judgment given unto them in the same Spirit? Now has not the Apostles and the Church a Spiritual Judgment to judge of Prophets, Mysteries, Faith, Apostles, Angels, World, and the Devil? and is not this Judgment given them of God, in Divine Matters, besides the Judgment given them in Matters pertaining unto this Life?

And had not they Judgment to discern the true Gospel, from the false? and all such as had a Profession of the Form, and did not live in the Power? and such as spoke the things of God, in the Words that Man's Wisdom did teach? which things of God were not to be spoken in the Wisdom, which Man's Words taught; but in the Word, which the Holy Ghost taught. And therefore did not the Apostle exhort to know the Power, and their Faith to stand in the Power of God? for the Kingdom of God stood not in Word, but in Power.

And had not all the Prophets a Divine Judgment to judge in Divine Matters? as see *Jeremiah*, when he judged the Prophets. And *Ezekiel* judged all such,

‘ as came with a pretence of the Word of the Lord, u- 1685.  
 ‘ sing their Tongues, and saying, *Thus saith the Lord*;   
 ‘ *when the Lord never spoke unto them*: as in *Jeremiah* <sup>Enfield</sup>  
 ‘ the 23<sup>th</sup>, and in *Ezekiel* the 13<sup>th</sup>, and in many o-  
 ‘ ther places might be instanced: And did not he judge  
 ‘ *Hananiab*, who prophesied falsly? and did not this  
 ‘ *Hananiab* pretend to speak the Word of the Lord to  
 ‘ the Priests and People? as in *Jeremiah* the 28<sup>th</sup>.

‘ And did not *Isaiah* judge in Divine Matters, when  
 ‘ he judged the Watchmen, and the Shepherds? *Isa.* 56.  
 ‘ And did not *Micah* judge in Divine and Spiritual Mat-  
 ‘ ters, when he said he *was full of the Power by the Spi-*  
 ‘ *rit of the Lord, and of Judgment*? Did not he judge  
 ‘ both of Priests, and Prophets, and Judges, though  
 ‘ they would lean upon the Lord, and say, Is not the  
 ‘ Lord amongst us, and no Evil can come unto us; yet  
 ‘ did not he let them see their States and Conditions,  
 ‘ and *divided the precious from the vile*? *Mich.* 3. And  
 ‘ so the rest of the Prophets, you may see here, they  
 ‘ judged for God in his Divine Matters, *who served*  
 ‘ *him, and who served him not, and who lived in Truth,*  
 ‘ *and who not*; and likewise the Apostles. And this  
 ‘ Divine, Spiritual, Heavenly Judgment was given of  
 ‘ God to his holy Men and Women.

‘ And they that do judge in God’s Divine Matters,  
 ‘ must live in his Divine Spirit, and Power, and Light  
 ‘ now, as they did then; which Spiritual and Divine  
 ‘ Judgment Christ has given to his Church, that be the  
 ‘ living Stones, and living Members, that makes up  
 ‘ his Spiritual Household, to try Jews, and to try Apo-  
 ‘ stles, and to try Prophets, and to try Faith, and to  
 ‘ try Religions, and to try Trees and Fruits, and to  
 ‘ try Shepherds and Teachers, and to try Spirits. So  
 ‘ the living Members have a living and Divine Judg-  
 ‘ ment in the Church of Christ, which he is the Head  
 ‘ of, the Judge of all.

‘ Nay, the Church has a Power given them, which  
 ‘ is farther than a Judgment: for what they *bind on*  
 ‘ *Earth, is bound in Heaven by the Power of God*; and  
 ‘ what they *loose on Earth, is loosed in Heaven by the*  
 ‘ Power



1686. ' *Power of God* : and this Power has Christ given to  
 his living Members, the Church.

The 20th of the 12th  
 Month, 1685.


G. F. to Friends.

London. I came back to *London* in the First Month 1686.  
 and set my self with all diligence to look after Friends  
 Sufferings; which we had now some hopes of getting  
 Relief for. The Sessions came on in the Second Month  
 at *Hicks's-Hall*, where many Friends had Appeals to  
 be Tried; with whom I was from Day to Day to ad-  
 vise and see, that no Opportunity were slipt, nor  
 Advantage lost: and they generally succeeded well.  
 Soon after also the King was pleased, upon our often  
 laying our Sufferings before him, *To give Order for  
 the Releasing of all Prisoners, that were Imprisoned for  
 Conscience sake; and which were in his Power to Dis-  
 charge.* Whereby the Prison Doors were opened, and  
 many Hundreds of Friends, some of whom had been  
 long in Prison, were set at Liberty; and some of them,  
 who had for many Years been restrained in Bonds,  
 came now up to the Yearly Meeting, which was in  
 the Third Month this Year: Which caused great Joy  
 to Friends, to see our Ancient, Faithful Brethren a-  
 gain at Liberty in the Lord's Work, after their long  
 Confinements. And indeed, a Precious Meeting we  
 had; the refreshing Presence of the Lord appearing  
 plentifully with us and amongst us. After the Meet-  
 ing I was moved to write a few Lines, to be sent  
 Abroad amongst Friends; the tenor whereof was  
 thus:

Yearly  
 Meeting.

*Dear Friends,*

' My Love is to you all in the holy Seed, Christ  
 ' Jesus, that bruises the Serpent's Head, and destroys  
 ' the Devil and his Works; and who hath all Power  
 ' in Heaven and Earth given to him. Let every ones  
 ' Faith stand in him, and in his Power, who is the  
 ' Author and Finisher of your Faith. And now ye,  
 ' who have been Partakers of his Power, and are sen-  
 ' sible of it in this Day of his Power, that is over  
 ' all, whose day and power is over Darkness and its  
 ' power;

‘ power : And by his Power the hearts of the King 1686.  
‘ and Rulers have been opened ; by which your out-  
‘ ward Prison-doors have been set open for your Li-   
‘ berty. And therefore my desires are, that all may *London.*  
‘ be preserved in Humility and Thankfulness, in the *Yearly Meeting.*  
‘ sense of the Mercies of the Lord ; and live in the  
‘ peaceable Truth, that is over all : that ye may an-  
‘ swer God’s Grace, and his Light and Spirit in all,  
‘ in a righteous, godly Life and Conversation. And  
‘ let none be lifted up by their outward Liberty, nor  
‘ let none be cast down by Suffering for Christ’s sake :  
‘ but all live in the Seed (which is as Wheat) which  
‘ is not shaken, nor blown away by the Winds and  
‘ Storms, as the Chaff is. Which Seed of Life none  
‘ below can make higher or lower : for the Children  
‘ of the Seed are the Children of the everlasting, un-  
‘ changeable Kingdom of Christ and God. So in  
‘ Christ Jesus, whom God hath given you for a San-  
‘ ctuary, God Almighty keep you, in whom ye have  
‘ Life Everlasting, and Wisdom, which is from above,  
‘ pure, peaceable, gentle, and easie to be intreated,  
‘ full of Mercy and good Fruits ; that ye all now  
‘ may be exercised in it, and may practise this Wis-  
‘ dom in your godly, holy Lives and Conversations :  
‘ so that this Wisdom may be justified of all her  
‘ Children, and they (I say) exercised and preserved  
‘ in it in this day of the Power of Christ ; in which  
‘ all his People are made a willing People, to serve  
‘ and worship God in Righteousness and Holiness,  
‘ and in the Spirit and Truth.

‘ So that none may abuse the Power of the Lord,  
‘ nor grieve his Spirit, by which you are sealed, and  
‘ kept to the Day of Salvation and Redemption :  
‘ But always exercise your selves to have a *good Con-*  
‘ *science, void of Offence towards God, and towards all*  
‘ *men* ; being exercised in Holiness, Godliness and  
‘ Righteousness, and in the Truth, and in the Love of  
‘ it : that ye may all study to be approved unto God  
‘ in Innocency, Vertue, Simplicity and Faithfulness ;  
‘ and so labouring and studying to be quiet in the  
‘ Will

1686. *Will of God in all Conditions. And whatsoever ye*  
 do in Word or Deed, do all in the Name of the Lord  
 Jesus; giving Thanks to God the Father by him: That  
 he, who is over all, may have the Praise for all his  
 Mercies and Blessings, with which he doth and hath  
 refreshed his People, and by his Eternal Arm and  
 Power hath kept and preserved his People to this  
 day; Glory to his Name over all for ever, Amen!  
 For Christ hath called you by his Grace into One  
 Body, to him the holy Head: And therefore live  
 in Charity, and in the Love of God, which is the  
 Bond of Perfectness in his Body; which Love edifies  
 the Body of Christ: which Body and all his Mem-  
 bers are knit together, and increased with the In-  
 crease of God, from whom they receive Nourish-  
 ment. For by one Spirit we are all baptized into  
 one Body, and have been made all to drink into  
 one Spirit; in which Spirit the Body, and all his  
 Members have Fellowship with Christ, the Head,  
 and one with another. And so the Unity of this  
 holy Spirit is the Bond of Peace of all the living  
 Members of Christ Jesus, of which he is the Spirit-  
 ual Head, Rock and Foundation. And in the  
 midst of his Church of living Members Christ ex-  
 ercises his Spiritual Prophetical Office, to open to  
 them the Mysteries of his Kingdom: And is a Spi-  
 ritual Bishop to oversee them, that they do not go  
 astray from the living God, that made them: and  
 a Shepherd, that feeds them with Bread and Water  
 of Life from Heaven, and none is able to pluck his  
 Sheep out of his hands: and he is a Priest, that died  
 for them, and sanctifieth them, and presents them  
 to God; who ruleth in their Hearts by the Divine  
 Faith, which he is the Author and Finisher of. And  
 his living Members do praise God through Jesus  
 Christ, in whom they have Life and Salvation; who  
 reconciles them to God, that they can say, they have  
 Peace with God through Jesus Christ: and so praise  
 God through him that was dead, and is alive again,  
 and reigns over all, and liveth for evermore, blessed  
 for ever; *Hallelujah, Amen!*

Greet

' Greet one another with an holy Kifs of Charity: 1686.  
 ' And this Kifs of Charity is above all the Kisses of  
 ' the World; for Love and Charity beareth all things, London. |  
 ' believeth all things, hopeth all things, and endures Tearly  
 ' all things. It envieth not, and Charity vaunteth Meeting  
 ' not it self, nor is puffed up, nor doth it behave it  
 ' self unseemingly: It rejoices not in Iniquity, but  
 ' rejoices in the Truth. And Charity is not easily  
 ' provoked, and thinks no Evil; but suffereth long,  
 ' and is kind: And Charity never faileth. I say, Greet  
 ' one another with this holy Kifs of Charity; and  
 ' Peace be with you all, that are in Christ Jesus, your  
 ' Life and Salvation.

The 30th of the 3d  
 Month, 1686.

G. F.

I remained for the most part of this Year in *Lon-*  
*don*; save that sometimes I got out to *Bednal-Green* Bed al-  
Green.  
Enfield.  
Chiswick  
 for a Night or two, and sometimes went as far as *En-*  
*field* and thereabouts amongst Friends, and once or  
 twice to *Chiswick*, where an Ancient Friend had set  
 up a School for the Educating of Friends Children:  
 in all which places I found Service for the Lord.  
 And when I was at *London*, I spent my time amongst London.  
 Friends, either in Publick Meetings (as the Lord  
 drew me,) or visiting Friends, that were not well,  
 and in looking after the Sufferings of Friends. For  
 though very many Friends were released out of Pri-  
 sons, yet some remained Prisoners still for *Tithes*, &c.  
 and Sufferings of several sorts lay heavy yet on  
 Friends in many places. Yet inasmuch as many  
 Friends, that had been Prisoners, were now set at Li-  
 berty, I felt a Concern upon me, that none might  
 look too much at Man; but might Eye the Lord  
 therein, from whom deliverance comes. Wherefore I  
 writ an Epistle to Friends, and sent it abroad to be  
 read amongst them, as followeth:

*Friends,*


' The Lord by his Eternal Power hath opened the  
 ' Heart of the King to open the Prison-Doors, by  
 ' which about Fifteen or Sixteen hundred are set at  
 ' Liberty;

1686. *Liberty ; and hath given a Check to the Informers :*  
 so that in many places our Meetings are pretty  
 quiet: So my desires are, that both Liberty and  
 Sufferings, all may be sanctified to his People ; and  
 Friends may prize the Mercies of the Lord in all  
 things, and to him be thankful, who stilleth the  
 Raging Waves of the Seas, and allayeth the Storms  
 and Tempests, and maketh a Calm. And therefore  
 it is good to trust in the Lord, and cast your Care  
 upon him, who careth for you. For when ye were  
 in your Gaols and Prisons, Then the Lord did by  
 his Eternal Arm and Power uphold you, and san-  
 ctified them to you (and unto some he made them as  
 a Sanctuary;) and tried his People, as in a Furnace  
 of Affliction, both in Prisons, and spoiling of Goods.  
 And in all this the Lord was with his People, and  
 taught them to know, that *The Earth is the Lord's,*  
*and the Fulness thereof ;* and that he was in all pla-  
 ces : *who crowneth the year with his goodness,* Psal. 65.  
 Therefore let all God's People be diligent, and care-  
 ful to keep the Camp of God holy, pure and clean,  
 and to serve God and Christ, and one another in  
 the glorious, peaceable Gospel of Life and Salvation;  
 which Glory shines over God's Camp, and his great  
 Prophet, and Bishop, and Shepherd is among or in  
 the midst of them, exercising his heavenly Offices  
 in them : so that you his People may Rejoice in  
 Christ Jesus, through whom you have Peace with  
 God. For he that destroyeth the Devil and his  
 Works, and bruises the Serpent's Head, is all God's  
 Peoples heavenly Foundation and Rock to build up-  
 on ; which was the holy Prophets and Apostles  
 Rock in days past, and is now a Rock of our Ages:  
 which Rock and Foundation of God standeth sure.  
 And upon this the Lord God establish all his Peo-  
 ple, Amen.

London, the 25th of the  
 7th Month, 1686.

G. F.

Divers other Epistles and Papers, relating to Friends  
 and Truth I writ this Year ; whereof one was by way  
 of

of Exhortation to *Friends to keep in Unity in the Truth*, 1686.  
*in which there is no Division nor Separation*: And   
thus it was ; London.

‘ Dear Friends and Brethren in the Lord Jesus Christ,  
‘ in whom ye have all Peace and Life, and in him there  
‘ is no Division, nor Schism, nor Rent, nor Strife, nor  
‘ Separation : for Christ is not divided, and there can  
‘ be no Separation in the Truth, nor in the Light,  
‘ Grace, Faith and Holy Ghost; but Unity and Fel-  
‘ lowship, and Communion. For the Devil was the  
‘ first, that went out of the Truth, and separated from  
‘ it; and tempted Man and Woman to disobey God,  
‘ and to go from the Truth into a false Liberty, to  
‘ do that which God forbad. And so, it is the Ser-  
‘ pent now, that leads Men and Women into a false  
‘ Liberty, even the God of the World, from which  
‘ Man and Woman must be separated by the Truth;  
‘ that Christ the Truth may make them free, and  
‘ then they are free indeed. And then they are to  
‘ stand fast in that Liberty, in which Christ hath made  
‘ them free; and in him (as I said before) there is no  
‘ Division, nor Schism, nor Rent, nor Separation; but  
‘ Peace, and Life, and Reconciliation to God, and to  
‘ one another. So that in Christ, Male and Female  
‘ are all one : for whether they be Male or Female,  
‘ Jew or Gentile, Bond or Free, they are all one in  
‘ Christ. And there can be no Schism, Rent or Divi-  
‘ sion in him; nor in the Worship of God in his holy  
‘ Spirit and Truth; nor in the pure and undefiled Re-  
‘ ligion, that keeps from the Spots of the World; nor  
‘ in the Love of God, that beareth and endureth all  
‘ things; nor in the Word of God’s Grace, for it is  
‘ pure, and endureth for ever. Many, you see, have  
‘ lost the Word of Patience, and the Word of Wisdom,  
‘ that is pure, and peaceable, and gentle, and easie to  
‘ be intreated : Then they run into the Wisdom that  
‘ is below, that is *earthly, sensual and devilish*, and ve-  
‘ ry uneasie to be intreated. And they go from the  
‘ Love of God, that beareth all things, and endureth  
‘ all




1686. *all things, and thinks no Evil, and doth not behave*  
 it self unseemly; then they cannot bear, but grow  
 brittle, and are easily provoked, and run into un-  
 seemly things, and are in that, that vaunteth it self,  
 and are puffed up, and are rash, heady, high minded  
 and fierce; and become as sounding Brass, or a tink-  
 ling Cymbal: but this is contrary to the Nature of  
 the Love of God, which is kind, and endureth all  
 things, and beareth all things. And therefore, all  
 Dear Friends and Brethren, dwell in the Love of  
 God; for they who dwell in Love, dwell in God, and  
 God in them. And keep in the Word of Wisdom,  
 that is gentle, pure and peaceable; and in the Word  
 of Patience, that endureth and beareth all things:  
 which Word of Patience the Devil, and the World,  
 and all his Instruments can never wear out; It will  
 wear them all out: for it was, before they were;  
 and will be, when they are gone, the pure, holy  
 Word of God, by which all God's Children are born  
 again, and feed on the Milk thereof, and live and  
 grow by it. And so, my desires are, that ye may  
 all be of one Heart, Mind, Soul and Spirit in Christ  
 Jesus, *Amen.*

G. F.

Soon after this, finding those Apostates, whom the  
 Enemy had drawn out into Division and Separation  
 from Friends, continued their Clamour and Oppo-  
 sition against Friends Meetings, both Monthly, Quar-  
 terly and Yearly; it came upon me to write another  
 short Epistle to Friends, to put them in Mind of the  
*Evidence and Seal they had received in themselves by*  
*the Spirit of the Lord, that those Meetings were of the*  
*Lord, and accepted by him;* that so they might not be  
 shaken by the Adversaries. Wherefore I writ as fol-  
 loweth:

*My Dear Friends in the Lord Jesus Christ!*

“All you, that be gathered in his holy Name, ye  
 know, that all your Meetings for Worship of God,  
 and all your Quarterly-Meetings, and all your  
 Monthly-

' Monthly-Meetings, and all your Womens-Meetings, 1686.  
 ' and all your Yearly-Meetings are set up by the Pow-   
 ' er and Spirit of the Lord God, and witnessed by his London.  
 ' Spirit and Power in your Hearts ; and by the Spirit  
 ' and Power of the Lord God they are established to  
 ' you, and in the Power and Spirit of the Lord God  
 ' you are established in them. And the Lord God  
 ' hath with his Spirit sealed to you, that your Meet-  
 ' ings are of God's Ordering and Gathering ; and he  
 ' hath owned them, by honouring you with his bles-  
 ' sed Prefence in them ; and you have had great Ex-  
 ' perience of his furnishing you with his Wisdom,  
 ' Life and Power, and heavenly Riches from his Trea-  
 ' sure and Fountain ; by which many Thanks and  
 ' Praises have been returned in your Meetings to his  
 ' holy, glorious Name. And so, he hath sealed your  
 ' Meetings by his Spirit to you, and that your Ga-  
 ' thering together hath been by the Lord, and to Christ  
 ' his Son, and in his Name, and not by Man. And  
 ' so the Lord hath the Glory and Praise of them and  
 ' in them, who hath upheld you and them, by the  
 ' Arm of his Power, against all the Opposers and Back-  
 ' sliders, and their Slanderous Books and Tongues. For  
 ' the Lord's Power and Seed doth reign over them all,  
 ' in which he doth preserve his Sons and Daughters to  
 ' his Glory, by his Eternal Arm and Power, in his  
 ' Work and Service, as a willing People in the Day  
 ' of his Power, without being weary or fainting ; but  
 ' strong in the Lord, and valiant for his glorious  
 ' Name and precious Truth, and his pure Religion ;  
 ' that ye may serve the Lord in Christ Jesus, your  
 ' Rock and Foundation, in your Age and Genera-  
 ' tion, *Amen*.

London, the 3d of the  
 11th Month, 168<sup>6</sup>.

G. F.

A little after the foregoing was given forth, it  
 came upon me to write something concerning the  
 State of the true Church, and of the true Members  
 thereof ; which I did, as followeth :

*Concerning*

1686.


 London.

*Concerning the Church of Christ being clothed with the Sun, and having the Moon under her feet.*


‘ They are living Members and living Stones, which  
 ‘ are built up a spiritual Household, and are the Chil-  
 ‘ dren of the Promise, and of the Seed and Flesh of  
 ‘ Christ ; and as the Apostle saith , *Flesh of his Flesh,*  
 ‘ *and Bone of his Bone.* They are the good Seed,  
 ‘ and are the Children of the Everlasting Kingdom  
 ‘ written in Heaven ; and have put on the Lord Jesus  
 ‘ Christ, and they sit together in the heavenly places  
 ‘ in Christ Jesus, and so are clothed with the Sun of  
 ‘ Righteousness, Christ Jesus, and have the Moon un-  
 ‘ der their feet, as *Revel. 12.* So all changeable things  
 ‘ that are in the World, and all changeable Religions,  
 ‘ and changeable Worship, and changeable Ways,  
 ‘ and Fellowships, and Churches, and Teachers in the  
 ‘ World, are as the Moon: For the Moon changes, but  
 ‘ the Sun doth not change. And so the Sun of Right-  
 ‘ eousness never changeth, nor sets, or goes down:  
 ‘ But all the Ways, Religions, and Worship, and Fel-  
 ‘ lowships of the World, and the Teachers thereof  
 ‘ change, like the Moon. But the true Church, which  
 ‘ Christ is the Head of, which is in God, the Father  
 ‘ of our Lord Jesus Christ, which Church is called  
 ‘ *The Pillar and Ground of Truth,* whose Conversation  
 ‘ is in Heaven ; this Church is clothed with the Sun,  
 ‘ Christ Jesus, her Head, who doth not change, and  
 ‘ hath all changeable things under her feet. These  
 ‘ are the living Members, born again of the Immortal  
 ‘ Seed, by the Word of God, and feed upon the Im-  
 ‘ mortal Milk, and live and grow by it. And such  
 ‘ are the New Creatures in Christ Jesus, who makes  
 ‘ all things new, and sees the old things pass away.  
 ‘ And his Church, and all his Members, which are  
 ‘ clothed with the Sun, their Worship is in the Spi-  
 ‘ rit, and in the Truth, which doth not change:  
 ‘ which Truth the Devil, the foul, unclean Spirit, is  
 ‘ out of, and cannot get into this Worship in Spirit  
 ‘ and Truth. And likewise the Church of Christ, their  
 ‘ Religion

‘ Religion is pure and undefiled before God, that keeps 1686.  
‘ from the Spots of the World, &c. and their Way is ~~~~~  
‘ the new and living Way, Christ Jesus. So the Church London.  
‘ of Christ, that is clothed with the Sun, that hath  
‘ the Moon and all changeable Religions and Ways  
‘ under her feet, hath an unchangeable Worship, Re-  
‘ ligion and Way, and hath an unchangeable Rock  
‘ and Foundation, Christ Jesus, and an unchangeable  
‘ High-Priest: and so are Children of the New Te-  
‘ stament, and in the Everlasting Covenant of Light  
‘ and Life.

‘ And now all, that profess the Scriptures both of  
‘ the New and Old Testament, and are not in Christ  
‘ Jesus, the Apostle tells them, they are *Reprobates*,  
‘ if *Christ be not in them*. And therefore these, that  
‘ be not in Christ, cannot be clothed with Christ, the  
‘ Sun of Righteousness, that never changes. And they  
‘ that be not of Christ, be under the changeable Moon,  
‘ in the World, in the changeable things, in the change-  
‘ able Religions and Ways; and Worships and Tea-  
‘ chers, and Rocks and Foundations. But Christ, the  
‘ Son of God, and Sun of Righteousness, doth not  
‘ change; in whom his People are gathered, and sit  
‘ together in the heavenly places in him: And so are  
‘ clothed with Christ Jesus, the Sun, who is the Moun-  
‘ tain, that filleth the whole Earth with his Divine  
‘ Power and Light. And so all his People see him,  
‘ feel him both by Sea and Land; so he is in all pla-  
‘ ces of the Earth felt and seen of all his. And Christ  
‘ Jesus saith to the outward Professors, the *Jews*, *I am*  
‘ *from above, ye are from below, or beneath; ye are of*  
‘ *this World*, to wit, that is *beneath*. And so their  
‘ Religions, Worships, Ways, Teachers, Faiths, Beliefs  
‘ and Creeds are made of Men, and are below, and of  
‘ this World, that changeth like the Moon; and ye  
‘ may see their Religions, Ways, Worships and Tea-  
‘ chers, they are all changeable, like the Moon: but  
‘ Christ, the Sun, with which the Church is clothed,  
‘ doth not change, nor his Church; for they are spi-  
‘ ritually minded, and their Way, Worship and Re-  
‘ ligion

G g

1686. *W* religion is spiritual, from Christ, who is from above,  
 London. *W* and not of this World. For Christ hath redeemed  
 you from the World, and their changeable Rudi-  
 ments and Elements, and old things, and their change-  
 able Teachers, and from their changeable Faiths and  
 Beliefs. For Christ is the Author and Finisher of  
 his Churches Faith, who is from above, and saith;  
*Believe in the Light, that ye may become Children of*  
*the Light*: And it is given them not only to believe,  
 but to suffer for his Name. So this Faith and Be-  
 lief is above all Faiths and Beliefs, which change,  
 like the Moon. And God's People are an holy Na-  
 tion, a peculiar People, a spiritual Household, and  
 Royal Priesthood, offering up spiritual Sacrifice to  
 God, by Jesus Christ; and are Zealous of righteous,  
 godly, good Works: and their Zeal is for that which  
 is of God, against the Evil, which is not of God.  
 And Christ took upon him the Seed of *Abraham*;  
 he doth not say, the corrupt Seed of the *Gentiles*:  
 So according to the Flesh, he was of the holy Seed  
 of *Abraham* and of *David*; and his holy Body and  
 Blood was an Offering, and a Sacrifice for the Sins  
 of the whole World, as a Lamb without blemish,  
 whose Flesh saw no Corruption. And so by the one  
 Offering of himself in the New Testament and New  
 Covenant, he has put an end to all the Offerings and  
 Sacrifices amongst the *Jews* in the Old Testament.  
 And Christ, the holy Seed, was crucified, dead and  
 buried, according to the Flesh, and raised again the  
 third day; and his Flesh saw no Corruption. Though  
 he was crucified in the Flesh, yet quickned again by  
 the Spirit, and is alive; and liveth for evermore;  
 and hath all Power in Heaven and Earth given to  
 him, and reigneth over all: and is the One Media-  
 tor betwixt God and Man, even the Man Christ Jesus.  
 And Christ said, *He gave his flesh for the life of the*  
*World*: And the Apostle saith; *His flesh saw no Cor-*  
*ruption*: So that which saw no Corruption, he gave  
 for the life of the corrupt World, to bring them  
 out of Corruption. And Christ said again, *He that*  
*eateth*


*eateth my Flesh, and drinketh my Blood, hath eternal* 1686.  
*life : for my Flesh is Meat indeed, and my Blood is*   
*Drink indeed. And he that eateth my Flesh, and drink-* London.  
*eth my Blood, dwelleth in me, and I in him. And he*  
*that eats not his Flesh, and drinks not his Blood,*  
*which is the life of the Flesh, hath not Eternal Life.*  
*Now as the Apostle saith, All died in Adam : Then*  
*all are dead. Now all coming spiritually to eat the*  
*Flesh of Christ, the second Adam, and drink his*  
*Blood ; his Blood and Flesh gives all the Dead in*  
*Adam life, and quickens them out of their Sins and*  
*Trespases, in which they were Dead : and so they*  
*come to sit together in the heavenly places in Christ*  
*Jesus, and so are living Members of the Church of*  
*Christ, that he is the Head of ; and are clothed with*  
*the Sun, the Sun of Righteousness, the Son of God,*  
*that never changes, and have the changeable*  
*Moon under their feet, and all changeable, world-*  
*ly things and Inventions, and Works of Mens*  
*hands ; and do see the People, how that they do*  
*change from one Worship to another, and from one*  
*Religion to another, and from one Way to ano-*  
*ther, and one Church to another, and yet their*  
*Hearts are not changed. And the Letter of the*  
*Scripture is read by the Christians, like the Jews ;*  
*but the Mystery is hid : They have the Sheeps clo-*  
*thing the outside, but are inwardly ravened from*  
*the Spirit, which should bring them into the Lamb's*  
*and Sheep's Nature. The Scripture saith, All the*  
*Uncircumcised must go down into the Pit : And there-*  
*fore all must be Circumcised with the Spirit of God,*  
*which puts off the Body of Death, and Sins of the*  
*Flesh, that came into Man and Woman by their*  
*Disobedience, and transgressing of God's Commands.*  
*I say, all must be Circumcised with the Spirit,*  
*which puts off the Body of Death and Sins of the*  
*Flesh, before they come up into Christ, their Rest,*  
*that never fell, and be clothed with him, the Sun*  
*of Righteousness.*

G. F.



1686. Towards the latter End of this Year I went down  
 to *Kingston* to visit Friends there; and stay'd some  
 time at my Son *Rouse's* near *Kingston*. While I was  
 there, I writ a Paper concerning the *Falling away* fore-  
 told by the Apostle *Paul*, 2 *Thess.* 2. 3. Which Paper  
 was, as followeth:

' The Apostle saith, that there must be a *Falling*  
 ' *away* first, before the Wicked one, and Man of Sin,  
 ' the Son of Perdition be revealed, which betrayeth  
 ' Christ within, as the Son of Perdition betrayed  
 ' Christ without: And they, that betray Christ with-  
 ' in, crucifie to themselves Christ afresh, and put him  
 ' to open shame. Before the Apostles deceased, this  
 ' Man of Sin and Son of Perdition was revealed: for  
 ' they saw the Antichrist come, and false Prophets,  
 ' and false Apostles, and Deceivers come, having a  
 ' Form of Godliness, but denied the Power thereof.  
 ' They saw the Wolves dressed in the Sheep's Cloth-  
 ' ing, and such as went in *Cain's*, *Corah's* and *Ba-*  
 ' *laam's* way, and *Jezebel's*; and the Whore of *Baby-*  
 ' *lon*, the Whore of Confusion, the Mother of Har-  
 ' lots, and such as were Enemies to the Cross of Christ,  
 ' that served not the Lord Jesus Christ, but their own  
 ' Bellies. These Christ saw, should come, and said,  
 ' *If it were possible, they should deceive the Elect*; and  
 ' commanded his Followers not to go after them:  
 ' And the Apostle said, *Turn away from such*; and  
 ' Christ and his Apostles warned the Church of Christ  
 ' of such. And now in this Day of Christ, and his  
 ' Gospel, after the long Night of Apostacy from the  
 ' Light, and Grace, and Truth, and Life and Spirit  
 ' of Christ Jesus, the Son of Perdition, the wicked  
 ' One, the Man of Sin is revealed again; and the in-  
 ' wardly ravening Wolves in Sheeps clothing, and the  
 ' Spirit of *Cain*, *Corah*, *Balaam*, *Jezebel*, the Anti-  
 ' christs, false Prophets, and false Apostles, and such  
 ' as are Enemies to the Cross of Christ, who serve  
 ' not the Lord Jesus, but their own Bellies; and cru-  
 ' cifie Christ to themselves, and put him to open shame.  
 ' This Spirit have we seen in this Gospel-day of  
 ' Christ:


‘ Christ ; but Christ will consume them with the Spi- 1686.  
‘ rit of his Mouth, and destroy them with the Bright-   
‘ nels of his Coming. But God’s People, whom he <sup>Kingston</sup>  
‘ hath chosen unto Salvation in Christ from the be-  
‘ ginning, through the Sanctification of the Spirit,  
‘ and the belief of the Truth, stand stedfast in Christ  
‘ Jesus ; and are thankful to God, by and through his  
‘ Son, their Rock and Salvation, who is their Ha-  
‘ piness, and eternal Inheritance.

‘ The Apostle saith, *Ye were as Sheep going astray ;*  
‘ *but are now returned to the Shepherd and Bishop of*  
‘ *your Souls.* So, when People are returned to Christ,  
‘ their Shepherd, they do know his Voice, and follow  
‘ him ; and are returned to the Bishop of their Souls :  
‘ and then they do believe in him, and receive Wif-  
‘ dom and Understanding from him ; who is from  
‘ above, heavenly and spiritual. Then they do Act  
‘ like spiritual and holy Men and Women ; and come  
‘ to be Members of the Church of Christ : and then  
‘ a spiritual Care cometh upon the Elders in Christ,  
‘ that all the Members do walk in Christ, and in his  
‘ Light, Grace, Spirit and Truth, that they may a-  
‘ dorn their Confession and Profession of Christ ; and  
‘ see, that all do walk in the Order of the holy Spi-  
‘ rit, and the everlasting Gospel of Peace, Life and  
‘ Salvation. And this Order keeps out of Confusion :  
‘ for the Gospel of Peace, the Power of God was, be-  
‘ fore Confusion was. And all the Heirs of the Go-  
‘ spel are Heirs of its Order, and are in this Gospel,  
‘ which brings Life and Immortality to Light in  
‘ them ; by which all Men and Women may see their  
‘ Work and Services in it, to look after the Poor, Wi-  
‘ dows and Fatherless, and to see, that nothing be  
‘ lacking : and that all do honour the Lord in their  
‘ Lives and Conversations.

‘ When the whole House of *Israel* were in their  
‘ Graves and Sepulchres, and were called, *The scat-*  
‘ *tered, dry Bones,* yet they could speak, and say ;  
‘ *Their Bones were dry, their Hope was lost, (or they*  
‘ *were without Hope) and they were cut off :* so that

1687. <sup>W</sup> they were alive outwardly, and could speak outwardly. So, that which is called *Christendom*, may very well be called, *The scattered dry Bones*, and they be said to be in their Graves and Sepulchres, dead from the Heavenly Breath of Life, and from the Spirit and Word of Life, that gathereth to God: Though they can speak, and are alive outwardly; yet they remain in the Congregations or Churches of the Dead, that want the Virtue of Life. For the *Jews*, whom God poured his Spirit upon, and gave them his Law; when they rebelled against the Spirit of God, and turned from God and his Law, then they came to be dry, scattered Bones, and were turned into their Graves and Sepulchres. And so *Christendom*, that is turned from the Grace, and Truth, and Light of Christ, and the Spirit, that God poureth upon all Flesh, they are become the scattered, dry Bones, and are in their Graves and Sepulchres; and are the Congregations or Churches of the Dead, tho' they can speak, and are alive outwardly.

Christ saith, *I am come, that they might have Life, and that they might have it more abundantly: And he gave his Flesh for the Life of the World.* And he saith, *I am the Resurrection and the Life; and, I am the Way, the Truth and the Life: No Man cometh unto the Father, but by me.* And Christ is the quickening Spirit: All being dead in *Adam*, they are to be quickened and made alive by Christ, the second *Adam*. And when they are quickened and made alive by him, then they do meet together in the Name of Jesus Christ their Saviour, who died for their Sins, and is risen for their Justification; and so was dead, and is alive again, and liveth for evermore. And all, whom he hath quickened and made alive (even all the Living) do meet in the Name of Jesus, who is alive, and he, their living Prophet, Shepherd and Bishop, is in the midst of them; and is their living Rock and Foundation, and a living Mediator between them, and the living God. And so the Living do praise the living God through Jesus Christ, through whom

' whom they have Peace with God. And so all the 1686.  
 ' Living have Rest in Christ, their Life ; and he is   
 ' their Sanctification, and their Righteousness, and <sup>Kingston.</sup>  
 ' their Treasure of Wisdom, Knowledge and Under-  
 ' standing, which is Spiritual and Heavenly. And he  
 ' is the Spiritual Tree and Root, which all the Belie-  
 ' vers in the Light (the Life in Christ) that do pass  
 ' from the Death in *Adam* to the Life in Christ, and  
 ' overcome the World, and are born of God, are graft-  
 ' ed into ; even Christ, the Heavenly Tree, which  
 ' beareth all the Spiritual Branches or Grafts. So these  
 ' do meet in his Name, and are gathered in him ; and  
 ' do sit together in Heavenly Places in Christ Jesus,  
 ' their Life, who hath quickened and made them alive.  
 ' And so all the Living do worship the living God in  
 ' his Holy Spirit and Truth, in which they live and  
 ' walk. . And into this Worship the foul, unclean Spi-  
 ' rit, the Devil, cannot get ; for the Holy Spirit and  
 ' Truth is over him, and he is out of it : This is the  
 ' standing Worship, which Christ set up in his New  
 ' Covenant. And they that are quickened, and made  
 ' alive by Christ, are the living Stones, and living  
 ' Members, and Spiritual Household and Church, or  
 ' Congregation of Christ ; who is the living Head and  
 ' Husband. And they that are quickened, and made  
 ' alive by Christ, are a living Church, and have a li-  
 ' ving Head ; and are come from the Congregations or  
 ' Churches of the Dead in *Adam*, where Death and De-  
 ' struction talks of God, and of his Prophets and Apo-  
 ' stles, in their Wisdom, that is below, and earthly  
 ' and devilish, and in the Knowledge, that is Brutish,  
 ' and in the Understanding, that comes to naught. For  
 ' what they know, is natural, by their natural Tongues,  
 ' and Arts, and Sciences ; in which they corrupt them-  
 ' selves. This is the state of the Dead in *Adam* : But  
 ' the Quickned, and they that are made alive by  
 ' Christ, do discern between the Living and the  
 ' Dead.

Kingston upon Thames, the  
 12th Month, 1686<sup>6</sup>/<sub>7</sub>.

G. F.

G g 4

While

1686. While I was at Kingston, I write also another Paper, shewing; *That the Lord in all Ages called the Righteous out from amongst the Wicked, before he destroyed them.* Which Paper here follows:

‘Noah and his Family were called into the Ark, before the Old World was destroyed with the Flood of Water: And all the Faithful Generation, that lived before, were taken away, and died in the Faith, before that Flood of Destruction came upon the wicked Old World.

‘The Lord did call Lot out of Sodom, before he did destroy and consume it, and the Wicked there.

‘Christ said; *It cannot be, that a Prophet perish out of Jerusalem:* and he said; *O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy Children together, as a Hen gathereth her Brood under her Wings! but ye would not,* Luke 13. 33, 34. And Christ said unto the Jews; *Therefore also said the Wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay and persecute; that the Blood of all the Prophets, which was shed from the Foundation of the World, may be required of this Generation; from the Blood of Abel, unto the Blood of Zacharias, which perished between the Altar and the Temple. Verily, I say unto you, it shall be required of this Generation,* Luke 11. 49, 50, 51. And Christ said to the Jews; *Behold, your Houses shall be left unto you desolate,* Matth. 23, 34, &c. And Christ told his Disciples, that the Temple at Jerusalem should be thrown down, and there should not be *one stone left upon another,* that should not be thrown down, Matth. 24. 2. And Christ said to his Disciples, that he must go to Jerusalem, and suffer many things of the Jews, Elders and chief Priests, and be killed; and be raised again the third day, Matth. 16. 21. And Christ said, *When ye shall see Jerusalem compassed with Armies, then know, the Desolation thereof is nigh.* And he foretold, that the Jews should fall by the Edge of the Sword, and should be led away Captive into all Nations;

tions, and Jerusalem should be trodden down of the 1686.  
Gentiles, Luke 21. 20, 24. Here you may see, how  
Jerusalem was often warned by Christ, and how of-  
ten he would have gathered them, but they would not,  
before they were scattered over or into all Nations,  
and their Houses left desolate, and their Temple and  
Jerusalem besieged with Armies, and destroyed, and  
thrown down. And though the Disciples and Apo-  
stles of Christ did meet, with the Elders and Church,  
at Jerusalem, after Christ was risen; yet Eusebius  
reporteth in his Ecclesiastical History, That the Christi-  
ans at Jerusalem had a Vision, or a Revelation to de-  
part out of Jerusalem. And they being fore-warned  
also by Christ, that when they should see Jerusalem  
compassed with Armies, its Desolation was nigh; and  
that the Temple should be thrown down, and not one  
stone left upon another: 'Tis said, that the Christians  
did depart out of bloody Jerusalem, before it and  
the Temple were destroyed by Titus the Emperor,  
who besieged it with his Armies: who was of the  
Gentiles, and destroyed the Temple and Jerusalem,  
as Christ had fore-spoken to his Disciples, because of  
the Wickedness of the Jews, and the Innocent Blood,  
that they had shed in it. And so the Lord called  
his People out of bloody Jerusalem, before he de-  
stroyed it. And it is said, that Titus did destroy  
the Temple and Jerusalem about two and forty Years  
after they had crucified Christ, and he was risen a-  
gain; and that with so great a Destruction, that the  
Jews never did build again the City of Jerusalem,  
nor the Temple (as Sodom was never built again, nor  
the Cities of the Old World:) But the Jews for a-  
bove these Thousand Years have been, and are a  
scattered People in all Nations to this day; and Christ  
(whom they crucified) and his Doctrine is preach-  
ed, and set over them: and the Gentiles, whom they  
hated, have received, and do receive him and his  
Doctrine, and do praise God for it through Jesus  
Christ, Amen.

And



1686. ‘ And God called his People out of *Egypt*, after he  
 ~~~~~ ‘ had poured out his ten Plagues upon the *Egyptians*;  
 Kingston. ‘ when he had destroyed the First Birth of *Egypt*, then  
 ‘ the Lord brought his People out of *Egypt*. And after  
 ‘ the Lord had clearly brought his People out of *Egypt*,  
 ‘ then the Lord destroyed *Pharaoh*, and all his Hosts  
 ‘ and Chariots.

‘ And *John* saith, that he heard a Voice, saying;  
 ‘ *Come out of her my People*, (to wit, out of *Babylon*,  
 ‘ the false Church) *that ye be not Partakers of her sins*,  
 ‘ *and that ye receive not of her plagues : for her sins*  
 ‘ *have reached to Heaven, and God hath remembered her*  
 ‘ *Iniquities*, Rev. 18. 4, 5. Here ye may see, that God  
 ‘ did call his People out of Spiritual *Babylon*, before the  
 ‘ Lord destroyed her, and cast her down, to be utterly  
 ‘ burnt with Fire, ver. 8, 9. and 21.

‘ Was not *Nebuchadnezzar*’s Empire thrown down  
 ‘ and ended by *Cyrus* and *Darius*, who were of the Seed  
 ‘ of the *Medes*, before *Cyrus* and *Darius* gave forth  
 ‘ their Proclamation for all the *Jews* to go into their  
 ‘ own Land, out of *Babylon*’s Captivity? And was  
 ‘ there not a Prophecy of *Cyrus*, *That he should subdue*  
 ‘ *Nations, and that the Lord would loose the Loins of*  
 ‘ *Kings before him, and break in pieces the Gates of*  
 ‘ *Brass, and cut in sunder the Bars of Iron, and open*  
 ‘ *the two-leav’d Gates ; and that the Gates should not be*  
 ‘ *shut ?* And the Lord said ; *This is for Jacob, my Ser-*  
 ‘ *vant’s sake, and for Israel mine Elect*, Isa. 45. And  
 ‘ was not this fulfilled in *Cyrus*’s and *Darius*’s time?  
 ‘ For did not then the *Jews* go out of Captivity into  
 ‘ their own Land, *Ezra* 1. 2, 3, 4. and *ch.* 6. 1. and 12.  
 ‘ and *Isa.* 44. 28. and 45. 13. And was not this Pro-  
 ‘ phesy of *Isaiah* fulfilled, when the Children of *Israel*  
 ‘ came out of *Babylon*? And were not the *Assyrians*,  
 ‘ that carried away the Ten Tribes, subdued? and the  
 ‘ *Babylonians*, that carried away the Two Tribes, were  
 ‘ they not subdued in the days of *Cyrus* and *Darius*, in  
 ‘ whose days the *Loins of Kings were loosed, and the two-*  
 ‘ *leav’d Gates of Brass and Iron were opened?* and so had  
 ‘ not

‘ not *Israel* and *Jacob* their Liberty by them in their 1686.  
 ‘ days, to go into their own Land? Kingston.

‘ And here in *England*, was it not observed, that  
 ‘ most of the honest and sober People were turned out  
 ‘ of the Army, and their Commissions, Offices and Pla-  
 ‘ ces taken from them, because they could not join  
 ‘ with others in their Cruelty and Persecuting? And  
 ‘ others laid down their Commissions themselves, and  
 ‘ came out from amongst those Persecutors, before  
 ‘ they were overthrown, and brought to Confusion.  
 ‘ All that are wise, see these things, and learn by such  
 ‘ Examples and Way-marks, to shun such Bogs. And  
 ‘ the Righteous are safe, that do keep in Christ;  
 ‘ their everlasting Sanctuary, that changes not; in  
 ‘ whom they have Rest and Peace with God, *Amen*.

Kingston, the 29th of the  
 12th Month, 1686 $\frac{6}{7}$ .

G. F.

While I was at *Kingston*, one day, as I was medita-  
 ting on the Things of God, some particular Observa-  
 tions arose in my Mind concerning the *first*, and the  
 ‘ *second* or *last Adam*. As that —

‘ The first Man *Adam* was made on the Sixth Day of  
 ‘ the Week; and Christ, the second *Adam*, was cruci-  
 ‘ fied on the Sixth Day of the Week.

‘ The first *Adam* was betrayed by the Serpent in the  
 ‘ Garden of *Eden*: And Christ our Saviour, the se-  
 ‘ cond *Adam*, was betrayed by *Judas* in a Garden near  
 ‘ *Jerusalem*.

‘ Christ arose from the Dead on the First-day of the  
 ‘ Week; and they that do believe on him, are entred  
 ‘ into Christ, their Rest: The Christians do meet to-  
 ‘ gether to worship God on the First-day of the Week;  
 ‘ and on the First-day of the Week it was, that God  
 ‘ said, *Let there be Light, and there was Light*. The  
 ‘ *Jews* Rest was on the Seventh-day of the Week, which  
 ‘ was given to the *Jews*, as a Sign of the Eternal Rest  
 ‘ of the Lord, sanctifying them, after they came out  
 ‘ of the Land of *Egypt*: for before that time the Lord  
 ‘ had not given to Man and Woman his outward Sab-  
 ‘ bath-day to keep, neither in the Old World, nor af-  
 ‘ ter

1686. *ter in Abraham's time, nor in Isaac's, nor in Jacob's*  
*time; until the Jews came out of Egypt to Mount*  
*Sinai in the Wilderness. And then, there the Lord*  
*gave the Law, and his Sabbath, as a Sign in the*  
*Old Covenant, of Christ the Eternal Rest in the New*  
*Covenant: and they that believe, do enter into Christ,*  
*their Rest.*

*Adam the first Man, is the Root, from whence we*  
*all spring naturally: And Christ is called the last, or*  
*second Adam, because he is the Beginning and Root of*  
*all them that are Spiritual.*

*The first Adam was made a living Soul: And Christ,*  
*the last Adam, was made a quickening Spirit.*

*Christ by the Grace of God tasted Death for every*  
*Man, that they might all come into favour with God;*  
*and that every Tongue should confess, that Jesus*  
*Christ is Lord, to the Glory of God the Father.*

I writ also a Paper there, concerning the *Two Seeds*,  
distinguishing the *Seed* wherein the Blessing is recei-  
ved, from the *Seed* which the Curse remains upon. Of  
that Paper the following is a Copy:

*The Lord said to Abraham, In thy Seed shall all the*  
*Nations of the Earth be blessed, Gen. 22. 18. And thy*  
*Seed shall be as the Stars of Heaven, and as the Sand,*  
*which is upon the Sea-shore, and as the Dust of the*  
*Earth, that cannot be numbred, Chap. 13. 16. and*  
*15. 5. and 22. 17. Now, in this Seed all Nations*  
*and Families of the Earth are blessed; but not in the*  
*Seed of Evil-doers and of Falshood, nor in the Seed*  
*of the Adultery and the Whore, Isa. 1. 4. and 57.*  
*3. 4. for the Seed of the Wicked shall be cut off, saith*  
*the Lord, Psal. 37. 28. The Lord said to David,*  
*That his Seed should endure for ever, Psal. 89. 36. And*  
*again it is said, Psal. 102. 28. The Children of thy*  
*Servants shall continue, and their Seed shall be establish-*  
*ed before thee. Now ye may see, that here is a Di-*  
*stinction betwixt the Two Seeds: for the Seed of*  
*Evil-doers, and of the Adulterer and Whore, and*  
*of the Wicked shall be cut off; and so it is not blef-*  
*sed. But Christ bruises the Head of the Serpent and*  
*his*

his Seed, which he soweth in them, that do disobey 1687.  
and transgress God's Command, and rebel against  
God's good Spirit. This wicked Seed of the Serpent <sup>Kingston</sup>  
is curst, and is an Enemy to the Seed, in whom all  
are blessed: But Christ bruises the Head of this cur-  
sed Seed of Enmity, and destroys the Devil and his  
Works; and in his Seed are all blessed, and all are  
in Unity in this Seed. And all the Children of the  
Seed are the Children of the Kingdom of God, and of  
Christ, and are blessed with faithful *Abraham*: and  
who are of the saving, divine, precious Faith, are  
of *Abraham*, and walk in the steps of the Seed and  
Faith of *Abraham*, and are blessed with him, yea, all  
Nations, and all the Families of the Earth.


And the Lord said to *Abraham*, *Thy Seed shall be a  
Stranger in a Land, that is not theirs, and shall serve  
them; and they shall afflict them four hundred years:  
and that Nation, whom they shall serve, will I judge;  
and afterwards shall they (to wit, God's Seed) come  
out with great Substance*, Gen. 15. 13, 14. Here ye  
may see, That which afflicts God's Seed, he will judge,  
and did judge; for he did destroy the First-birth of  
*Pharaoh*, and overthrew him and his Host.

And an holy Man said; *Except the Lord of Sabaoth  
had left us a Seed or Remnant, we had been as Sodom, &c.  
that is, destroyed and burnt.* But in the Seed, which  
destroys the Devil and his Works, and bruises the  
Head of the Serpent and his Seed, are all Nations and  
Families of the Earth blessed.

Christ, according to the Flesh, was of *Abraham*,  
and of *David*: for he took not on him the Nature of  
Angels, but the Seed of *Abraham*; in which Seed all  
Nations and Families of the Earth are blessed. And  
so they, that are of his Seed, are of the Generation  
of Christ; and so are *Flesh of his Flesh, and Bone of  
his Bone*. — Now, all Nations and Families of the  
Earth must be in this holy Seed, if they have the  
Blessings, and are blessed. And *out of the Mouth of  
this Seed's Seed shall not God's Word depart*; but shall  
remain and abide in the Mouth of this Seed's Seed, in  
which

1687. ' which they are blessed, *Isa.* 59. 21. So it is not the  
 ' First-birth's talking of the Words of Christ, the Seed,  
 Kingston. ' in whose Mouth the Word of God doth not abide,  
 ' that makes an outward Profession, like the *Jews*,  
 ' that did Kill and Persecute the Prophets, and cru-  
 ' cified Christ the Seed and Substance of the Law and  
 ' Prophets, which the *Jews* professed in Words, but  
 ' they denied Christ, the Seed and Life. And all the  
 ' Christians (so called) that do profess the Scriptures  
 ' in Words, and are not in the Seed Christ, they are  
 ' in the Confusion, and are like the *Jews*: And so,  
 ' neither *Jews* nor Christians are blessed; except they  
 ' be in Christ, the Seed of Life.

' But though Christ is said to be of the Seed of *Da-*  
 ' *vid*, and of *Abraham*, as his Generation is declared  
 ' by *Matthew* and *Luke*; yet Christ was not born of  
 ' the Will of the Flesh, nor of the Will of Man, but  
 ' of God. For he was Conceived by the Holy Ghost;  
 ' and not by the Will of Man, but by the Will of  
 ' God, born of the Virgin, and supposed to be the  
 ' Son of *Joseph*, but was the Son of God: and his  
 ' Name was called *Jesus*, because he should *save his*  
 ' *People from their Sins*; and *Emanuel*, God with us.  
 ' And Christ took not upon him the Nature of An-  
 ' gels, but the Seed of *Abraham* (as I said before) and  
 ' so was made of the Seed of *David* according to the  
 ' Flesh; and *declared to be the Son of God with Power,*  
 ' *according to the Spirit of Holiness, by the Resurre-*  
 ' *ction from the dead*, *Rom.* 1. 4. So the Generation  
 ' of Christ is a Mystery. And Christ saw his Seed  
 ' or Word to grow up in his Disciples; And Christ  
 ' in you, the hope of Glory, the Apostle calls *The My-*  
 ' *stery, which hath been hid from Ages and Genera-*  
 ' *tions; but now is made manifest to the Saints, or san-*  
 ' *ctified Ones*, *Col.* 1. 26, 27. *Whom we preach; warn-*  
 ' *ing every Man, and teaching every Man in all Wisdom,*  
 ' *that we may present every Man perfect in Christ Jesus,*  
 ' v. 28. For in Christ, the second *Adam*, all are made  
 ' perfect and compleat; and in *Adam* in the Fall, all  
 ' are deformed and made Imperfect: So out of Christ  
 ' all

' all Mankind are Imperfect and Deformed : Let them 1687.  
 ' paint, and dress themselves with the Sheep's Clo-   
 ' thing, and with the Form of Godliness, of the Pro- Kingston  
 ' phets, and Christ's and his Apostles Words never so  
 ' much ; yet if Christ be not in them, they are Uncom-  
 ' plect, Imperfect, Deformed, Reprobates. But the Apostle  
 ' tells the Church of Christ, *Ye are compleat in Christ,*  
 ' *which is the Head of all Principality and Power,* Col. 2.  
 ' 10. (for he hath *all Power in Heaven and Earth given*  
 ' *to him,* Matth. 28. 18.) And so all the Saints are  
 ' made Perfect and Compleat in Christ Jesus ; blessed  
 ' be the Lord God over all for ever, through Jesus  
 ' Christ, *Amen, Amen.*

Kingston, the 15th of the  
 1st Month, 168<sup>6</sup>/<sub>7</sub>.

G. F.

Quickly after this I returned to *London*, and con-  
 tinued there a Month in the Service of the Lord ; be-  
 ing daily exercised either in Publick Meetings, or more  
 particular Services relating to the Church of Christ :  
 as visiting such as were Sick or Afflicted, and writing  
 Books or Papers for the spreading of Truth, or refu-  
 ting of Error. Now as it was a time of general Li-  
 berty, the Papists appeared more open in their Wor-  
 ship, than they were formerly wont to do ; and many  
 unsettled People going to view them at it, a great  
 Talk there was of their Praying to Saints, and by  
 Beads, &c. Whereupon I writ a short Paper concern-  
 ing Prayer ; which was as followeth :

' Christ Jesus, when he taught his Disciples to pray,  
 ' said unto them, *When ye do pray, say ; Our Father,*  
 ' *which art in Heaven, hallowed be thy Name, &c.*  
 ' Christ doth not say, that they should pray to *Mary,*  
 ' the Mother of Christ ; nor doth he say, that they  
 ' should pray to Angels, or to Saints, that were Dead,  
 ' Christ did not teach them to pray to the Dead,  
 ' nor for the Dead. Neither did Christ or his Apo-  
 ' stles teach the Believers to pray by Beads, nor to  
 ' Sing by Outward Organs : but the Apostle said ;  
 ' he would *Sing and Pray in the Spirit* : for the Spirit  
 ' it self *maketh Intercession ; and the Lord, that searcheth*  
 ' *the heart, knoweth the mind of the spirit.* ' To



1687. *W* *London.* ' To take Counfel of the Dead, was forbidden by  
 ' the Law of God; but they were to take Counfel of  
 ' the Lord: And he hath given Chrift in the New  
 ' Covenant, in his Gospel-Day, to be a Counfellow  
 ' and a Leader to all his Believers in his Light. And  
 ' Men are not to run to the Dead for the Living: for  
 ' the Law and Testimony of God forbids it. Those  
 ' *Jews*, that refused the running Waters of *Shiloh*, the  
 ' Floods and Waters of the *Affyrians* and *Babylonians*  
 ' came over them, and carried them into Captivity:  
 ' And they that refuse the Waters of Chrift, they are  
 ' overflown with the Flood of the World, that lieth  
 ' in Wickedness. They that asked Counfel of Stocks  
 ' and Stones, their ftate was in the Spirit of Error  
 ' and Whoredom; and they were *gone a whoring from*  
 ' *God*, Hof. 4. 12. And they, that *joined themselves to*  
 ' *Baal-Peor*, and ate the *Sacrifices of the Dead*, *pro-*  
 ' *voked the Lord's Anger*, and brought the *Lord's Dis-*  
 ' *pleasure upon them*, Psal. 106. 28, 29. So here ye  
 ' may fee, The Sacrifices of the Dead were forbidden.  
 ' The Living know that they fhall die; but the Dead  
 ' know not any thing, neither have they any more  
 ' a Reward: for the Memory of them is forgotten,  
 ' Ecclef. 9. 5. *Wo to the rebellious Children*, faith the  
 ' *Lord*, that take Counfel, but not of me; and that co-  
 ' ver with a Covering, but not of my Spirit, that they  
 ' may add fin to fin, Ifa. 30. 1.

G. F.

*Essex.*  
*Goofes.*

When I had ftay'd about a Month in *London*, I got out of Town again: For by reason of the many Hardships I had undergone in Imprisonments, and other Sufferings for Truth's fake, my Body was grown fo Infirm and Weak, that I could not bear the Clofenefs of the City long together; but was fain to go a little into the Country, where I might have the benefit of the fresh Air. At this time I went with my Son-in-Law *William Mead*, to his Country-House called *Goofes* in *Essex* (about Thirteen Miles from *London*;) where I ftay'd about Two Weeks: and among other Services, that I had there, I writ the following Paper; being—

*A Distinction between the True Offering and Sacrifice, and the False, in the Old and New Covenant.* 1687.  
 Goofea.

‘ The Lord saith, *He that sacrificeth to any God, save unto the Lord only, he shall be utterly destroyed*, Exod. 22. 20. So no God is to be minded, nor sacrificed to, but the Lord God : It is Death to Sacrifice to any other God, save the Lord. The Lord saith also, *Thou shalt not offer the blood of my Sacrifice with leavened Bread*, Exod. 23. 18. So that sour, heavy Leaven must not be offered with the Lord’s Sacrifice. And again the Lord saith, *Thou shalt not build an Altar of hewen Stone : for if thou lift up thy Tool upon it, thou hast polluted it*, Exod. 20. 25. Therefore have a care of polluting the Altar with your own Tools, you that profess to offer the Spiritual Sacrifice.

‘ *Jonah* said, *He would sacrifice unto the Lord with the voice of Thanksgiving*, when he was in the Fish’s Belly ; and there he prayed unto the Lord, *Jonah* 2. For *Jonah* in the Whale’s Belly had no Lambs, nor Rams, nor outward Sacrifices to offer.

‘ The Lord forbids his People to Sacrifice with Harlots, *Hosea* 4. 14. And the Lord forbids his People to offer Sacrifice of the Blind, Lame, Sick, or that which was deformed, or had any blemish ; as in *Mal.* 1. and many other places. So they that offer Spiritual Sacrifice, must not offer the blind, lame, blemished or deformed Sacrifice to God.

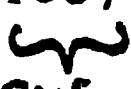
‘ The Scribe saith unto Christ, *To love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his Neighbour as himself, is more than all whole burnt Offerings and Sacrifices*, Mark 12. 33. And when *Jesus* saw, that he answered discreetly, he said unto him ; *Thou art not far from the Kingdom of God*, v. 34. Now ye may see, to Love God, and their Neighbour as themselves, was more than their whole Burnt-Offerings and Sacrifices in the time of the Law : And therefore all Offerings and Sacrifices in the  
 H h time

1687. 'time of the Gospel, if there be not love to God,  
 ~~~~~ 'and to their Neighbour as themselves, avails no-  
 Goules. 'thing.

'David said, *Let them sacrifice a Sacrifice of  
 'Thanksgiving, and declare his Works with rejoycing,*  
 'Psal. 107. 22. These are the Sacrifices that the  
 'Lord requires of his People, more than Outward  
 'Sacrifices. And David said, *Let my Prayer be set  
 'forth before thee, as Incense; and the lifting up of  
 'mine Hands, as the Evening Sacrifice,* Psal. 141. 2.  
 'So here David looks upon his Prayer to the Lord,  
 'and the lifting up of his Hands to him, to be ac-  
 'cepted with the Lord, as much as the Outward  
 'Incense, and the Outward Evening Sacrifice. Again  
 'David says, *The Sacrifices of God are a broken spi-  
 'rit: a broken and a contrite heart, O God, thou wilt  
 'not despise,* Psal. 51. 17. (See also *Isa. 57. 15. and  
 'Chap. 66. 2.*) These be the Sacrifices that David  
 'said God would accept, and not despise; which are  
 'beyond the unbroken Spirit, and uncontrite Heart,  
 'with Outward Offerings and Sacrifices.

'The Adversaries of the Jews would have joined  
 'with them towards the building of the Temple,  
 'saying unto them; *Let us build with you, for we  
 'seek your God, as ye do; and we do sacrifice un-  
 'to him.* But the Jews refused them, and said;  
 '*You have nothing to do with us, to build an House  
 'unto our God,* Ezra 4. 2, 3. So here ye may see,  
 'that God's People refused their building with them,  
 'and their Sacrifice. And Solomon saith, *The Sacri-  
 'fice of the Wicked is an Abomination to the Lord,*  
 'Prov. 15. 8. (See also *Isa. 1. 11. and Chap. 66. 3.*)  
 'Solomon also saith, *Better is a dry Morsel, and qui-  
 'etness therewith; than an house full of Sacrifices with  
 'strife,* Prov. 17. 1. Now let all People Consider,  
 'what Good your house full of Sacrifices doth with  
 'strife, when a dry Morsel, and Quietness there-  
 'with is better? And Consider all People, If ye live  
 'in Wickedness, your Sacrifice is an Abomination  
 'to the Lord.

' Again,

' Again, *Solomon* speaking of the Sacrifice of Fools, 1687.  
 ' faith; *They consider not, that they do evil*, Eccles. 5. 1.   
 ' Fools are such, as do not walk in the Spirit of God, Foolish.  
 ' or begin in the Spirit, and end in the Flesh, like  
 ' the foolish *Galatians*: for the Spirit of God is the  
 ' Spirit of Wisdom and Understanding, and cannot  
 ' Join with the Sacrifices of the Dead, nor of the  
 ' Fools, nor of the Wicked, whose Sacrifice is Abo-  
 ' minable; who grieve and quench the Spirit of God:  
 ' by which Spirit of God the Spiritual and Righteous  
 ' offer up Spiritual Sacrifices, acceptable to God by  
 ' Jesus Christ.

' The Apostle *Paul* faith, he was the *Minister of*  
 ' *Jesus Christ to the Gentiles*, *ministring the Gospel of*  
 ' *God, that the offering up of the Gentiles might be ac-*  
 ' *ceptable, being sanctified by the Holy Ghost*, Rom. 15.  
 ' 16. So ye may see, that all the acceptable Offer-  
 ' ings and Sacrifices to God must be sanctified by the  
 ' Holy Ghost. The same Apostle faith to the *Corin-*  
 ' *thians*; *Ye are bought with a Price: therefore glorifie*  
 ' *God in your Body, and in your Spirit, which are God's*,  
 ' 1 Cor. 6. 20. And to the *Romans* he faith; *I beseech*  
 ' *you, Brethren, by the Mercies of God, that you pre-*  
 ' *sent your Bodies a living Sacrifice, holy, acceptable*  
 ' *unto God, which is your reasonable Service*, Rom. 12. 1.  
 ' Now this is the Duty of all true Christians.

' *Peter* also faith in his general Epistle to the Church  
 ' of Christ; *Ye also as lively stones, are built up a spi-*  
 ' *ritual house, an holy Priesthood to offer up spiritual*  
 ' *Sacrifices, acceptable to God by Jesus Christ*, 1 Pet. 2. 5.  
 ' So every Man and Woman must come to the Spirit  
 ' of God in their own Hearts, if they do offer up Spi-  
 ' ritual Sacrifices, acceptable to God by Jesus Christ.  
 ' For as Christ faith, *Every Sacrifice shall be salted*  
 ' *with salt*, Mark 9. 49. And in the Old Testament  
 ' ye may see, All their outward Offerings, they were  
 ' to *season them with salt*, Levit. 2. 13. a Type and  
 ' Figure of Christ, who gave himself for us, an Offer-  
 ' ing and a Sacrifice to God, for a sweet-smelling sa-  
 ' vour, Ephes. 5, 2. Therefore all his People must be  
 ' baptized

1687. *W* baptized with the Holy Ghost and with Fire, that  
*Gooses.* they may be salted with Fire, and every Sacrifice  
 salted with Salt, with the Spirit of Grace, that is  
 poured upon all: so that they may offer up this spi-  
 ritual Sacrifice, acceptable to God by Jesus Christ.

*Samuel* said to King Saul; *Hath the Lord as great  
 delight in Burnt-offerings and Sacrifices, as in obeying  
 the Voice of the Lord? behold, to obey is better than  
 Sacrifice; and to hearken, than the fat of Rams,*  
 1 Sam. 15. 22. So ye may see, All Offerings and Sa-  
 crifices are nothing, if there be not an hearkening  
 to the Lord in his Spirit, and an obeying of his  
 Voice. And Christ told the *Jews*, that were out-  
 ward Sacrificers, that he would have Mercy, and  
 not Sacrifice: and bid them *Go and learn, what that  
 meaneth,* Matth. 9. 13.

*Gooses,* the 28th of the  
 2d Month, 1687.

G. F.

*London.*  
*Yearly*  
*Meeting.*

The Beginning of the Third Month I returned to  
*London,* and continued there, till after the Yearly-  
 Meeting, which began on the Sixteenth of the same,  
 and was very large; Friends having more freedom to  
 come up out of the Countries to it, by reason of the  
 general Toleration and Liberty now granted. The  
 Meeting lasted several days; and at the Close thereof  
 it was upon me to write the following Lines, to be  
 dispersed among Friends every where, as — *A Word of  
 Counsel and Caution to them to walk circumspectly in this  
 time of Liberty.*

*Dear Friends and Brethren in the Lord Jesus Christ;*  
 The Lord by his Eternal Arm and Power having  
 supported you in all your Sufferings, and great Spoil-  
 ing of Goods, and tedious Imprisonments, only for  
 Serving and Worshipping the living God, that made  
 you; who gave up Wife and Children, and Goods,  
 and suffered the Spoil of them, and Imprisonment for  
 his Truth and Name's sake: And now the Lord, by  
 his Infinite Power and Mercy, having been pleased  
 to open the King's Heart towards you, by which you  
 are set at Liberty from the Gaols, and the Spoilers  
 of

of your Goods are stopt, whereby ye may follow your  
Callings and Husbandry, and confesse Christ Jesus,  
and call him Lord by the Holy Ghost, in your As-  
semblies and Meetings, without being cast into  
Gaols, or having your Goods spoiled. And now,  
dear Brethren, a great Concern lies upon me from the  
Lord to write unto you, *That none may abuse this Li-*  
*berty, nor the Mercies of the Lord, but prize them:* for  
there is great Danger in time of Liberty, of getting  
up, and getting into Ease, and Looseness, and false  
Liberty. And now seeing, that ye have not the  
outward Persecutors to War withal in Sufferings;  
with the Spiritual Weapons keep down that, which  
would not be subject to Christ: that he, the holy  
One, may reign in your Hearts. So that your Lives,  
Conversations and Words may preach Righteousness  
and Truth: That ye may all shew forth good En-  
samples of true Believers in Christ, in Vertue and  
Holiness, answering that which may be known of  
God in all People, that ye are the Sons and Daugh-  
ters of God; Standing fast in that righteous, holy  
Liberty in Christ, that just and holy One, that has  
made you free, over the loose or false; shunning the  
Occasions of vain Disputes, and foolish Questions of  
Men of corrupt Minds: For the Serpent was the first  
Questioner of *Eve*, who drew her and *Adam* out of  
the Truth. Therefore as ye have received Christ, all  
live and walk in him, who bruises the Serpent's  
Head, who is your safe Sanctuary; in whom ye have  
Election, Reconciliation and Peace with God. And  
therefore live in the Peace, which ye have from  
Christ, which is not of this World; and be at Peace  
one with another, and seek the Peace of all Men in  
Christ Jesus: for *blessed are the Peace-makers*. And  
labour to exercise a good Conscience towards God,  
in obedience to him, in what he requires; and in  
doing to all Men the thing, that is just and honest  
in your Conversations and Words; giving no Of-  
fence to Jew or Gentile, nor to the Church of God.  
So that ye may be as a City set on God's *Sion-Hill*,




1687. *which cannot be hid ; and may be Lights to the*  
*dark World, that they may see your good Fruits*  
*and Works righteous and holy, and glorifie your*  
*Father, which is in Heaven :* for he is glorified in  
*your bringing forth good Fruits, as ye abide in Christ,*  
*the Vine, in this his day of Life, Power and Light,*  
*that shines over all. And therefore all you, that*  
*believe in the Light, walk in the Light, as Children*  
*of the Light and of Christ's everlasting Day ; that*  
*in the Light ye may have Fellowship with the Fa-*  
*ther and the Son, and one with another : keeping in*  
*the Unity of his Holy Spirit, in the Bond of his holy*  
*Peace, in his Church, that he is Head of. And my*  
*desire is, that God's Wisdom every where may be*  
*justified of her Children, and that it may be shewed*  
*forth in Meekness, and in the Fear of the Lord in this*  
*his Day, Amen.*

G. F.

Edmun-  
ton.  
South-  
str. et.  
Winch-  
more-  
hill.  
Berry-  
street.

By that time the Yearly Meeting was over, I was very much wearied and spent : wherefore about a Week after the Meeting I got out of Town to a Friend's House a little beyond *Edmuntou*, where, and at *South-street*, I abode some time, and had Meetings amongst Friends there ; and at *Winchmore-Hill* and *Berry-street*. And having my Mind continually exercised in the Things of God, the Sense of his Infinite Goodness and Mercy to Mankind, in visiting them, after they had transgressed and rebelled against him, and providing a Way and Means for their Return to him again, was very much upon me ; And in the Opening of the Spirit of Truth, I writ the following Paper on that Subject :

' God, who made all Men and Women, though they  
 ' have transgressed his Commands and Laws, and re-  
 ' belled against him, and hated his Light, and grie-  
 ' ved his Spirit, and walked despitefully against his  
 ' Spirit of Grace ; yet God, who is merciful, would  
 ' have all to be saved, and come to the knowledge of  
 ' the Truth. And all that come to the knowledge of  
 ' the Truth, must know it in their inward Parts ; I  
 ' say,

' say, the Grace and Truth, which comes by Jesus, 1687.  
 ' all that do know and find, do know and find it in   
 ' their Hearts and inward Parts. And such do find Berry-  
direct.  
 ' the hidden Man of the Heart, and the Pearl, and the  
 ' Leaven, and the lost Piece of Silver, and the King-  
 ' dom of Heaven within. For until all come to the  
 ' Light and Truth in their Hearts, they have been  
 ' Strangers to these things, in *Adam* in the Fall, from  
 ' the Image of God, and his Light, Power and Spirit,  
 ' and Kingdom. But Christ, that never fell, brings  
 ' Man and Woman again, that follow him, to know  
 ' these things, and to know the Truth, him the Savi-  
 ' our, and brings them into his Image, and his ever-  
 ' lasting Kingdom.

' The Devil, who is out of the Truth, tempted Man  
 ' and Woman to disobey God; and so drew them into  
 ' the Fall from the Truth. So it is the Devil, that  
 ' hath stopped Mens Eyes, and Ears and Hearts from  
 ' the Truth, who is called *The God of the World*; who  
 ' hath blinded the Eyes of Infidels, or Heathen. But  
 ' Christ, who bruises the Serpent's Head, and destroys  
 ' the Devil and his Works, doth open Men's Hearts,  
 ' and Eyes and Ears, who is their Saviour and Re-  
 ' deemer, and giveth Life Eternal to his People, that  
 ' obey him and his Truth. Blessed be the Lord for ever  
 ' through Jesus Christ, who hath tasted Death for all  
 ' Men, to bring them out of the Death of *Adam*; and  
 ' is a Propitiation for the Sins of the whole World,  
 ' and gave himself a Ransom for all, to be testified of  
 ' in due time. For as by *Adam's* Transgression and Dis-  
 ' obedience, Death and Condemnation came upon all  
 ' Men; so by Christ's Obedience unto Death, Justifi-  
 ' cation of Life is come upon all Men: and *he that*  
 ' *believeth in Christ, hath eternal Life; but he that doth*  
 ' *not, is condemned already.* But God would have all  
 ' Men to be saved, and come unto the Knowledge of  
 ' the Truth, as it is in Jesus, who is their Saviour; and  
 ' in him there is no Condemnation.

G. F.

1687. After I had been a while here, I went to a Monthly Meeting at *Enfield*, and from thence with some Friends to *Hartford*; where I stay'd three or four Days, visiting Friends both at their Publick Meetings on the First-day of the Week, and at their Quarterly Meetings both of Men and Women: and good Service for the Lord I had amongst them. Then passing from thence to *Waltham-Abby*, I had a very good Meeting with Friends there; and the next Day went from thence to another place, to compose a Difference, which, for want of a right Understanding of each other, had happened between some Friends. I returned to *Waltham* that Night; and the next Day went with some Friends to *Gooses*, which is *William Mead's* House in *Essex*.


Walth.  
Abby.

Walth.  
Essex.  
Gooses.

Wanst.  
Barking.  
Gooses.

Here I stay'd some Weeks, yet was not idle, but often visited the Meetings thereabouts: as at *Wanstead*, *Barking*, and at *John Harding's*. And betwixt Meeting and Meeting I writ many things for spreading of Truth, and for the opening Peoples Understandings to receive it. One was a Paper, proving from the Scriptures, That People must repent, before they can receive the Gospel, and the Holy Spirit, and the Kingdom of God, or be Baptized. And this was it.

‘ *John* the Baptist came Preaching in the Wilderness of *Judea*, saying; Repent ye: for the Kingdom of Heaven is at hand, Matth. 3. 12. And when *John* the Baptist was cast into Prison, *Mark* says; That *Jesus* came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: Repent ye, and believe the Gospel, Mark 1. 14, 15.. *Matthew* also says; From that time *Jesus* began to preach, and to say, Repent, for the Kingdom of Heaven is at hand, Matth. 4. 17. And when *Christ* sent forth his twelve Disciples, two and two, they went out, and preached, that Men should repent, Mark 6. 12. *Christ* said to the Jews, Except ye repent, ye shall all likewise perish, Luke 13. 3, 5. And when the Publicans and Sinners came to hear *Christ*, and the Pharisees and Scribes murmured, saying, This

This Man receiveth Sinners, and eateth with them, 1687.  
 Luke 15. 1, 2. Christ reprov'd them by a Parable,  and then told them; Joy shall be in Heaven over one <sup>Goose.</sup>  
 Sinner that repenteth, more than over ninety and nine  
 just Persons, which need no Repentance, ver. 7. And  
 adds, There is Joy in the presence of the Angels of God  
 over one Sinner that repenteth, ver. 10. And Christ,  
 after he was risen, said unto his Disciples, That Re-  
 pentance and Remission of Sins should be preached in  
 his Name among all Nations, beginning at Jerusalem,  
 Luke 24. 47. Peter said unto the Jews, Repent, and  
 be baptized every one of you in the Name of Jesus  
 Christ, for the Remission of Sins; and ye shall receive  
 the Gift of the Holy Ghost, Acts 2. 38. And Paul said,  
 The times of this Ignorance God winked at; but now  
 commandeth all Men every where to repent, Acts 17. 30.  
 Simon Magus was called to Repentance, if he had re-  
 garded it, Acts 8. 22. And the Apostle Paul did preach  
 at Damascus, and at Jerusalem, and throughout all  
 the Coasts of Judea, and then to the Gentiles (turn-  
 ing them from Darkness to the Light of Christ, and  
 from the Power of Satan to God) that they should  
 repent and turn to God, and do Works meet for Repen-  
 tance, Acts 26. 20.

Now here ye may see, that People must repent, be-  
 fore they do believe, and are baptized, and before  
 they receive the Holy Ghost, and the Kingdom of  
 God; And they must repent of their vain Life and  
 Conversation, before they do receive the Gospel; and  
 must be turned from Darkness to the Light of Christ,  
 and from the Power of Satan unto God, before they  
 do receive his Holy Spirit, and his Gospel of Life and  
 Salvation. The Lord doth command all Men every  
 where to repent, and do Works meet for Repentance:  
 So they must shew forth, that their Lives and Con-  
 versations, and Tongues are changed; and that they  
 do serve God in the Newness of Life, with new Tongues  
 and new Hearts.

Gooses the 6th Month,  
 1687.

G. F.

Another

1687. Another short Paper I writ about the same time,  
 W shewing, *Wherein God's People should be like unto him.*  
 Goofea. It was thus :


‘ God is Righteous : and he would have his People  
 ‘ to be righteous, and to do righteously. And God is  
 ‘ Holy : and he would have his People holy, and to  
 ‘ do holily. And God is Just : and he would have his  
 ‘ People to be just, and to do justly to all. God is  
 ‘ Light : and his Children must walk in his Light.  
 ‘ And God is an eternal, infinite Spirit : and his Chil-  
 ‘ dren must walk in the Spirit. God is Merciful :  
 ‘ and he would have his People to be Merciful. God’s  
 ‘ Sun shines upon the Good and the Bad, and he cau-  
 ‘ ses the Rain to fall upon the Evil and the Good : so  
 ‘ should his People do Good unto all. God is Love :  
 ‘ and they that dwell in Love, dwell in God. Love  
 ‘ worketh no Ill to his Neighbour : therefore *Love is*  
 ‘ *the fulfilling of the Law*, Rom. 13. 10. And the Apo-  
 ‘ stle saith, *All the Law is fulfilled in one word, even in*  
 ‘ *this, Thou shalt love thy Neighbour as thy self*, Gal. 5. 14.  
 ‘ *As the Father hath loved me, so I have loved you : con-*  
 ‘ *tinue ye in my love*, John 15. 9. This should be the  
 ‘ practice of all God’s People.

Goofea the 6th Month,  
 1687.

G. F.

And because most People would own and confess,  
 That God’s People should be thus ; but few know,  
 how to come to this state : Therefore in the Open-  
 ings of the Spirit of Truth I writ another short Paper,  
 directing to, *The right Way and Means, whereby People*  
*might come unto Christ, and so be made like unto God.*  
 That was thus :

‘ Christ saith, *I am the Way, the Truth and the Life ;*  
 ‘ *no Man cometh unto the Father, but by me*, Joh. 14. 6.  
 ‘ And again, *No Man can come to me, except the Father,*  
 ‘ *which hath sent me, draw him*, Joh. 6. 44. Now, what  
 ‘ is the Means by which God doth draw People to his  
 ‘ Son, but by his Holy Spirit, who *pouretb out of his*  
 ‘ *Spirit upon all Flesh*, ( that is, all Men and Women.)  
 ‘ And by this Holy Spirit the holy and righteous God  
 ‘ doth

doth draw People from their Unrighteousness and 1687.  
 Unholiness to Christ, the righteous and holy One,   
 the great Prophet in his New Covenant and New <sup>Gooses</sup>  
 Testament, whom Moses in the Old Covenant and  
 Testament said, God would raise up, like unto him,  
 and whom People should *hear in all things: and they*  
*that would not hear him, should be cut off.* Now they,  
 that do not hear the Son of God, the great Prophet,  
 do not mind the Drawing of the Father by his Holy  
 Spirit to his Son: But they, that do mind the Draw-  
 ings of the good Spirit of the Father to his Son, the  
 Spirit doth give them Understanding to know God,  
 and Jesus Christ, which is Eternal Life. And then  
 they do know, that Jesus Christ is the Way, the  
 Truth and the Life, and that none can come unto  
 God, but by and through his Son Jesus Christ; who  
 is their Shepherd to feed them at his Pastures and  
 Springs of Life; and his Sheep do know his holy  
 Voice, in whom there was no Sin, and in whose Mouth  
 there was no guile; and an Hireling they will not  
 hear, for he careth not for the Sheep: for they are  
 not the Hireling's, but Christ's; who hath laid down  
 his Life for his Sheep. And he that robs and steals  
 his Neighbour's Words, and climbeth up another way,  
 and entereth not by the Door, he is a Thief and a  
 Robber: But Christ is the Door into his Sheepfold,  
 for his Sheep to enter in by. And so they know,  
 that Christ is the Bishop of their Souls, to see, that  
 they do not go astray from God, nor out of his Pa-  
 stures of Life: And they do know, that Christ is their  
 Mediator, and makes their Peace with God: And  
 they do know that Christ is their High-Priest, made  
 higher than the Heavens, and hath died for their  
 Sins, and doth cleanse them with his Blood, and is  
 risen for their Justification, and is able to the utmost  
 to save all that come to God by him.

Gooses the 6th Month,  
 1687.

G. F.

Before I left this Place, I writ another Paper, the  
 Scope whereof was to shew, by many Instances taken  
 out



1687. out of the holy Scriptures, That the Kingdom of God, which most People talk of at a distance, and refer al-  
 Gooler together to another Life, is in some measure to be known and entred into in this Life; but that none can know an Entrance thereinto, but such as are regenerated and born again. Of that Paper the following is a Copy:

Christ saith, *Except a Man be born again, he cannot see the Kingdom of God, John 3. 3. That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit, ver. 6. (So, Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God, ver. 5. And John, writing to the seven Churches in Asia, calls himself their Brother, and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ, Rev. 1. 9. Here you may see, that John was in the Kingdom; so, he was born again: for he did not only see the Kingdom, but was in it.*

And John saith; *Behold, what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God: therefore the World knoweth us not, because it knew him not, 1 John 3. 1. And, Beloved, now are we the Sons of God, ver. 2. And, If ye know, that he is righteous, ye know that every one that doth Righteousness, is born of him, Chap. 2: 29. And, Whosoever is born of God, doth not commit Sin; for his Seed remaineth in him, and he cannot sin, because he is born of God, Chap. 3. 9. Again John saith, Let us love one another: for Love is of God: and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is Love, Chap. 4. 7, 8. Again, Whosoever believeth that Jesus is the Christ, is born of God, Chap. 5. 1. And, Whatsoever is born of God, overcometh the World: and this is the Victory, that overcometh the World, even our Faith, ver. 4. Were not these, that were born of God, in the Kingdom of God? And seeing John says, Every one that doth Righteousness, is born of God; do not such see the Kingdom of God, that stands in Righteousness, and enter into it?*

*Peter,*

*Peter, in his first general Epistle to the Church of 1687. Christ, saith; As new-born Babes desire the sincere Milk of the Word, that ye may grow thereby, 1 Pet. 2.2. And he tells them, they were a Chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People, that they should shew forth the praises of him, who had called them out of darkness into his marvellous light, ver. 9. And that, as lively stones, they were built up a spiritual house, an holy Priesthood to offer up spiritual Sacrifices, acceptable to God by Jesus Christ, ver. 5. Did not these New-born Babes, these lively Stones, spiritual Household, Royal Priesthood, holy Nation and chosen Generation, who were called out of Darkness into Christ's marvellous Light, see, and enter into his holy Kingdom, being Heirs of the same? who were Born again, not of corruptible Seed, but of incorruptible, by the Word of God, which liveth and abideth for ever, 1 Pet. 1. 23. And had not such an Entrance ministred to them into the everlasting Kingdom of our Lord and Saviour Jesus Christ?*

*James, in his general Epistle to the Church of Christ saith; Hath not God chosen the poor of this World, rich in Faith, and Heirs of the Kingdom, which he hath promised to them that love him? James 2. 5. The Apostle Paul saith; God sent forth his Son, made of a Woman, &c. to redeem them that were under the Law; that we might receive the Adoption of Sons: And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a Servant, but a Son; and if a Son, then an Heir of God through Christ, Gal. 4. 4, 5, 6, 7. The same Apostle saith; As many as are led by the Spirit of God, they are the Sons of God: And tells the Saints at Rome, Ye have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirit, that we are the Children of God: And if Children, then Heirs; Heirs of God, and Joint-heirs with Christ: if so be we suffer with him, that we may be*  
*also*

1687. *also glorified together* (namely with Christ) *Rom. 8.*  
 14, 15, 16, 17. Now seeing, they are the Sons of  
 Goofa. God, that are led by the Spirit of God, and the  
 Spirit beareth witness unto their Spirit, that they  
 are the Children of God, and Heirs of God, and  
 Joint-heirs with Christ: Are not all these Children  
 of God, Heirs of the righteous, glorious Kingdom  
 of God? and do they not see it, and enter into it?

The Lord saith in *Hosea 1. 10. Where it was said*  
*unto them; Ye are not my People; there it shall be said*  
*unto them, Ye are the Sons of the living God.* Did  
 not this relate to the Gospel-days of the New Cove-  
 nant? see *Rom. 9. 26.* And what the Lord said by  
 the Prophet *Jeremiah, Ch. 31. 1.* the Apostle applies  
 to the Gospel-days, and says; *Be ye separate, saith*  
*the Lord, and touch not the Unclean thing; and I will*  
*receive you, and will be a Father unto you, and ye*  
*shall be my Sons and Daughters, saith the Lord Al-*  
*mighty, 2 Cor. 6. 18.* Are not these the Children, that  
 see, and enter into the righteous Kingdom of God,  
 that separate from that which is Unclean, and touch  
 it not?

The Lord saith also by *Isaiah: I will say to the*  
*North, Give up; and to the South, Keep not back:*  
*Bring my Sons from far, and my Daughters from*  
*the ends of the Earth, Isa. 43. 6.* Then doth not  
 he bring them to his Kingdom of Glory, that stands  
 in Righteousness and Peace, and Joy in the Holy  
 Ghost?

And the Lord said to *Job, When the Morning-*  
*stars sang together, and all the Sons of God shouted*  
*for Joy, Job 38. 7.* Where did these Sons of God  
 shout for joy? Was it not in his Kingdom of Glo-  
 ry?

Christ saith; *The least in the Kingdom of God is*  
*greater than John, Luke 7. 28.* And in *Chap. 16. 16.*  
 he says, *The Law and the Prophets were until John:*  
*since that time (viz. since the Law, and the Pro-*  
*phets, and John) the Kingdom of God is preached,*  
*and every Man presseth into it.*

The

‘ The good Seed are the Children of the Kingdom, 1687.  
‘ Matth. 13. 38. And *the righteous shall shine forth,*  
‘ *as the Sun, in the Kingdom of their Father,* ver. 43. *Gods.*  
‘ And Christ said unto his Disciples; *Unto you it is*  
‘ *given to know the Mysteries of the Kingdom of God,*  
‘ Mark 4. 11. And Christ lifted up his Eyes upon his  
‘ Disciples, and said; *Blessed be ye poor: for yours is*  
‘ *the Kingdom of God,* Luke 6. 20. And the Apostles  
‘ preached the Kingdom of God. These were Born  
‘ again: that saw and knew the Kingdom of God,  
‘ preached it.

‘ Christ said to his Disciples; *Fear not, little Flock,*  
‘ *for it is your Fathers good pleasure, to give you the*  
‘ *Kingdom,* Luke 12. 32. And, *I appoint to you a*  
‘ *Kingdom,* said Christ, *as my Father hath appointed*  
‘ *to me,* Chap. 22. 29. The Lord said: *He that over-*  
‘ *cometh, shall Inherit all things: and I will be his*  
‘ *God, and he shall be my Son,* Rev. 21. 7. And John  
‘ saith; *I have written unto you, Young-men, because*  
‘ *ye are strong, and the Word of God abideth in you,*  
‘ *and ye have overcome the wicked One,* 1 John 2. 14.  
‘ And Christ, by whom are all things, is said *To bring*  
‘ *many Sons to Glory,* Hebr. 2. 10.


‘ Christ said, *Wo unto you Scribes and Pharisees,*  
‘ *Hypocrites; for ye shut up the Kingdom of Heaven*  
‘ *against Men; for ye neither go in your selves, nei-*  
‘ *ther suffer ye them, that are entring, to go in,* Matth.  
‘ 23. 13. He also said, *Wo unto you Lawyers; for ye*  
‘ *have taken away the Key of Knowledge: ye entred not*  
‘ *in your selves; and them that were entring in, ye*  
‘ *hindred,* Luke 11. 52. Christ gives unto his Chil-  
‘ dren the Keys of the Kingdom, his Spirit: but  
‘ the Scribes, and the Pharisees, and the Lawyers,  
‘ great Professors, who were erred from the Spirit,  
‘ like the great Professors in our Age, that Scoff at  
‘ the Spirit, and draw People from the Spirit of God  
‘ within, these shut up the Kingdom from Men, and  
‘ draw People from the Key of Knowledge, and the  
‘ Key of the Kingdom. *For no Man knows the things*  
‘ *of God, but by the Spirit of God: for the Things of*  
‘ *God.*

1687. *W* God are spiritually discerned. So the Spirit is the  
*Good* *W* Key, by which the Kingdom of God, and the Things  
 of God are revealed, and discerned, and known, ac-  
 cording to 1 Cor. 2. 10, 11, 13, 14. The Apostle  
 names some in his Epistle to the *Colossians*, and says;  
*These are my Fellow-workers unto the Kingdom of*  
*God*, Col. 4. 11. And he tells that Church, that  
*God hath delivered us from the power of darkness,*  
*and hath translated us into the Kingdom of his dear*  
*Son*, Chap. 1. 13. So ye may see these were born  
 again, that were translated into the Kingdom of  
 Christ; and were Fellow-workers unto the King-  
 dom of God.

Christ exhorts his Disciples to Love. and to do  
 Good; that they might be the Children of their  
 Father, which is in Heaven, *Matth.* 5. 45. And he  
 bids them be perfect, even as their Father, which  
 is in Heaven, is *perfect*, ver. 48. And the Apostle  
 saith to the Church at *Philippi*; *That ye may be*  
*blameless, and barmless, the Sons of God, without*  
*Rebuke, in the midst of a crooked and perverse Na-*  
*tion*; amongst whom ye shine, as Lights in the  
 World, holding forth the Word of Life, &c. *Phil.*  
 2. 15, 16, And writing to the Church of the *Thes-*  
*salonians*, he puts them in mind, how he had ex-  
 horted them, That they would *Walk worthy of God,*  
*who had called them into his Kingdom and Glory,*  
 1 *Theff.* 2. 12.

The Lord had promised by the Prophet *Joel*, that  
 he would *Pour out his Spirit upon all Flesh*, and that  
*Sons and Daughters should Prophecie*; *Old men should*  
*dream Dreams, and Young-men see Visions*, *Joel* 2. 28.  
 Now the Cause, that Sons and Daughters, Hand-  
 maids, Servants, Young-men and Old-men have not  
 these heavenly Visions, Dreams and Prophecies, is,  
 because they are *Erred from the Spirit of God*,  
 which he poureth upon them: but as many as are  
 led by the Spirit of God, are the Sons of God.

*John* saith, Christ was the True Light, which  
*lighteth every Man, that cometh into the World*, *John*  
 1. 9.

' I. 9. And that, *As many as received him, to them* 1687.  
 ' *gave he power, to become the Sons of God, ver. 12.*   
 ' *which were born not of blood, nor of the will of the* Gooses.  
 ' *flesh, nor of the will of man, but of God, ver. 13.*  
 ' Now, the Reason, why People do not become the  
 ' Sons of God, is, because they do not receive Christ.  
 ' The *Jews*, the great Professors, which had the Pro-  
 ' mises, Prophecies, Figures and Shadows of him,  
 ' they would not receive him, when he came. And  
 ' now the Priests, and high Professors of Christ, they  
 ' are so far from receiving the Light of Christ, and  
 ' believing in it, that they have hated the Light, and  
 ' Scoff at it, calling it a Natural Conscience; and  
 ' some have called it *Jack in the Lanthorn*. Such are  
 ' not like to become the Sons of God, nor to see the  
 ' glorious Kingdom of Christ, which stands in Righ-  
 ' teousness, Peace and Joy in the Holy Ghost. For  
 ' the Light, that shines in the heart, gives the *Light*  
 ' *of the Knowledge of the glory of God in the face of*  
 ' *Christ Jesus*. And they that do not receive Christ  
 ' Jesus, but hate his Light (which is the Life in him)  
 ' and yet profess him in words; such neither know  
 ' the Children of the Light, nor true Fellowship in  
 ' the Light, nor the Kingdom of God, that stands in  
 ' Righteousness, Peace and Joy in the Holy Ghost:  
 ' but by the Light they are condemned. *And this is*  
 ' *the Condemnation, that Light is come into the World,*  
 ' *and Men love Darkness rather than Light, because*  
 ' *their Deeds are evil. For every one that doth evil,*  
 ' *hateth the Light, neither cometh to the Light, lest his*  
 ' *deeds should be reprov'd, John 3. 19, 20.* But the  
 ' Children of the Light, that walk in the Light, they  
 ' come to heavenly *Jerusalem*, and to the City of the  
 ' living God, and to the innumerable Company of  
 ' Angels, and to the general Assembly, and Church  
 ' of the First-born, that are written in Heaven; and  
 ' can Sing *Hallelujah*.

Gooses, the 2d of the  
 7th Month, 1687.

G. F.



1687. Having now been somewhat more than a Quarter  
 of a Year in the Country, I returned to *London*, some-  
 what better in Health, than formerly; having recei-  
 ved much benefit by the Country-Air. And it being  
 now a time of General Liberty, and great Openness  
 amongst the People, I had much Service for the Lord  
 in the City; being almost daily at Publick Meetings,  
 and frequently taken up in Visiting Friends, that  
 were Sick, and in other Services of the Church. I  
 continued at *London* about Three Months: and then  
 finding my Strength much spent, with continual la-  
 bouring in the Work of the Lord, and my Body much  
 stopped for want of fresh Air, I went down to my  
 Son Rouse's by *Kingston*; where I abode some time,  
 and visited Friends at *Kingston*. While I was there,  
 it came upon me to write a Paper concerning the  
*Jews*, shewing; *How by their Disobedience and Rebel-  
 lion they lost the holy City and Land*. By which Ex-  
 ample the profess'd Christians may see, what they are  
 to Expect, if they continue to disobey, and provoke  
 the Lord. Of that Paper the Copy here followeth:

' The Lord gave the *Jews* in the Old Testament the  
 ' Land of *Canaan*, and they built the Temple at *Je-  
 ' rusalem* to worship in; and it was called *The Holy  
 ' Temple*, and *Jerusalem* was called *The Holy City*, and  
 ' *Canaan*, *The Holy Land*. But when the *Jews* rebel-  
 ' led against the good Spirit, which God gave them  
 ' to instruct them, and rebelled against his Law, and  
 ' set up Idols and Images, and defiled the Land and  
 ' the City; the Lord sent his Prophets to Cry against  
 ' them, and to bring them back again to his Spirit,  
 ' and to his Law, and so to God, to serve and wor-  
 ' ship him, that they might not worship Images and  
 ' Idols, the Works of their own hands. But instead  
 ' of hearkening to God's Prophets, they persecuted  
 ' them; and at last killed his Son Christ Jesus, and  
 ' persecuted his Apostles. But Christ told the *Jews*,  
 ' that both their City and Temple should be laid  
 ' Waste, and they should be scattered over all Na-  
 ' tions: And it was so, when *Titus* the *Roman Empe-  
 ' rour*

‘ your came, and took *Jerusalem*, and destroyed the 1687.  
‘ City and Temple; which was a Day of Vengeance ~  
‘ upon the *Jews*, for all their Idolatries, and their Kingston.  
‘ Wickedness, and for the Innocent blood they had  
‘ shed, both in City and Country: And they were  
‘ driven out of their own City and Land, and scat-  
‘ tered over all Nations. And the *Jews* had never  
‘ power to get the Land since, nor to build *Jerusa-*  
‘ *lem*, nor the *Temple*: But the *Turk* hath both the  
‘ Land of *Canaan*, and that which is called, *The City*  
‘ *Jerusalem*. Now, the *Turk* neither makes Images,  
‘ nor worships Images: And so it is a just Hand of  
‘ the Lord, that he should be over the persecuting,  
‘ Idolatrous *Jews*, so that they cannot defile the Land  
‘ of *Canaan* now with Images and Idols, for the *Turk*  
‘ hath it; who neither makes Images, nor Idols, nor  
‘ worships them. And the *Jews* must never hope, be-  
‘ lieve nor expect, that ever they shall go again into  
‘ the Land of *Canaan*, to set up an outward Worship  
‘ at *Jerusalem*, and there for their Priests to offer out-  
‘ ward Sacrifices of Rams, Sheep and Heifers, &c. for  
‘ Burnt-Offerings: for Christ, the one Offering, hath  
‘ offered himself once for all; and by this one Offer-  
‘ ing he hath perfected for ever, them that are sancti-  
‘ fied. And Christ hath changed the Priesthood of  
‘ *Aaron*, that offered Sacrifices, which was made after  
‘ the power of a Carnal Commandment; but Christ  
‘ was made after the power of an endless Life, a Priest  
‘ for ever, who was holy and harmless, and separate  
‘ from Sinners; and is a Priest made higher than the  
‘ Heavens. This is the Priest, that gives power to  
‘ all that receive him, to become the Sons and Daugh-  
‘ ters of God: And *Jerusalem*, that is Above, is the  
‘ Mother of all the Sons and Daughters of God; which  
‘ is free: but *Jerusalem* that is below, is in Bondage  
‘ with her Children. And they that are the Children  
‘ of *Jerusalem*, that is above, do not look down at  
‘ *Jerusalem*, that is below; but they look at *Jerusa-*  
‘ *lem* that is above, which is their Mother. Christ  
‘ said, *Neither at Outward Jerusalem, nor in the Moun-*

1687. *tain of Samaria should God be worshipped; but God  
 W should be worshipped in Spirit and in Truth: for be  
 Kingston. is a Spirit, and such he seeks to worship him, John 4.*  
*' This is the Worship, that Christ set up above Six-*  
*' teen hundred Years ago: And therefore the Idola-*  
*' trous Jews must never think to offer their outward*  
*' Offerings and Sacrifices, nor set up their outward*  
*' Worship at Jerusalem, in the holy Land of Canaan*  
*' more. For Christ, by the Offering up of himself*  
*' once for all for the Sins of the whole World, hath*  
*' ended all the Jews Offerings; and changed the*  
*' Priesthood, and the Law, by which it was made;*  
*' and hath blotted out the Hand-writing of Ordinan-*  
*' ces, which commanded both Priests and Offerings,*  
*' and triumphed over them. And so he is the Offer-*  
*' ing and Sacrifice of all the Children of the New*  
*' Testament, and New Covenant, and heavenly new*  
*' Jerusalem, that is above; and he is their Prophet,*  
*' that openeth to them; and Shepherd, that feeds them;*  
*' and Bishop, that oversees them; and Priest, that*  
*' died for their Sins, and is risen for their Justifica-*  
*' tion, and sanctifies them, and presents them to God.*  
*' So he is the one Mediator betwixt God and Man,*  
*' even the Man Christ Jesus.*

Kingston, the 9th of the  
 10th Month, 1687.

G. F.

Guilford After this I went from Kingston to Guilford, to visit  
 Friends there, and stay'd three Days with them; and  
 had a large and very good Meeting there on the  
 First-day of the Week. After which I came back to  
 Kingston Kingston again, and tarried there about two Weeks  
 longer, visiting the Friends, and having Meetings  
 amongst them, both at their Publick Meeting-house,  
 and in their Families. Many things I writ, while I  
 was now at Kingston; amongst which the following  
 Paper was one:

*' God so loved the World, that he gave his only be-*  
*' begotten Son, that whosoever believeth in him, shall*  
*' not perish (mark, not perish) but have everlasting*  
*' life, John 3. 16. And again he saith; He that be-*  
*' lieveth*

lieveth on the Son of God, bath (mark, bath) ever- 1687.  
lasting Life, ver. 36. So these Believers have Ever-  
lasting Life, while they are upon the Earth. And, <sup>Kingston.</sup>  
he that believeth on Christ, is not condemned: but he  
that believeth not, is condemned already, and the  
wrath of God abideth on him. And, He that heareth  
Christ's word, and believeth on God that sent him,  
bath (mark bath) everlasting life, and shall not come  
into Condemnation; but is passed from death (the  
death in the first Adam) to life (the life in Christ,  
the second Adam) John 5. 24. And that Meat, which  
Christ doth give, endureth unto Everlasting Life,  
as in John 6. 27. And the Water, that Christ doth  
give, shall be in him that drinks it, a Well of water  
springing up into everlasting life, John 4. 14. Christ  
said to the Jews, Search the Scriptures, for in them  
ye think ye have eternal life; and they are they, which  
testifie of me: And ye will not come to me, that ye  
might have life, John 5. 39, 40. Here ye may see,  
the Eternal Life is to be found in Christ, and not  
in the Scriptures, which testifie of him, the Life.  
Christ's Sheep, that hear his Voice, and know and  
follow him, he gives unto them Eternal Life; and  
they shall not perish, neither shall any pluck them  
out of his hand. They shall not pluck Christ's Sheep,  
to whom he hath given Eternal life, out of his Eter-  
nal hand. Christ said to Martha, I am the Resur-  
rection, and the Life: he that believeth in me, though  
he were dead (mark, though he were dead) yet shall  
he live; mark, live, though he were dead) and who-  
soever liveth, and believeth in me, shall never die.  
Believest thou this? Martha said, Yea, Lord, John  
25. 26. This is the true and substantial Belief,  
which they that do believe, shall not perish, but  
have Everlasting life. John saith, This is the Re-  
cord, That God bath given to us Eternal Life; and  
this Life is in his Son, 1 John 5. 11. The Life was  
manifested, and we (saith he) have seen it, and bear  
witness, and shew unto you that Eternal life, which was  
with the Father, and was manifested unto us, 1 John

1687. *1. 2.* So these were the Believers, that had Eternal  
 ~ Life in the Son of God, and shewed it unto others.  
 Kingston. *He that hath the Son, hath life (saith John) and he*  
*that hath not the Son of God, hath not life, 1 John 5. 12.*  
*Christ saith, Every one that hath forsaken Houses, or*  
*Brethren, or Sisters, or Father, or Mother, or Wife,*  
*or Children, or Lands for my Names sake, shall receive*  
*an hundred fold, and shall inherit everlasting life,*  
*Matth. 19. 29.* And the Wicked, that do not receive  
 Christ, shall go into everlasting Punishment : but  
 the Righteous into everlasting Life. And the true  
 Servants of God have their Fruits unto Holiness, and  
 their End is everlasting Life. For *the Wages of Sin*  
*is Death : but the Gift of God is everlasting Life,*  
*through Jesus Christ our Lord.* And such have a Build-  
 ing of God, an House not made with Hands, eter-  
 nal in the Heavens. Therefore I desire, that God's  
 People may endure all things, that they may obtain  
 this Salvation, which is in Christ Jesus, with Eternal  
 Glory, a Glory which is Eternal : For Christ being  
 made perfect, became the Author of Eternal Salva-  
 tion to all them that obey him. And this Eternal  
 Salvation is above an External Salvation : for they  
 come to receive an Eternal Inheritance, and live in  
 the Possession of the everlasting Gospel of Joy, Com-  
 fort, Peace and Salvation ; having eternal and ever-  
 lasting Life in Christ Jesus, which shall never die.

Kingston, the 6th of the  
 11th Month, 1687.

G. F.

Another Paper I writ there, Concerning the Stone  
 spoken of by *Daniel, Chap. 2.* which became a great  
 Mountain, and filled the whole Earth ; shewing, *That*  
*thereby was set forth the Kingdom and Power of Christ.*

When Christ, the Stone, that became a great Moun-  
 tain, and filled the whole Earth, had broke to pieces  
 the Head of Gold, and the Breast of Silver, and the  
 Belly of Brass, and the Legs of Iron, and the Feet  
 part Iron part Clay (which were the four Monar-  
 chies, to wit, the *Babylonian* and *Mede*, the *Persian*,  
 the *Grecian*, and the *Roman*) and had ended the out-  
 ward

ward Jews Typical Kingdom: Daniel saith, *In the 1687.*  
*days of these Kings shall the God of Heaven set up a*  
*Kingdom, which shall never be destroyed, Dan. 2. 44.* <sup>Kingston.</sup>  
 Christ saith; *All Power is given unto me in Heaven*  
*and in Earth, Matth. 28. 18.* And he saith, *My King-*  
*dom is not of this World, John 18. 36.* And Christ is  
*the Image of the invisible God, the First-born of every*  
*Creature: For by him were all things created, that are*  
*in Heaven, and that are in Earth, visible and invisible,*  
*whether they be Thrones, or Dominions, or Principali-*  
*ties, or Powers: all things were created by him, and*  
*for him; and he is before all things, and by him all things*  
*consist, Col. 15, 16, 17.* Here ye may see, all things  
 Consist by Jesus Christ, and all things were Created  
 by Christ, and for him, whether they be things in  
 Heaven, or things in Earth, visible or invisible, they  
 were Created by him and for him; yea, Thrones,  
 Dominions, or Principalities, or Powers, these were  
 all created by him and for him. So Christ is *King*  
*of Kings and Lord of Lords, Rev. 19. 16.* And the  
*Prince of the Kings of the Earth, Chap. 1. 5.* And out  
 of his Mouth goes a sharp Sword, with which he shall  
 smite the Nations; and he shall rule them with a Rod  
 of Iron: As the Vessel of a Potter shall they be dashed  
 in pieces, who do not obey him, who is *King of Kings*  
*and Lord of Lords.* This is Christ, by whom all things  
 were made, who doth rule the Nations, who saith;  
*I am Alpha and Omega, the Beginning and the Ending,*  
*the First and the Last:* So he is over all Nations, and  
 above them all. Now we must understand, this Rod  
 of Iron, by which Christ, who is the *First and Last,*  
 doth rule the Nations, is a Figurative Speech of  
 Christ, who is Ascended into Heaven, and is at the  
 Right-hand of God; yet all Power in Heaven and  
 Earth is given unto him, and all things were crea-  
 ted by him and for him: So then, they are Christ's,  
 and he hath power over all things; for all are his.  
 So, as the Scripture saith, *By me Kings reign, and*  
*Princes decree Justice, Prov. 8. 15.* But if they abuse  
 his Power, and do not do Justice, as is decreed by



1687. ' Christ, the *King of Kings and Lord of Lords*, the *First*  
 W ' and the *Last* ; they must feel and know the weight  
 Kingston. ' of his Rod of Iron, by which he will rule such, as  
 ' abuse his Power, and do not do Justice (that is de-  
 ' creed by him) who hath all Power in Heaven and  
 ' Earth given to him, and rules in the Kingdoms of  
 ' Men.

Kingston, the 11th  
 Month, 1687.


G. F.

Several other things I writ, while I was now at *Kingston* : For my Spirit being continually exercised towards God, I had many precious Openings of Divine Matters ; and divers places of Scripture, both in the Old Testament and in the New, relating to a state of Regeneration, and Sanctification, &c. were brought to my Remembrance by the Holy Spirit : some of which I committed to writing, and were as followeth :

' They that touched the Dead, were unclean, and  
 ' were to be cleansed by the Water of Purification,  
 ' *Numb. 19*. And they which touch the dead Doctrines  
 ' or Faiths, and let them in, burden the pure, and de-  
 ' file and make themselves unclean ; until the Spring  
 ' of the Water of the Word do arise, and wash and  
 ' cleanse them : for all the Dead in *Adam* in the Fall  
 ' are unclean, and they must be washed by Christ, in  
 ' his Blood and Water of Life, who quickeneth, and  
 ' makes alive.

' A Dwarf might not come near, to offer upon God's  
 ' Altar ; but he might eat of the holy Bread, that he  
 ' might grow : *Levit. 21. 20, &c.* So the New-born  
 ' Babes may eat of the Milk of the Word, that they  
 ' may grow thereby and increase. And he that had  
 ' any Blemish might not come near to offer upon  
 ' God's Altar : neither might any thing be offered  
 ' upon God's Altar, that had any Blemish, or was un-  
 ' clean, *Lev. 21*. And it is said, *The Ungodly shall not*  
 ' *stand in the Judgment, nor Sinners in the Congrega-*  
 ' *tion of the Righteous*, *Psal. 1. 5*. But God standeth  
 ' in the Congregation of the Mighty, *Psal. 82. 1*.

' The

' The Camp of God was to be kept clean and holy : 1687.  
 ' All that which was unclean, or defiled, was to be   
 ' kept out of God's Camp in the Old Testament. And <sup>Kingst u.</sup>  
 ' in the New Testament, all that is defiled and un-  
 ' clean, must be kept out of God's Kingdom, the New  
 ' and Heavenly *Jerusalem*, that is from above. All  
 ' was to pass through the Fire (even of those things  
 ' that would bear the Fire) and to be purified by Fire  
 ' and Water, before the People might come into God's  
 ' Camp, *Numb. 31*. So all must be Circumcised, and  
 ' Baptized with the Holy Ghost and with Fire, and be  
 ' cleansed with the Blood of Christ, and washed with  
 ' the Water of the Word, before they come into the  
 ' Kingdom of God ; and into Heavenly *Jerusalem*.

' The Apostle Paul saith ; *We know that if our earth-*  
 ' *ly House of this Tabernacle were dissolved, we have a*  
 ' *Building of God, an House not made with Hands, eter-*  
 ' *nal in the Heavens. For in this we groan, earnestly*  
 ' *desiring to be clothed upon with our House, which is*  
 ' *from Heaven, that mortality might be swallowed up of*  
 ' *life, 2 Cor. 5. 1, 2, 4.* Here is [*WE in the earthly*  
 ' *House of this Tabernacle ;*] which [*We*] are they,  
 ' that have received Christ, and are become the Sons  
 ' of God, and New Creatures, and Children of the  
 ' Light, that do believe in Christ's Light : who have  
 ' an Eternal House in the Heavens, where Mortality  
 ' is swallowed up of Life ; in which House from Hea-  
 ' ven they will not groan.

' And Peter said ; *I think it meet, as long as I am in*  
 ' *this Tabernacle, to stir you up, by putting you in re-*  
 ' *membrance, knowing, that shortly I must put off this my*  
 ' *Tabernacle, even as our Lord Jesus Christ hath shew-*  
 ' *ed me, 2 Pet. 1. 13, 14.* So Peter knew, he must put  
 ' off this Tabernacle shortly ; but as long as he was  
 ' in it, he did stir up the Saints to their Duty in  
 ' Holiness, that they might remember it after he was  
 ' deceased.

' The Apostle Paul saith ; *The first Man is of the Earth,*  
 ' *Earthly, (mark, Earthly, 1 Cor. 15. 47.) And as we*  
 ' *have born the Image of the Earthy, we shall also bear*  
 ' *the*

1687. *the Image of the Heavenly, (mark, the Heavenly,*  
 ver. 49. And, *We have this Treasure in earthen Vess-*  
 Kingdon. *sels, &c. 2 Cor. 4. 7. And I live (said he) yet not I,*  
*but Christ liveth in me, Gal. 2. 20. who is the Life of*  
*all God's People.*


*And Christ said to the Jews; That the Dead are rais-*  
*ed, even Moses shewed at the Bush, when he call'd the*  
*Lord, the God of Abraham, and the God of Isaac, and*  
*the God of Jacob: for he is not the God of the Dead,*  
*but of the Living; for all live unto him, Luke 20. 37, 38.*  
*So, None of us liveth to himself, and no Man dieth to*  
*himself: For whether we live, we live unto the Lord;*  
*and whether we die, we die unto the Lord. Whether we*  
*live therefore, or die, we are the Lord's. For to this*  
*end Christ both died, and rose, and revived, that he*  
*might be Lord both of the Dead and Living, Rom. 14.*  
*7, 8, 9. For all died in Adam: and Christ by the*  
*Grace of God tasted Death for every Man, that they*  
*might come out of the Death in Adam, to the Eter-*  
*nal Life in Jesus Christ. Who is also a quickening*  
*Spirit: for as in Adam all died, even so in Christ shall*  
*all be made alive. So Christ, that died and rose a-*  
*gain, is Lord both of the Living, and of the Dead:*  
*for the Living live to the Lord, and die in him, and*  
*are blessed.*

*All Christendom say, That they do believe in*  
*God, and in Christ, and that they do believe Moses*  
*and the Prophets, and preach Christ, Moses, and the*  
*Propbets: So their Words and Writings are preached*  
*and printed; and ye say, ye do believe them. But*  
*now what Life do ye live? Are ye through the Law*  
*dead to the Law, that ye may live unto God? And*  
*are ye crucified with Christ? and doth Christ live*  
*in you? And is the Life, that ye now live in the*  
*Flesh, by the Faith of the Son of God, and ye do not*  
*live, but Christ liveth in you, who gave himself for*  
*you? Is this your present Life? for the Just live by*  
*the Faith which Christ is the Author and Finisher of:*  
*by which holy, divine and precious Faith they have*  
*Victory over that, which is vile and unholy, and is*  
*not*

‘ not divine; and in this Faith they do please God, 1687.  
‘ and have Access to God and his Son, who fulfilleth  
‘ the Law and the Prophets. For the Law and the Pro- <sup>Kingston.</sup>  
‘ phets were until *John*; and since that, the Kingdom  
‘ of God hath been preached, and Men do press into  
‘ it: And the least in the Kingdom of God is greater  
‘ than *John*, though he was the greatest Prophet born  
‘ of a Woman. So see, whether ye are in the Kingdom  
‘ that stands in Peace and Righteousness and Joy in the  
‘ Holy Ghost, or not. Christ, who is the Image of the  
‘ Invisible God, the First-born of every Creature, was  
‘ before any Creature; for by him were all things  
‘ created, that are in Heaven and that are in the Earth,  
‘ visible or invisible, whether they be Thrones, or Do-  
‘ minions, or Principalities, or Powers, *all things were*  
‘ *created by him and for him, and he was before all things,*  
‘ *and by him all things consist: And he is the Head of the*  
‘ *Body, the Church, and is the Beginning, the First-born*  
‘ *from the Dead.* So here ye may see, that all things  
‘ were made by Christ Jesus, and all things were crea-  
‘ ted for Christ Jesus, and by him all things consist and  
‘ have their being; who is the First-born from the  
‘ Dead, and dieth no more. And it pleased the Fa-  
‘ ther, that in him all Fulness should dwell; and by  
‘ Christ to reconcile all things unto himself, whether  
‘ they be things in Heaven, or things in the Earth. *And*  
‘ *in him are hid all the Treasures of Wisdom and Know-*  
‘ *ledge;* who is the Head of all Principality and Power:  
‘ *for all Power in Heaven and in Earth is given to him,*  
‘ the First-born of every Creature, and the First-born,  
‘ from the Dead, who liveth for evermore in his power  
‘ over all; the Lamb slain from the Foundation of  
‘ the World: and while the World’s Spirit rules in  
‘ Mens Hearts, they do not know Christ, nor the begin-  
‘ ning nor ending of the Work of God. Christ was  
‘ outwardly crucified and slain, without the Gates of  
‘ *Jerusalem*, by the disobedient Jews: And they that  
‘ hate the Light of Christ, and disobey his Gospel, and  
‘ quench his Spirit, and are erred from his Faith, *do*  
‘ *crucifie to themselves Christ afresh.* So Adam and Eve,  
‘ and

1687. **W** and their Children, that disobeyed God, did slay the  
**Kingston.** **L** Lamb; and the blind Jews, that disobeyed God, *cruc-*  
*cified* Christ Jesus: and the outward Christians, that  
 live and walk not in Christ, but in Sin and Evil; tho'  
 they do make an outward Profession of Christ, yet  
 they do crucifie to themselves Christ afresh. But as  
 to Christ himself, he is *Ascended far above all Princi-*  
*palities, Thrones, Powers and Dominions*; so that they  
 cannot put him to Death, or crucifie him any more,  
 as to himself: But what the Killers, and Crucifiers,  
 and Persecutors do now upon the Earth, it is against  
 Christ, as in themselves, and in his Members; as  
 Christ said to *Saul, Why persecutest thou me?* Acts  
 9. 4. For what is done to his Members, Christ takes  
 as done to himself, *Matth. 25. 40. and 45.* And they,  
 that did not visit Christ, but persecuted him in his  
 Members, they persecuted Christ in themselves  
 first.

The Serpent, that Enemy to Man and Woman,  
 and Satan, that Adversary to Man's Prosperity, and  
 the Devil, the Destroyer, the God of the World and  
 Prince of the Air, that ruleth in the Hearts of the  
 Disobedient, he got in by Disobedience. But Christ  
 bruises his Head, breaketh his Power to pieces, and  
 destroys the Devil and his Works; and through *Death*  
*destroys Death, and the Devil, the Power of Death.*  
 And so Christ, the Light and Life, hath all Power in  
 Heaven and Earth; and openeth the Prison-doors,  
 and the Eyes of the Blind; and takes captive him,  
 that hath led into Captivity, and gives Gifts unto  
 Men. And so Christ bindeth the strong Man of Sin,  
 and spoils his Goods (for Christ is stronger than the  
 Devil) and casts him out; *Hallelujah!* For the strong  
 Man of Sin is the God of the World, and his House  
 is the whole World, that lieth in Wickedness: And  
 the God of the World hath kept his House, and his  
 Goods have been in Peace; until a stronger than he  
 come, and binds the Devil, and casts him out; and  
 then destroys him and his Goods. And so Christ, the  
 Son of God, who is stronger than the Devil, having  
 destroyed

‘ destroyed the Devil and his Works, setteth up his 1687.  
 ‘ House? and all the Believers in the Light are the   
 ‘ Children of Light, and are of the Son of God’s Spi- Kingston.  
 ‘ ritual House, and the Son of God is over his House  
 ‘ for evermore: Glory to God in the Highest, through  
 ‘ Jesus Christ, *Amen.*

‘ God spake by the Mouth of all his holy Prophets  
 ‘ concerning Christ Jesus, his Son, the holy One: so  
 ‘ they were holy Men, and not unholy, that God spake  
 ‘ by. And therefore all that name the Name of the  
 ‘ Lord Jesus Christ, are to depart from Iniquity.

*Kingston upon Thames, the*  
*11th Month, 1687.*

*G. F.*

I returned to *London* towards the latter end of the  
 Eleventh Month 1687. visiting Friends in the way  
 at *Chiswick*, and at *Hammersmith*, where I had Two Chisw.  
Ham-  
mersm.  
 Meetings, one upon a Feast-day, and the other up-  
 on the Occasion of a Marriage there; at which were  
 many of the World’s People, amongst whom I had  
 a very seasonable Opportunity of opening the Way of  
 Truth.

Being come to *London*, I visited Friends Meetings London.  
 in and about the City, as the Lord led me; in whose  
 Service I continued labouring in the City, until the  
 middle of the First Month 1687. At which time I  
 went down towards *Enfield*, and visited Friends there, Enfield.  
Barnet.  
Walth-  
Abby.  
 and thereabouts; and at *Barnet*, and *Waltham-Ab-  
 bey*, and other Places; where I had many Meetings,  
 and very good Service amongst Friends: in which I  
 spent several Weeks. And then returned to *London*: London.  
Yearly  
Meeting  
 where I continued labouring in the Work of the Go-  
 spel of our Lord, until after the Yearly-Meeting was  
 over; which this Year was about the beginning of the  
 Fourth Month. A precious Meeting it was, and a very  
 refreshing Season Friends had together; the Lord  
 vouchsafing to honour our Assemblies with his living  
 and glorious Presence, in a very plentiful manner. At  
 the Conclusion of the Meeting I felt a Concern upon  
 my Spirit to give forth the following Paper, to be dis-  
 persed abroad amongst Friends.

‘ All



1687.

London.  
Yearly  
Meeting.

‘ All you Believers in the Light, that are become  
‘ Children of the Light, walk as Children of the  
‘ Light, and of the Day of Christ, and as a City set  
‘ on a Hill, that cannot be hid; and so let your Light  
‘ shine, that People may see your good Works, and  
‘ glorifie your Father, which is in Heaven. For a good  
‘ Tree bringeth forth good Fruit: and therefore be ye  
‘ Trees of Righteousness, the planting of the Lord,  
‘ having Fruits unto Holiness; and then your End will  
‘ be Everlasting Life. And such are the Wells and Ci-  
‘ sterns, that hold the living Water of Life, which  
‘ springs up in them to Eternal Life: so ye may all  
‘ drink Water out of your own Cisterns, and running  
‘ Water out of your own Wells; and eat every one of  
‘ his own Fig-tree, and of his own Vine: having Salt  
‘ every one in your selves, to season every one’s Sacri-  
‘ fice, acceptable to God by Jesus Christ; and like unto  
‘ the wise Virgins, that have Oil in their Lamps, and  
‘ follow the Lamb, and enter in with the Bridegroom.  
‘ And now is the time to labour, while it is day. (yea,  
‘ the Day of Christ) and to stir up every one’s pure  
‘ Mind, and the Gift of God that is in them; and to  
‘ improve your Talents, that Christ hath given you,  
‘ that ye may profit: And to walk every one accord-  
‘ ing to the Measure, that Christ hath given you; for  
‘ *the Manifestation of the Spirit of God is given to every*  
‘ *one to profit withal.* Now consider, what you have  
‘ profited in Spiritual and Heavenly things, with the  
‘ Heavenly Spirit of God: and be not like the Wicked  
‘ and Slothful, that hid his Talent; from whom it was  
‘ taken, and he cast into utter Darkness. And a Dwarf,  
‘ or one that had any Blemish, was not to come nigh to  
‘ offer upon God’s Altar: And therefore mind the Word  
‘ of Wisdom, to keep you out of that which will cor-  
‘ rupt you, and blemish you; and that ye may grow in  
‘ Grace, and in Faith, and in the Knowledge of our Lord  
‘ Jesus Christ: and feeding upon the Milk of the Word,  
‘ may grow by it, that ye may not be Dwarfs; and so  
‘ to offer your Spiritual Sacrifice upon God’s holy  
‘ Altar. For the Field or Vineyard of the Slothful  
‘ grows

grows over with Thorns and Nettles, and his Walls  
go down : such are they , that are not diligent in  
the Spirit of God, and the Power, which is the Wall,  
a sure Fence : and the Spirit of God will Weed out  
all, both Thorns, and Thistles, and Nettles out of  
the Vineyard of the Heart. And you, that are  
Keepers of others Vineyards, see, that you keep your  
own Vineyard clean with the Spirit and Power of  
Christ : and sanctifie your selves, and sanctifie the  
Lord in your Hearts, that ye may be a holy People  
to the Lord, who saith ; *Be ye holy, for I am holy* :  
that ye may be the holy Members of the Church of  
Christ, that is clothed with the Sun, and hath the  
Moon under her feet ; the changeable World with  
all her changeable Worshipps, Religions, Churches  
and Teachers. And be ye new and heavenly *Jeru-*  
*salem's* Children : for new and heavenly *Jerusalem*,  
that is above, is the Mother of all the Children of  
the Light, and that are born of the Spirit ; and these  
be they, that have been persecuted, and have suf-  
fered by the false Church, *Mystery Babylon*, and  
Mother of Harlots.

And now, all heavenly *Jerusalem's* and *Sion's* Chil-  
dren, that are from above, labour in the Gospel, the  
Power of God, and the Seed, in which all Nations,  
and all the Families of the Earth are blessed : which  
Seed, Christ, bruises the Serpent's head, and destroys  
the Devil and his Works ; and overcomes the Whore,  
the false Church, and the Beast, and the false Pro-  
phet : And takes away the Curse, and the Vail that  
is spread over all Nations, and over all the Fami-  
lies of the Earth : and brings the Blessing upon all  
Nations, and upon all the Families of the Earth (if  
they will receive it) saying ; *In thy Seed shall all*  
*Nations and all the Families of the Earth be blessed*.  
And this is the Gospel of God preached to *Abraham*,  
before *Moses* writ his Five Books ; and was preach-  
ed in the Apostles days, and is now preached again :  
Which Gospel brings *Life and Immortality to light* ;  
and is the Gospel of Peace, Life and Salvation to  
every

1688.  
London.  
Yearly-  
Meeting

1688. *London. Yearly Meeting.* every one that believes it. And so all Nations, and all the Families of the Earth must be in Christ, the Seed, if they be blessed, and be partakers of the Blessing in the Seed; which Gospel God did preach and reveal to *Abraham*, as in *Gal. 3. 8*. And this Gospel was revealed and preached by Christ unto his Apostles, who preached it; which is not of Man, nor from Man. And now, God and Christ hath Revealed the same Gospel unto me, and many others in this Age, (I say, the Gospel and the Seed, in which all Nations and Families of the Earth are blessed;) in which Gospel I have laboured, and do labour, that all may come into this blessed Seed, Christ, who bruises the head of the Serpent, that in it they might have Peace with God. And this Everlasting Gospel is preached again to them, that dwell upon the Earth; and they that believe it, and receive it, receive the Blessing, and the Peace, and Joy, and Comfort of it, and the Stability in it, and the Life and Immortality, which it brings to light in them and to them: And such can praise the Everlasting God in his Everlasting Gospel.

And Friends all, seek the Peace and Good of all in Christ: for Truth makes no *Cains*, *Corabs*, *Be-laams*, nor *Judasses*; for they come to be such, that go out of the peaceable Truth. And therefore walk in the peaceable Truth, and speak the Truth in the love of it, as it is in *Jesus*.

G. F.

Sometime after the Yearly-Meeting was over, I went to my Son *Mead's* House, called *Gooses* in *Essex*, and abode there some Weeks; often visiting Friends Meetings near there, and sometimes at *Barking*. And after I had been a while there, I went to visit Friends at *Waltham-Abbey* and at *Hodsdon*, and about *Enfield*, *South-street*, *Ford-Green*, and *Winchmore-Hill*; where I had several very serviceable Meetings amongst Friends, the Lord opening many deep and weighty things through me, both for the Informing the Understandings of Inquirers, and building up those, that were

*Essex. Gooses. Walth. Abbey. Hodsdon. Enfield. South-street. Ford-green. Winchmore-hill.*

**London.**

**London.**

**London.**

**London.**

1688. ' Appear. And stand in him; and all things shall  
 ~~~~~ work together for good, to them that love him.

London.

' And now, Dear Friends and Brethren, though  
 ' these Waves, and Storms, and Tempests be in the  
 ' World, yet you may all appear the harmless and  
 ' innocent Lambs of Christ, walking in his peaceable  
 ' Truth, and keeping in the Word of Power, and Wis-  
 ' dom, and Patience; and this Word will keep you  
 ' in the Day of Trials and Temptations, that will  
 ' come upon the whole World, to Try them, that  
 ' dwell upon the Earth. For the Word of God was  
 ' before the World, and all things were made by it:  
 ' It is a Tried Word, which gave all God's People in  
 ' all Ages Wisdom, Power and Patience. And there-  
 ' fore let your dwelling and walking be in Christ Je-  
 ' sus, who is called *The Word of God*; and in his  
 ' Power, which is over all: And set your Affections  
 ' on Things that are Above, where Christ sits at the  
 ' right hand of God (mark) on those Things which  
 ' are Above, where Christ sits; and not those Things,  
 ' that are Below, which will change, and pass away.  
 ' And blessed be the Lord God, who by his Eternal Arm,  
 ' and Power hath gathered a People to himself; and by  
 ' his Eternal Arm and Power hath preserved his Faith-  
 ' ful to himself through many Troubles, Trials and  
 ' Temptations: His Power and Seed, Christ, is over all,  
 ' and in him ye have Life and Peace with God. There-  
 ' fore in him all stand, and see your Salvation, who  
 ' is First and Last, and the *Amen*. God Almighty  
 ' preserve and keep you all in him, your Ark and  
 ' Sanctuary; for in him you are safe over all Floods,  
 ' Storms and Tempests: for he was, before they were;  
 ' and will be, when they are all gone.

London, the 17th of the  
 8th Month, 1688.

G. F.

About this time great Exercise and Weights came  
 upon me (as hath usually done before great Revolu-  
 tions and Changes of Government) and my Strength  
 departed from me; so that I reeled, and was ready  
 to fall, as I went along the Streets. And at length  
 I could


I could not go abroad at all, I was so Weak for a 1688. pretty while; till I felt the Power of the Lord to spring over all, and had received an Assurance from him, that he would preserve his faithful People to himself through all. London.

In the time that I kept in, I writ a Paper, shewing; *How Moses, as a Servant, was faithful in all his House, in the Old Testament; and Christ, as a Son, is over his House, in the New Testament.*

‘ The House of Israel was called God’s Vineyard, in  
 ‘ *Isa. 5. 7.* and all the Israelites were called the House  
 ‘ of Israel. Israel signifies, *A Prince with God, and*  
 ‘ *a Prevailer with Men,* Gen. 32. 28. And when Peter  
 ‘ did preach Christ to the House of Israel, he said; *Let*  
 ‘ *all the House of Israel know assuredly, that God hath*  
 ‘ *made the same Jesus, whom ye have crucified, both*  
 ‘ *Lord and Christ,* Acts 2. 36. So they were all called  
 ‘ the House of Israel. And it is said, *Moses was faith-*  
 ‘ *ful in all his House* (to wit, this House of Israel, as  
 ‘ *a Servant; for a Testimony of those things, which were*  
 ‘ *to be spoken after: But Christ, as a Son, over his*  
 ‘ *own House; which House are we, if we hold fast the*  
 ‘ *Confidence, and the Rejoycing of the hope firm unto*  
 ‘ *the end,* Hebr. 3. 5, 6. Here it is manifest, that *Mo-*  
 ‘ *ses was faithful in all his house, as a Servant,* viz. in  
 ‘ the House of Israel, in the Old Testament: but  
 ‘ Christ Jesus, the Son of God, is over his House in  
 ‘ his New Testament and Covenant; and all his true  
 ‘ Believers are of his House. The Apostle tells the  
 ‘ *Ephesians* (who were the Church of Christ) They  
 ‘ were *Fellow-Citizens with the Saints, and of the Hou-*  
 ‘ *shold of God,* Eph. 2. 19. And the Saints are called  
 ‘ *The Household of Faith,* Gal. 6. 10. And Peter in his  
 ‘ general Epistle, tells the Church of Christ; They  
 ‘ were *a Chosen Generation, a Royal Priesthood, a holy*  
 ‘ *Nation, a peculiar People,* 1 Pet. 2. 9. And that as  
 ‘ lively Stones, they were built up a *spiritual House,*  
 ‘ *an holy Priesthood, to offer up spiritual Sacrifices, ac-*  
 ‘ *ceptable to God by Jesus Christ,* ver. 5. And the  
 ‘ Apostle saith to the Church of Christ at *Corinth; If*



1688. *our earthly House of this Tabernacle were dissolved,*  
 we have a building of God, an house not made with  
 hands; eternal in the Heavens, 2 Cor. 5. 1. And  
 Christ said to his Disciples; *Let not your hearts be*  
*troubled: ye believe in God, believe also in me. In*  
*my Father's house are many Mansions; (a Mansion, is*  
*a Dwelling, or Abiding-place) If it were not so, I*  
*would have told you: I go to prepare a place for you.*  
*And if I go and prepare a place for you, I will come*  
*again, and receive you unto my self, that where I*  
*am, there ye may be also, John 14. 1, 2, 3. The Psal-*  
*mist saith; Those that be planted in the House of the*  
*Lord; shall flourish in the Courts of our God: They*  
*shall bring forth fruit in old Age; they shall be fat and*  
*flourishing, Psal. 92. 13, 14. And again; Holiness*  
*becomes thine house, O Lord, for ever, Psal. 93. 5.*  
*Isaiah also said by way of Prophecy; It shall come*  
*to pass in the last days, that the Mountain of the Lord's*  
*House shall be established in the top of the Mountains,*  
*and shall be exalted above the Hills, and all Na-*  
*tions shall flow unto it, Isa. 2. 2. Is not that a*  
*great House? Now, is not this Mountain, Christ,*  
*who is over his House in the New Testament and*  
*New Covenant? And to this Mountain and House*  
*all the Children of the New Testament and New*  
*Covenant flow in these latter Days; so that it is*  
*come to pass, which was prophesied of by Isaiah.*  
*For he said; Many People shall go and say, Come ye,*  
*and let us go up to the Mountain of the Lord, to*  
*the house of the God of Jacob, and he will teach us*  
*of his ways, and we will walk in his paths: for out*  
*of Zion shall go forth the Law, and the Word of the*  
*Lord from Jerusalem. And he shall judge among the*  
*Nations, and shall rebuke many People; and they shall*  
*beat their Swords into Plow-shares, and their Spears*  
*into Pruning-hooks: Nation shall not lift up Sword*  
*against Nation, neither shall they learn War any more.*  
*O house of Jacob, come ye, and let us walk in the*  
*Light of the Lord, ver. 3. 4, 5. Here ye may see*  
*They that come to the Mountain of the House of*  
*God,*

God, and to God's Teaching, they must walk in the 1688.  
 Light of the Lord; yea, the House of *Jacob*. *Jacob*   
 signifies a Supplanter: he supplanted profane *Esau*, <sup>London.</sup>  
 who is hated, and *Jacob* is loved. Now these Two  
 Births must be known within: And they that walk  
 in the Light of the Lord, and come to Christ, the  
 Mountain of the House of the Lord, established a-  
 bove all Mountains and Hills, they break their  
 Swords into Plow-shares, and their Spears into  
 Pruning-hooks: and in Christ, this Mountain and  
 House of the Lord, there are no Spears, nor Swords  
 to hurt one another withal. And Christ, the Son  
 of God, is over his House and great Family, the  
 Children of the Light, them that believe in it, and  
 walk in it, who are the Children of the Day of  
 Christ, and are of his Holy and Royal Priesthood,  
 that offer up spiritual Sacrifice to God by him. All  
 such are of Christ's (the spiritual Man's) House;  
 who are born of God, and led by his Spirit: They  
 are of the Lord of Lords, and King of King's House  
 and Family, which he is over; and are of the  
 Household of the holy, divine, pure and precious  
 Faith, which Christ is the Author and Finisher of.  
 And they that be of the Son's House, they are pure,  
 righteous and holy, and can do nothing against the  
 Truth, but for it, in their Words, Lives and Conversa-  
 tions; and so are a chosen Generation, a holy Nation,  
 a peculiar People, that they should shew forth the  
 Praise of him, who hath called them out of Darkness  
 into his marvelous Light. And these are Christ's  
 lively Stones, that build up a spiritual House, which  
 he (Christ, the spiritual Man, the King of Kings, and  
 Lord of Lords) is over.

London, the 10th Month,  
 1688.

G. F.

Sometime after this, my Body continuing Weak, I <sup>Essex.</sup>  
 went down with my Son *Mead* to his House in *Essex*; <sup>Goosles.</sup>  
 where I staid some Weeks. In which time I writ  
 many things relating to the Service of Truth, of which  
 some were Printed soon after; others were spread a-

1688. broad in Manuscript. And amongst other things, there were a few Lines to this purpose :

Cooper.

‘ That, while Men are contending for Thrones here  
 ‘ below, Christ is on his Throne, and all his holy An-  
 ‘ gels are about him; who is the Beginning and the  
 ‘ Ending, the First and last, over all. And that the  
 ‘ Lord will make way and room for himself, and for  
 ‘ them that are born of his Spirit, which are Heavenly  
 ‘ *Jerusalem’s* Children, to come home to their free  
 ‘ Mother.

A few Words also I writ concerning the World’s Teachers, and the Emptiness of their Teaching. Which were thus :

‘ Doth not all that which is called *Christendom*, live  
 ‘ in Talking of Christ’s, and of the Apostles and Pro-  
 ‘ phets Words, and the Letter of the Scriptures? And  
 ‘ do not their Priests minister the Letter, with their own  
 ‘ Conceptions thereupon, to them for Money, though  
 ‘ the holy Scriptures were freely given forth from God  
 ‘ and Christ, and his Prophets and Apostles? Yet the  
 ‘ Apostle saith, *The Letter killeth: but the Spirit giveth*  
 ‘ *Life*, 2 Cor. 3. 6. And the Ministers of the New  
 ‘ Testament are not Ministers of the Letter, but of the  
 ‘ Spirit: And they do *sow to the Spirit, and of the Spi-*  
 ‘ *rit do reap Life Eternal*. But Peoples spending their  
 ‘ time about Old Authors, and their Talking of them,  
 ‘ and of the outward Letter; this doth not feed their  
 ‘ Souls. For Talking of Victuals and Cloaths, doth  
 ‘ not cloath the Body, nor feed it, except they have  
 ‘ Victuals to eat, and Cloaths to put on. No more are  
 ‘ their Souls and Spirits fed and cloathed, except they  
 ‘ have the Bread and Water of Life from Heaven to  
 ‘ feed them, and the Righteousness of Christ to cloath  
 ‘ them. So only Talking of Outward Things and Spi-  
 ‘ ritual Things, and not having them, they may starve  
 ‘ both their Bodies and their Souls. Therefore quench  
 ‘ not the Spirit of God, which will lead to be diligent  
 ‘ in all things.

With this I writ another short Paper, shewing, *The*  
*Hurt that they did, and the danger they run into, who*  
*turned*

*turned People from the inward Manifestation of Christ in 1688. the Heart.*

‘ The Jews were commanded by the Law of God, *Not to remove the outward Land-mark*, Deut. 19. 14. And they that did so, or that caused the Blind to wander, were cursed in the Old Covenant, *Deut. 27. 17.* In the New Covenant the Apostle saith; *Let him be accursed that preacheth any other Gospel, than that which he had preached*, Gal. 1. 8. ‘ Now the Gospel that he preached, was *The Power of God unto Salvation, to every one that believeth*, Rom. 1. 16. And the Gospel that was preached to *Abraham* was, That in his *Seed all Nations, and all the Families of the Earth should be blessed.* And in order to bring Men to this blessed State, God poureth out of his Spirit upon all Flesh; and Christ doth enlighten every one, that cometh into the World; and the Grace of God, which bringeth Salvation, hath appeared unto all Men, and teacheth the Christians, the true Believers in Christ; and God doth write his Law in the true Christians Hearts, and putteth it in their Minds, that they may *all know the Lord, from the greatest to the least*; and he giveth his Word in their Hearts to obey and do; and the Anointing within them; so that they need not any Man to Teach them, but as the Anointing doth Teach them. Now all such as turn People from the Light, Spirit, Grace, Word and Anointing within, remove them from their Heavenly Land-mark of their Eternal Inheritance, and make them blind, and cause the Blind to wander from the living Way to their Eternal House in the Heavens, and from New and Heavenly *Jerusalem.* So they are cursed, that cause the Blind to wander out of their way, and to remove them from their Heavenly Land-mark.

G. F.


I writ also a Paper to shew, by Instances taken out of the Holy Scriptures, That *many of the holy Men and Prophets of God, and of the Apostles of Christ, were Husbandmen and Tradesmen: by which People might see, how unlike to them the World's Teachers now are.*

1688. **W** **G** **o** **o** **f** **e** **s** **.** **R** **i** **g** **h** **t** **e** **o** **u** **s** **A** **b** **e** **l** **w** **a** **s** **a** **S** **h** **e** **p** **h** **e** **r** **d** **,.a** **K** **e** **e** **p** **e** **r** **o** **f** **S** **h** **e** **e** **p** **,  
 ' Gen. 4. 2. Noab was an Husbandman : and he was a  
 ' just Man, and perfect in his Generation, and walked  
 ' with God, Gen. 9. 20. and 6. 9. Abraham, the Father  
 ' of the Faithful, was an Husbandman, and had great  
 ' Flocks of Cattel ; And just Lot was an Husbandman  
 ' also, and had great Flocks and Herds, Gen. 13. Isaac  
 ' also was an Husbandman, and had great Flocks and  
 ' Herds of Cattel, and store of Corn, Gen. 26. 12, 14.  
 ' And the Promise was with Isaac : for the Lord said  
 ' to Abraham, In Isaac shall thy Seed be called, Gen. 21. 12.  
 ' Jacob was an Husbandman, and his Sons Keepers of  
 ' Flocks of Cattel, Gen. 46. 32, 34. and God loved Jacob.  
 ' Moses kept Sheep, Exod. 3. 1. and the Lord spake to  
 ' him, when he was keeping Sheep, ver. 4. and sent him  
 ' to Pharaoh, to bring God's People, or Sheep, out of  
 ' Egypt. And by the Hand and Power of the Lord, he  
 ' and Aaron his Brother brought them out of Egypt, a  
 ' Land of Anguish, Bondage, Darknes and Perplexity.  
 ' And Moses kept the Lord's People, or Sheep, Forty  
 ' Years in the Wilderness : A meek Shepherd of God  
 ' he was, and kept his great Flock of Sheep ; though  
 ' some of them were scabbed with the Leprosie of Con-  
 ' tention and Murmuring, and were destroyed in the  
 ' Wilderness.**

**' David (though he afterwards came to be a King)  
 ' was a Keeper of his Father's Sheep in the Wilderness,  
 ' 1 Sam. 17. 15, 28. And the Lord God called him  
 ' from the Sheep-Cotes to feed his Sheep, the House of  
 ' Israel, and to defend them from the Spiritual Wolves,  
 ' Bears and Lions ; and he did it to purpose, who was a  
 ' Man after Gods own heart.**

**' Elisha was a Plowman, 1 Kings 19. 19. and he was  
 ' called from the Plow, that was outward, to teach  
 ' God's People, the Children of Israel, to plow up the  
 ' Fallow-ground of their Hearts, that they might bring  
 ' forth Seed and Fruits to God, their Creator.**

**' And the Word of the Lord came to Amos, when  
 ' he was among the Herdsmen of Tekoa, Amos 1. 1. And  
 ' Amaziah, the Priest of Bethel, said to Amos ; Pro-**  
**phets**

*‘ prophesie not again any more at Bethel : for it is the King’s 1688.  
‘ Chappel, and it is the King’s Court, Chap. 7. 13. Then   
‘ answered Amos, and said to Amaziah, I was no Pro-<sup>Gooses.</sup>  
‘ phet, neither was I a Prophet’s Son ; but I was an  
‘ Herdsman, and a Gatherer of Sycomore-fruit : and the  
‘ Lord took me, as I followed the Flock. And the Lord  
‘ said unto me, Go, prophesie unto my People Israel, ver.  
‘ 14, 15. Here ye may see, how the Lord made use  
‘ of a poor Man, and how he called him from follow-  
‘ ing the outward Flock, and from gathering of out-  
‘ ward Fruits, to gather his Fruits, and to follow his  
‘ People or Flock, the Children of Israel.*

*‘ Christ called Peter, and Andrew his Brother, when  
‘ they were Fishing, and casting their Net into the Sea  
‘ (for they were Fishers :) and he said unto them, Follow  
‘ me, and I will make you Fishers of Men, Matth. 4.  
‘ 18, 19. And likewise Christ called James and John  
‘ his Brother, when they were in a Ship, with Zebe-  
‘ dedee their Father, mending their Nets ; And they im-  
‘ mediately left the Ship, and their Father, and follow-  
‘ ed him, ver. 21, 22. And he gave them Power (a  
‘ Net that will hold, and not want Mending) and  
‘ made them Fishers of Men, to fish them out of the  
‘ great Sea, the World of Wickedness. And we read,  
‘ that when Peter, and Thomas, and Nathaniel, and the  
‘ Sons of Zebedee and other Disciples went a Fishing  
‘ together, and that Night caught nothing ; And in  
‘ the Morning Jesus appeared to them, and said, Cast  
‘ the Net on the right side of the Ship, and ye shall find :  
‘ and they did so, and caught so great a Multitude,  
‘ that they were not able to draw them to the shore.  
‘ And when thereupon one of the other Disciples said  
‘ unto Peter, It is the Lord ; Peter, hearing that it  
‘ was the Lord, Girded his Fisher’s Coat unto him, John  
‘ 21. 2, 3, 4, 5, 6, 7. And this was, after Christ was  
‘ risen. So here ye may see, Peter had not laid away  
‘ his Fisher’s Coat all this while, that he had been  
‘ preaching before Christ’s Death, and after he was  
‘ risen.*

*‘ And*



1689. *And Jesus saw Matthew sitting at the Receipt of Custom, and he said unto him, Follow me. And he arose, and followed him, Matth. 9. 9. And Christ im-*  
 Goofes. *ployed Matthew to gather his People, that were scattered from God; another manner of Treasure, than the outward Custom of the Romans. Luke was a Physician, whom Christ made a Physician Spiritual; which was better than outward.*

*Paul was a Tent-maker; and being of the same Craft with Aquila and Priscilla, he abode with them at Corinth, and wrought; (for by their Occupation they were Tent-makers:) Acts 18. 3. And did not Paul, and Priscilla and Aquila bring many to their Heavenly Tents, and to be settled upon Christ, the Heavenly Rock and Foundation?*


*Joseph, the Husband of Mary, was a Carpenter: And the Jews said to Christ, Is not this the Carpenter, the Son of Mary? &c. Mark 6. 3. The Jews meant only an outward Carpenter; not knowing, that Christ was also a Spiritual Carpenter, who doth build up the fallen Estate of Man and Woman into the Image of God, which they were first made in; and had shod them with the Gospel of Peace, the Power of God, which will never wax old; and cloathed them with fine Linnen, that never will wear out; and armed them with Armour and Weapons, that will never rust; which all the Weapons of the Wicked can never blunt nor pierce: The Saints have tried it.*

*Goofes, the 1st Month,*  
 1688.

G. F.

*It was now a time of much Talk: and People too much busied their Minds, and spent their time in hearing and telling News. To shew them the Vanity thereof, and to draw them from it, I writ the following Lines:*

*In the Low Region, in the Airy Life all News is uncertain; there is nothing stable: But in the Higher Region, in the Kingdom of Christ, there all things are stable and sure, and the News always good and certain.*

' certain. For Christ, who hath all Power in Heaven 1689.  
 ' and in Earth given unto him, ruleth in the King-   
 ' doms of Men : And he, who doth inherit the Hea- <sup>Goose</sup>  
 ' then, and possess the utmost Parts of the Earth with  
 ' his Divine Power and Light, he rules all Nations  
 ' with his Rod of Iron; and *dasheth them to pieces, like*  
 ' *a Potter's Vessels*; the Vessels of Dishonour, and the  
 ' leaky Vessels, that will not hold his living Water of  
 ' Life: And he doth preserve his elect Vessels of Mercy  
 ' and Honour. And his Power is certain and sure, and  
 ' doth not change; by which he doth remove the  
 ' Mountains and Hills, and shakes the Heavens and  
 ' the Earth. And leaky, dishonourable Vessels, and  
 ' the Hills and Mountains, and the Old Heavens and  
 ' the Earth, they are all to be shaken, and removed,  
 ' and broken to pieces; though they do not see it, nor  
 ' him that doth it: But his Elect and Faithful do  
 ' both see it; and know him, and his Power, that can-  
 ' not be shaken, and which changeth not.

The 5th of the 1st Month,

G. F.

1688<sup>8</sup>/<sub>9</sub>.

About the middle of the First Month 1688<sup>8</sup>/<sub>9</sub>. I went  
 to *London*, the Parliament then sitting, and being then <sup>London</sup>  
 about the Bill for Indulgence. And though I was but  
 weak in Body, and not well able to stir to and fro;  
 yet so great a Concern was upon my Spirit on behalf  
 of Truth and Friends, that I attended continually for  
 many Days, with others Friends, at the Parliament-  
 House, labouring with the Members thereof, that the  
 thing might be done comprehensively, and effectually.

In this, and other Services at Meetings and amongst  
 Friends, I continued, till towards the end of the Se-  
 cond Month; when being much spent with continual  
 Labour, I got out of Town for a little while, as far as  
*South-gate* and thereabouts. And while I was there, <sup>South-gate</sup>  
 I writ a Letter to *Peter Hendricks*, a Friend at *Amster-*  
*dam* in *Holland*; in which I inclosed an Epistle to the  
 Friends at *Dantzick* in *Poland*, who at this time were  
 under great Persecution. And as I writ unto them,  
 to


1689. to Inconrage and Strengthen them in their Testimony, and to Comfort them in their Sufferings for the Truth; so also I writ a Paper to their Persecutors, the Magistrates of *Dantzick*; laying before them the Evil of Persecution, and perswading them to Christian Moderation, and *To do unto others, in Matters of Religion, they would be done unto.* Which Papers were as followeth:

to Peter Hendricks at Amsterdam; and to Friends at *Dantzick*, who are under Persecution.

Dear Friend P. H.

With my Love to thee and thy Wife, and J. Clauke, and J. Roeloffs, and all the rest of Friends every where in Christ Jesus, who Reigns over all. And I am glad to hear, that Friends are well in all those Provinces and Places every where, except *Dantzick*; and that you were so diligent in spreading my Papers to the strengthening of Friends. I have lately printed the *Life of William Caton*, but not made a Collection of his Books: and I think to send some of them to you, which you may Translate and Print, if you will; it may be serviceable among Friends, especially them that knew him.

Now concerning Dear Friends at *Dantzick*, whom the Lord hath supported by his Eternal Arm and Power to this Day, I hope, by the same Arm and Power he will support them, and in it they will feel his Blessed Presence with them in all their Sufferings; who is over the Cruelty of their Persecutors, who will hardly let them breathe neither Outwardly nor Inwardly, in the Common Air of their Natural Soil. Which shews both their Immorality, Inhumanity and Unchristianity, and that they want the Counsel of a *Gamaliel* amongst them; whose *Actions* are below the Law of God, *To do unto others, as they would have them do unto them*: And God will not Bless the Doings of such. And however I desire, that Friends may mind the Lord's Power, that is over all, and be valiant for his Truth, and keep

' upon their Rock and Foundation Christ Jesus, that 1689.  
 ' stands sure in this time of the heat of the Sun of   
 ' Persecution, which is so hot upon you; who will <sup>South-</sup>  
 ' not let you, nor suffer you to have so much as your <sup>gate.</sup>  
 ' Natural Houses to work and sleep in, nor meet, nor  
 ' serve God in : And the Lord doth behold all such  
 ' Actors and their Actions. And therefore look over  
 ' all such Actors and Actions to him, who is able to  
 ' Deal with them, and Reward them according to  
 ' their Works. And so God Almighty preserve you  
 ' all in Christ Jesus, in whom you have Rest, Life  
 ' and Peace, *Amen*.

*Southgate, the 28th of the  
 2d Month, 1689.*

G. F.

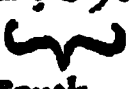
*To the Magistrates of Dantzick :  
 Christian Shroder, President of the Council, and Ema-  
 nuel Dilger, N. Gadecken, and N. Fraterus, Depu-  
 ties of the Council, and the Rest of the Magistrates  
 and Priests.*

' We have seen your Order, and of your Breathing  
 ' out Persecution against that Little Flock, the Lambs  
 ' of Christ, that lived under your Jurisdiction in the  
 ' City of *Dantzick* ; and how that you have Impri-  
 ' soned and Banished Two by the Hangman out of  
 ' the Government of your City : and others you threa-  
 ' ten to do the same to ; with great Punishment, if  
 ' they Return. And likewise you threaten them with  
 ' Punishment, that they Rent their Houses of, if they  
 ' let them have their Houses either to Live in, or  
 ' Meet in to Serve and Worship the Lord, that made  
 ' them : Truly, I am heartily sorry for both your  
 ' Magistrates and Priests, that go under the Name of  
 ' Christians, and shew such Immoral and Inhuman,  
 ' Unchristian Actions, below the Royal Law of God,  
 ' which is, *To do to others, as you would have them do*  
 ' *unto you*. For would you think it was Moral, Hu-  
 ' man or Christian, or according to the Law of God,  
 ' if the King of *Poland*, who is of another Religion  
 ' than you, should Banish you out of your City by  
 ' the

1689.

South-  
gate.

' the Hangman, and call you Murderers of Souls:  
 ' Could you say, but this was according to the Law  
 ' of God, *To do unto you, as you have done unto others?*  
 ' But if you say, That you have the Sword and the  
 ' Horn, and the Power; but blessed be the Lord, that  
 ' hath shortened your Sword, and your Power, and  
 ' your Horn, that it reaches no further, than your  
 ' Jurisdiction of *Dantzick*: and you do not know,  
 ' how long God may suffer you to have your Horn,  
 ' and your Power, and your Sword. We are sure,  
 ' you have not the Mind nor Spirit of Christ: And  
 ' the Apostle saith, *They that have not the Spirit of*  
 ' *Christ, are none of his*; as in *Rom. 8*. And Christ  
 ' bids *Peter*, *Put up his Sword*: They that draw the  
 ' Sword concerning him, to Defend him and his Wor-  
 ' ship and Faith, should perish with the Sword. And  
 ' *Peter*, and the Apostles never drew the outward  
 ' Sword after; but said, Their Weapons were Spiri-  
 ' tual, not Carnal: and they did not wrestle with  
 ' Flesh and Blood. And Christ never gave forth any  
 ' such Command, that they should Banish any by  
 ' the Hangmen, that were not of their Religion, nor  
 ' would not receive it. Are not you worse than the  
 ' *Turks*, who let many Religions be in their Coun-  
 ' try, yea Christians, and to Meet peaceably? Yea,  
 ' the *Turkish* Patroons let our Friends, that were Cap-  
 ' tives, Meet together at *Algiers*, and said, *It was*  
 ' *good so to do*: And at *Sally* those barbarous People,  
 ' who do not profess Christianity, you are worse than  
 ' they; for you profess Christ in Words, but in Works  
 ' deny him. And did you ever know either in Scrip-  
 ' ture or History, that any Persecutors prospered long?  
 ' And you are worse, than they are in the *Mogul's*  
 ' Country, who, they say, permits Sixty Religions in  
 ' his Dominions: and many others might be men-  
 ' tioned, which you are worse, than them all in your  
 ' Cruelty and Persecution of God's People only for  
 ' Meeting together in the Name of Jesus, and Serving  
 ' and Worshipping God, their Creator. No, they must  
 ' not Breathe in their Natural Air, neither Natural,  
 ' nor

' nor Spiritual, in your Dominions : I pray, where 1689.  
 ' had you these Commands from? neither from Christ,   
 ' nor his Apostles. And do not you profess the Scrip- <sup>South-</sup>  
 ' tures of the New Testament to be your Rule? but I <sup>gate.</sup>  
 ' pray you, what Scripture have you for this your  
 ' practice? It is good for you to be Humble, and do  
 ' Justly, and love Mercy; and Call home your Ba-  
 ' nished, and love them, and Cherish them : yea,  
 ' though they were your Enemies, you are to obey  
 ' the Command of Christ, and Love them. I wonder,  
 ' how you and your Wives and Families can sleep  
 ' quietly in your Beds, that do such Cruel Actions,  
 ' without thinking, the *Lord may do to you the same!*  
 ' You cannot be without Sense and Feeling, except  
 ' you be given over to Reprobation without Sense and  
 ' Feeling; and your Consciences seared with a hot  
 ' Iron. But Christian Charity doth hope, that you  
 ' are not all in that State; but that there may be some  
 ' Relenting or Consideration of your Actions among  
 ' some of you, either according to the Law of God,  
 ' or his Gospel.

' From him that desires your Temporal and E-  
 ' ternal Good, and Salvation, and not Destru-  
 ' ction, *Amen.*

*Middlesex, the 28th of the*  
*2d Month, 1688.*

*G. F.*

*Peter, Thou may'st Translate this into High-Dutch,*  
*and send them; and you may print it, if you will,*  
*and spread it abroad : and Translate that part*  
*of the Letter, that is to Friends, into High-*  
*Dutch, and send to them.*

Having stay'd in the Country about Three Weeks, <sup>London.</sup>  
 I return'd to *London* a little before the Yearly-Meet- <sup>Yearly</sup>  
 ing, which was in the Third Month this Year, and <sup>Meetings</sup>  
 was a very Solemn, Weighty Meeting; the Lord (as  
 formerly) visiting his People, and honouring the As-  
 sembly with his glorious Presence, to the great Satis-  
 faction and Comfort of Friends. After the Business  
 of the Meeting was over, it was upon me to add a  
 few Lines to the Epistle; which went from the Meet-  
 ing to Friends, after this manner : *Dear*




1689.

*Dear Friends and Brethren,*

London.  
Yearly  
Meeting.

‘ Who have known the Lord’s Eternal Arm and  
 ‘ Power, that hath preserved you upon the Heavenly  
 ‘ Rock and Foundation, and hath built your House  
 ‘ upon it; you have known many Winds, Tempests  
 ‘ and Storms, that have risen out of that Sea, where  
 ‘ the Beast rose; and many raging Storms, that have  
 ‘ risen by Apostates of several sorts: but the Seed,  
 ‘ that bruises the Serpent’s head, and is the Foun-  
 ‘ dation of God’s People, stands sure. And there-  
 ‘ fore, Dear Friends and Brethren, though there be  
 ‘ great Shakings in the World; the Lord’s Power is  
 ‘ over all, and his Kingdom cannot be shaken. And  
 ‘ therefore, all ye Children of God, Children of the  
 ‘ Light, and Heirs of his Kingdom, a Joyful, Peace-  
 ‘ able Habitation keep in; keeping out of all the  
 ‘ Heats, Contentions and Disputes about things below.  
 ‘ And *Lay hand on no man, nor no thing suddenly;*  
 ‘ lest they should be puffed up with that which fades,  
 ‘ and so come to loss: but mind the Lord’s Power,  
 ‘ that keeps open your heavenly Eye, to see things  
 ‘ present, and to come; and in that ye will see and  
 ‘ handle the Word of Life. And Dear Friends every  
 ‘ where, Have Power over your own Spirits. As God  
 ‘ hath blessed you with his Outward things, have a  
 ‘ care of Trusting in them; or falling into Diffe-  
 ‘ rence one with another about these Outward Things,  
 ‘ that are below: which will pass away. But all live  
 ‘ in the Love of God, and in that live in peace with  
 ‘ God, and one with another. And follow the Works  
 ‘ of Charity, and overcome the Evil with the Good  
 ‘ to all. For what Good have all the Tinklers done,  
 ‘ with their Cymbals and sounding Brass? They al-  
 ‘ ways bred Confusion, and never did Good in any  
 ‘ Age; Tinkling with their Cymbals, and sounding  
 ‘ with their Brass, to draw out the Simple to follow  
 ‘ them. And therefore it is good for all the Chil-  
 ‘ dren of God, to keep in their Possessions of Life,  
 ‘ and in the Love of God, that is Everlasting. And  
 ‘ as for all the Tumults of the World, and the Apo-  
 ‘ states

' states from the Truth, the Lord's Power is over 1689.  
 ' them all, and Christ reigns; and the Lord saith,   
 ' *No Weapon, that is formed against thee, shall prosper,* London.  
 ' (Isa. 54. 17.) And now Friends, you are not un- Yearly  
 ' sensible, how many Weapons have been formed against Meeting  
 ' us, who are the Sons and Daughters of God; and  
 ' the Lord hath restrained them, according to his Pro-  
 ' mise: they have not prospered. And the Lord said;  
 ' *Every Tongue, that shall rise up in Judgment against*  
 ' *thee, thou shalt Condemn:* so God hath given such a  
 ' Power to his Children, to Condemn all the Tongues,  
 ' that shall rise up in Judgment against them; and  
 ' this is the Heritage of the Servants of the Lord,  
 ' *Their Righteousness is of me,* saith the Lord. And  
 ' you are not unsensible of the many Tongues, that  
 ' have risen up against us in Judgment, yea, of Apo-  
 ' states and Prophane: But in and with the Truth,  
 ' and the Power of God, according to the Promise of  
 ' God, *Every Tongue, that riseth against thee, thou*  
 ' *shalt Condemn.* So it is not one Tongue only thou  
 ' shalt Condemn; but Every Tongue, that shall rise  
 ' up in Judgment against thee, thou shalt Condemn.  
 ' So the Lord giveth this Power to his Servants and  
 ' Children, to judge the Evil Tongues, and he doth  
 ' restrain the Weapons formed against them; so that  
 ' they shall not prosper against his Children, that he  
 ' hath begotten: Praises and Honour be to his holy  
 ' Name for ever! *Amen.*

G. F.

Soon after this Meeting was over, the Yearly Meet-  
 ing began at *Tork*; which because of the Largeness of  
 that County, and for the Conveniency of Friends in  
 the Northern Parts, had for some Years been held  
 there. And inasmuch as there had been some Hurt  
 done in that place, as some Division made there, by  
 some that were gone out of the Unity of Friends;  
 It was upon me to write a few Lines to Friends of  
 that Meeting, to *Exhort them to keep in the pure, hea-  
 venly Love, which brings into and keeps in the true  
 Unity.* And that which I writ was thus:

L 1

Dear

1689,

London  
Yearly-  
Meeting

*Dear Friends and Brethren in Christ Jesus,*

‘ Whom the Lord by his Eternal Arm and Power  
‘ hath preserved to this Day, all walk in the Power  
‘ and Spirit of God, that is over all, in Love and  
‘ Unity : For Love overcomes, and builds up, and  
‘ unites all the Members of Christ to him the Head;  
‘ for Love keeps out of all Strife, and is of God. And  
‘ Love and Charity never fails, but keeps the Mind  
‘ above all outward Things, or Strife about outward  
‘ Things; and is that, which overcomes Evil, and  
‘ casts out all false Fears: And it is of God, and u-  
‘ nites all the Hearts of his People together in the  
‘ heavenly Joy, Concord and Unity. The God of  
‘ Love preserve you all, and settle and establish you  
‘ in Christ Jesus, your Life and Salvation, in whom  
‘ ye have all Peace with God. And so Walk in him,  
‘ that ye may be ordered in his peaceable, heavenly  
‘ Wisdom, to the Glory of God, and the Comfort one  
‘ of another, *Amen.*

London, the 27th of the  
3d Month, 1689.


G. F.

Kingston.

Being much wearied and spent with being at many large Meetings, and in much Business with Friends, during the time of the Yearly-Meeting, and finding my Health much impaired thereby; I went out of Town with my Daughter *Rouse*, to their Country-house near *Kingston*, and tarried there most of the remaining part of the Summer. In which time I sometimes visited Friends Meetings at *Kingston*, and writ divers things for the Service of Truth and Friends. Amongst those things that I writ there, one was an Epistle to Friends in *Barbados*; and it was, as followeth:

*To all Friends in Barbados, that are Convinced of God's Truth.*

‘ My Desires are, that ye may live and walk in  
‘ his peaceable Truth, and shew forth that ye are  
‘ Children of the Light and of the Truth: for the  
‘ heavenly, gentle and peaceable Wisdom is justified  
‘ of

of her Children. But Debate, Strife, Wilfulness, 1689.  
laying open one another's Nakedness and Weakness,   
that is not heavenly Wisdom's Children's doing (but Kingston.  
*Ham's*) nor from the Spirit of Christ; nor such, as  
bite and tear one another: That's from a devour-  
ing Spirit, and not from the Spirit of Jesus, which  
cloaths and covers that which is uncomely, and  
can forgive. And now my Friends, you profess  
that Truth, which is beyond all the World's Ways;  
therefore see, that you do Excel them in the hea-  
venly, gentle Wisdom, that is easie to be intreated:  
for the Wisdom of the World is not easie to be in-  
treated; and sometimes will not be intreated at all.  
And now pray see, how you do excel the World in  
Wisdom, in Vertue, in Kindness, in Love that is o-  
ver hatred, in Meekness, and Lowliness, and Humi-  
lity, and in Sobriety, Civility and Modesty, and in  
Temperance and Patience, and in all that which is  
called Morality and Humanity (which will not act  
any thing below Men, or unmanly) and to shew  
forth true Christianity, and that ye are the Con-  
verted and Translated Believers in Christ, dwelling  
in the Love of God, that beareth all things, and  
endureth all things, and is not puffed up, and en-  
vies not. For they that be out of this Love of God,  
and Christian Charity, are nothing, but as a tink-  
ling Cymbal and a sounding Brass; and are dis-  
contented, Murmurers and Complainers, full of  
Doubts, Questions and false Jealousies. Keep that  
Spirit out of the Camp of God: for do not you  
read in the Scriptures, both of the New and Old  
Testament, that the End of such was Misery?  
Therefore in the Love of God build up one another:  
for Love edifies the Body of Christ; and he com-  
mands his Believers to love Enemies, and to love  
one another: By this they are known to be the  
Disciples of Christ. But to live in *Envy, Strife* and  
*Hatred*, is a Mark, they are no Disciples of Christ:  
*For he that loveth not his Brother, abides in Death;*  
*and whosoever hates his Brother, is a Murderer: and*

1689. *ye know, that no Murderer bath eternal life abiding*  
*in him. But they, that do love the Brethren, are pas-*  
 Kingston *sed from death to life, 1 John 3. 14, 15. And, If a*  
*Man say, I love God, and hateth his Brother, he is a*  
*liar : for he that loveth not his Brother, whom he hath*  
*seen, how can he love God whom he hath not seen?*  
*And this Commandment have we from God, that he who*  
*loveth God, loveth his Brother also, Chap. 4. 20, 21.*  
*Therefore love one another : for Love is of God, and*  
*Hatred is of the Devil ; and every one that loveth,*  
*is born of God, and knows God. Now all are Chil-*  
*dren of God by Creation : and therefore in that state*  
*they are to love their Neighbours, as themselves ;*  
*and to do unto all Men, as they would have them do*  
*unto them. Secondly, God pouring his Spirit upon*  
*all Flesh (or all Men and Women) all that are led*  
*by the Spirit of God, are the Sons of God, and Heirs*  
*of God, and Joint-heirs with Christ ; and so are in*  
*Fellowship in the Everlasting Gospel : and so are in*  
*Unity in the Spirit, the Bond of Peace. And they*  
*that go out of this Unity, and out of the Bond of*  
*Peace, and do not keep it ; they break the King of*  
*King's Peace : but they that keep in the Unity, and*  
*Fellowship in the Spirit, and walk in the Light,*  
*have Fellowship one with another, and with the Fa-*  
*ther and the Son. So it is not every one, that talks*  
*of the Light, and talks of the Word, and of Righ-*  
*teousness, and talks of Christ, and of God ; but he*  
*that Doth the Will of God. And, therefore, My*  
*Friends, all strive to excel one another in Love, and*  
*in Vertue, and in good Life and Conversation ; and*  
*strive all to be of one Mind, Heart and Judgment*  
*in the Spirit of God : for in Christ all are one, and*  
*are in Peace in him. The Lord God Almighty pre-*  
*serve you in him, who is your holy Rock and Foun-*  
*dation, that is heavenly, and stands sure ; that ye*  
*may all be Valiant for the Truth upon the Earth, and*  
*for the Lord and his glorious Name ; so that ye may*  
*all come to serve him in your Generation, and in*  
*his New Creation in Christ Jesus, Amen.*

‘ And

' And now, that you are come into so much Fa- 1689.  
 ' vour with the Magistrates and Powers, that they  
 ' let you serve the Office of a Constable, &c. with- Kingston.  
 ' out Swearing or taking any Oaths; hereby Christ's  
 ' Doctrine and Command, and his Apostle's is set up.  
 ' And therefore I desire, that you may double your  
 ' Diligence in your Offices, in doing that which is  
 ' just, and true, and righteous; so that ye may excel  
 ' and exceed all them, that are tied, shack'led or  
 ' bound by Swearing or Oaths, to perform their Offi-  
 ' ces: and you can do it at *Tea* and *Nay*, so say and  
 ' so do; according to Christ's Doctrine and Command.  
 ' For *Adam* and *Eve* by disobeying the Command of  
 ' God, fell under Condemnation: and they that dis-  
 ' obey the Command of Christ in taking Oaths and  
 ' Swearing, go into Evil, and fall into Condemna-  
 ' tion, *Matth. 5.* and *Jam. 5.* So my Love in the  
 ' Lord is to you all.

Kingston upon Thames, the 10th  
 of the 5th Month, 1689.

G. F.

I stay'd at *Kingston*, till the beginning of the  
 Seventh Month; where not only many Friends came  
 to visit me, but some Considerable People of the  
 World, with whom I discoursed about the Things  
 of God. Then leaving *Kingston*, I went to *London*  
 by Water, visiting Friends as I went, and taking  
*Hammer-smith*-Meeting in my way. And having re- Ham-  
 covered some Strength by being in the Country, when mer-sm.  
 I was come to *London*, I went from Meeting to Meet- London.  
 ing; labouring diligently in the Work of the Lord,  
 and opening the Divine Mysteries of the heavenly  
 things, as God by his Spirit opened them in me. But  
 I found, my Body would not long bear the City;  
 wherefore, when I had travelled amongst Friends  
 there about a Month, I went to *Tottenham-High-* Totten-  
*Croft*, and from thence to *Edward Man's* Country- ham-  
 house near *Winchmore-hill*, and to *Enfield*; spending High-  
 a matter of Three Weeks time amongst Friends there- Croft.  
 abouts, and had Meetings at all those places. Then, Winch-  
 being a little refreshed with being in the Country, more-  
 Enfield.



1689. I went back to *London*; where I tarried, labouring  
 in the Work of the Ministry, till the middle of the  
 Ninth Month: at which time I went down with my  
 Son *Mead* to his House in *Essex*, and abode there all  
 the Winter. During which time I stirred not much  
 abroad; unless it were sometimes to the Meeting, to  
 which that Family belonged, which was about Half  
 a Mile from thence: but I had Meetings often in the  
 House with the Family, and those Friends that came  
 thither. Many things also I writ, while I was there;  
 some of which follow here. One was an Epistle to the  
 Quarterly and Yearly Meetings of Friends in *Pensyl-*  
*vania, New-England, Virginia, Maryland, the Jerseys,*  
*Carolina*, and other Plantations in *America*. And it  
 was thus:

‘ My dear Friends and Brethren in the Lord Jesus  
 ‘ Christ, who, by believing in his Light, are become  
 ‘ Children of his Light and of his Day; my Desires are,  
 ‘ that you may all walk in his Light and in his Day,  
 ‘ and keep the Feast of Christ, our Passover, who is sa-  
 ‘ crificed for us, not with Old Leaven, neither with  
 ‘ the Leaven of Malice and Wickedness; but let all  
 ‘ that be purged out: that ye may be a new Lump,  
 ‘ keeping the Feast of Christ, our Passover; with the  
 ‘ unleavened Bread of Sincerity and Truth. There-  
 ‘ fore let no leavened Bread be found in your Houses,  
 ‘ nor in your Meetings, nor in the Camp of God, or  
 ‘ Household of Faith, which are the Household of Christ:  
 ‘ But all that sour, old Leaven, which makes Peoples  
 ‘ Hearts sour, and to burn one against another; all  
 ‘ that must be purged out of the Camp of God, and kept  
 ‘ out. For the Feast of Christ, our Passover, must be  
 ‘ kept, in the New Covenant, with his heavenly, un-  
 ‘ leavened Bread of Life. The Jews in the Old Testa-  
 ‘ ment their Feast was kept with outward unleavened  
 ‘ Bread: And now, in the New Testament, in the Go-  
 ‘ spel-Day, our Feast is to be kept with the heavenly,  
 ‘ unleavened Bread of Sincerity and Truth. There-  
 ‘ fore, Friends, I desire you seriously to consider, and  
 ‘ to keep this Feast, which the Apostle directed the  
 ‘ Church

Church of Christ to keep. Do not you see *Christendom*, 1689.  
So called, keep their Feasts with the leavened Bread  
of Malice and Wickedness? which makes them so  
sour, and their Hearts to burn one against another,  
that they have destroyed, and do destroy one another  
about Religion. Therefore all live in the Love of  
God, which keeps above the Love of the World; so  
that none of your Hearts may be choaked or surfeited  
with these outward Things, or with the Cares of the  
World, which will pass away: But mind ye the  
World and the Life, that is without end, that ye  
may be Heirs of it. And Friends, you should strive  
to excel all, both Professor and Profane, both in  
Morality, Humanity and Christianity, Modesty, So-  
briety and Moderation, and in a good, godly, righte-  
ous Life and Conversation; shewing forth the Fruits  
of the Spirit of God, and that you are the Children  
of the living God, and Children of the Light, and of  
the Day, and not of the Night. And serve God in  
Newness of Life: for it is the Life, and a living and  
walking in the Truth, that must answer the Witness  
of God in all People; *that they, seeing your good  
Works, may glorifie our Father, which is in Heaven.*  
Therefore be valiant for God's holy, pure Truth, and  
spread it abroad, among both Professors and Pro-  
fane, and the *Indians*. And you should write over  
once a Year, from all your Yearly Meetings, to the  
Yearly Meeting here, concerning your Diligence in  
the Truth, and of its spreading, and of Peoples re-  
ceiving it, both Professors and Profane, and the *In-  
dians*; and concerning the Peace of the Church of  
Christ amongst your selves. For, blessed be the  
Lord, Truth doth get ground in these Parts, and many  
are made very loving to Friends, and the Lord's Pow-  
er and Seed is over all: In which God Almighty keep  
all his People to his Glory, *Amen.*

Gooses, the 28th of the  
11th Month, 1689.


G. F.

While I was in the City, I had a Concern upon my  
Spirit with respect to a twofold Danger that attended

1689. some, who profess Truth: one was of young Peoples  
 ~~~~~  
 Gooler. running into the Fashions of the World; and the other  
 was of old Peoples going into the Earth. And that  
 Concern coming now again weightily upon me, I was  
 moved to give forth the following Paper, as a Reproof  
 to such, and an Exhortation and Warning to all  
 Friends to beware of, and keep out of those Snares.

*To all that do Profess the Truth of God:*

‘ My Desires are, that you may walk in Humility  
 ‘ in it. For when the Lord first called me forth, he  
 ‘ let me see, That Young People grew up together in  
 ‘ Vanity, and the Fashions of the World; and Old  
 ‘ People went downwards into the Earth, raking it  
 ‘ together: and to both these I was to be a Stranger.  
 ‘ And now Friends, I do see too many Young People  
 ‘ that do profess the Truth, do grow up into the Fashi-  
 ‘ ons of the World; and too many Parents indulge  
 ‘ them: And amongst the Elder, some are growing  
 ‘ downwards, and raking after the Earth. Therefore  
 ‘ take heed, that you are not making your Graves,  
 ‘ while you are alive outwardly, and loading your  
 ‘ selves with thick Clay, (*Hab. 2. 6.*) For if you have  
 ‘ not power over the Earthly Spirit, and that which  
 ‘ leadeth into a vain Mind, and the Fashions of the  
 ‘ World, and into the Earth; though you have often  
 ‘ had the Rain fall upon your Fields, you will but  
 ‘ bring forth Thistles, Briars and Thorns, which is for  
 ‘ the Fire. And such will become brittle, peevish, fret-  
 ‘ ful Spirits, that will not abide the Heavenly Do-  
 ‘ ctrine, and the Admonitions, Exhortations and Re-  
 ‘ proofs of the Holy Ghost, or Heavenly Spirit of God;  
 ‘ which would bring you to be conformable to the  
 ‘ Death of Christ, and to his Image, that ye might  
 ‘ have Fellowship with him in his Resurrection. And  
 ‘ therefore it is good for all to bow to the Name of  
 ‘ Jesus, their Saviour, and that all may confess him  
 ‘ to the Glory of God the Father. For I have had a  
 ‘ Concern upon me, in a sense of the Danger of Young  
 ‘ Peoples going into the Fashions of the World, and  
 ‘ Old

Old Peoples going into the Earth, and many going 1690.  
into a loose and false Liberty ; till at last they go   
quite out into the Spirit of the World, as some have <sup>Gooses.</sup>  
done. Such their House hath been built upon the  
Sand on the Sea-shore, not upon Christ the Rock ;  
that they are so soon in the World again, under a  
pretence of Liberty of Conscience. But it is not a  
pure Conscience, nor in the Spirit of God, nor in  
Christ Jesus : for in the Liberty in the Spirit there  
is the Unity, which is the Bond of Peace ; and all  
are one in Christ Jesus, in whom is the true Liberty.  
And this is not of the World : for he is not of the  
World. And therefore all are to stand fast in him,  
as they have received him ; for in him there is Peace,  
who is the Prince of Peace : but in the World there  
is Trouble. For the Spirit of the World is a trou-  
blesome Spirit ; but the Spirit of Christ is a peace-  
able Spirit : and in it God Almighty preserve all the  
Faithful, *Amen.*



*Gooses, the 1st of the  
2d Month, 1690.*

G. F.

Another Paper, that I writ while I was here, was  
concerning the *Ensign*, which *Isaiah* prophesied the  
Lord should set up for the *Gentiles*, which I shewed  
was Christ. Of that Paper this which follows, is a  
Copy :


The Lord saith ; *They shall not hurt nor destroy in  
all my holy Mountain : for the Earth shall be full of the  
Knowledge of the Lord, as the Waters cover the Sea,  
Isa. 11. 9. And in that day there shall be a Root of  
Jesse, which shall stand for an Ensign of the People ; to  
it shall the Gentiles seek, and his Rest shall be glorious,  
ver. 10. And he shall reign over the Gentiles, and in  
him shall the Gentiles trust, Rom. 15. 12. This Ensign  
is Christ, which was prophesied of by the Prophet ;  
which Prophecy the Apostle, who was a Minister to  
the Gentiles, sheweth was fulfilled in the New Testa-  
ment. And in this Day of Christ, *Isaiah* saith, *The  
Lord shall set his hand again the second time, to reco-  
ver the Remnant of his People, which shall be left, from  
Assyria**

1690. *Assyria and from Egypt, &c. And he shall set up an*  
 W Ensign for the Nations, and shall assemble the Outcasts  
 G of Israel, and gather together the dispersed of Judah  
 from the four Corners of the Earth, ver. 11, 12. This  
 is in the Day of Christ, and his Gospel of Life and  
 Salvation, which is preached to every Creature un-  
 der Heaven, who *Enlighteneth every Man that cometh*  
*into the World, both Jews and Gentiles; that by his*  
*Heavenly, Divine Light they may see Christ, their*  
*Ensign, and Captain of their Salvation: So Christ is*  
*one Ensign both to the Jews and Gentiles. And Isaiah*  
*saith, The Redeemer shall come to Sion, &c. Isa. 59. 20.*  
*And, This is my Covenant with them, saith the Lord,*  
*my Spirit, that is upon thee (to wit, Christ) and my*  
*Words, which I have put in thy Mouth, shall not depart*  
*out of thy Mouth, nor out of the Mouth of thy Seed, nor*  
*out of the Mouth of thy Seeds Seed, saith the Lord, from*  
*henceforth and for ever, ver. 21. Arise, shine, for*  
*thy Light is come, and the Glory of the Lord is risen*  
*upon thee, Chap. 60. 1. And the Gentiles shall come*  
*to thy Light, ver. 3. And the abundance of the Sea*  
*shall be converted unto thee, ver. 5. (the Sea is the*  
*World.) The Lord shall be thy everlasting Light, ver. 20.*  
*And, Thou shalt call thy Walls, Salvation, and thy*  
*Gates, Praise, ver. 18. And the Lord saith; I will*  
*make the place of my Feet glorious, ver. 13. Heaven*  
*is his Throne, and Earth is his Footstool, Chap. 66. 1.*  
*And he that puts his Trust in me, saith the Lord, shall*  
*possess the Land, and shall inherit my holy Mountain,*  
*Chap. 57. 13. Which Mountain is established above*  
*all the Mountains and Hills, Isa. 2. 2. The Lord*  
*saith (speaking of Christ) I have put my Spirit upon*  
*him, he shall bring forth Judgment to the Gentiles,*  
*Isa. 42. 1. And he saith of him, I will give thee for*  
*a Covenant of the People, for a Light of the Gentiles;*  
*To open the blind Eyes, to bring out the Prisoners from*  
*the Prison, and them that sit in Darkness, out of the*  
*Prison-house. I am the Lord, that is my Name, and*  
*my Glory will I not give to another, neither my Praise*  
*to graven Images, ver. 6, 7, 8. So Christ the Light is*  
 come,

‘ come, and the Glory of the Lord is risen ; and the 1690.  
‘ *Gentiles* are come to the Light of Christ : and this   
‘ Prophecy of *Isaiah* concerning Christ, many of the   
‘ *Gentiles* witness fulfilled, that *Salvation is come to*  
‘ *the Gentiles, Rom. 11. 11.* And God gave his Glory  
‘ to his Son : And Christ saith, *The Glory, which thou*  
‘ *gavest me, I have given them* (namely, his Believers  
‘ and Followers) *that they may be one, even as we are*  
‘ *one, John 17. 22.* Now here you may see, how the  
‘ Promises and Prophecies are fulfilled in Christ Jesus,  
‘ whom God hath given for an Ensign both to the *Jews*  
‘ and *Gentiles*, and the Captain of their Salvation ;  
‘ and he doth enlighten every one, that cometh into  
‘ the World : that with his Heavenly, Divine Light  
‘ they might see Christ; the Lord from Heaven, their  
‘ Captain and Ensign, and trust in him, who is their  
‘ Conqueror ; who bruises the Serpent’s Head, and  
‘ destroys the Devil and his Works : And Christ and  
‘ his Followers overcome the Dragon, beast and false  
‘ Prophet. And therefore all *Jews, Gentiles and Chri-*  
‘ *stians*, that come to believe in Christ, are to stand to  
‘ their Ensign, Christ ; who is also the Captain of their  
‘ Salvation, who is above all Ensigns and Captains  
‘ below : for he is from above, and therefore all are to  
‘ trust in him ; for he is certain and *able to save to the*  
‘ *utmost, &c.* and is the same Ensign and Captain to  
‘ day, as he was yesterday, and so for ever, the First  
‘ and Last, the Beginning and Ending, and Lord of  
‘ Lords, and King of all Kings upon the Earth ; and  
‘ there is nothing certain to be trusted in, below Christ  
‘ Jesus, who is from above. You see in the Scriptures,  
‘ there were many Ways and Religions among the Hea-  
‘ then, as there were many Sects among the Jews, when  
‘ Christ came : And now there are many Sects, or Re-  
‘ ligions among the Christians, who believe from the  
‘ Scriptures, *that he is come*, as the Jews believed, *be*  
‘ *was to come.* But they that close their Eyes, and  
‘ stop their Ears to the Light of Christ, they are not  
‘ like to see Christ, who hath enlightened them, to  
‘ be their Ensign, and the Captain of their Salvation,  
‘ that



1690. *W* that see not with the Heavenly Eye, nor hear with  
*G* the Heavenly Ear, to see and hear their Heavenly  
*Go* Ensign, and Captain of their Salvation, to convert  
 them and heal them; that they might follow him,  
 and be of his holy Camp, and be his Heavenly Sol-  
 diers, to whom he gives Spiritual Arms and Armour,  
 the *Helmet of Salvation*, the *Breast-plate of Righteous-*  
*ness*, the *Armour of Light*, and the *Shield of Faith*,  
 (which will quench all the *fiery Darts of Satan*, and  
 give Victory) and the *Sword of the Spirit*, the *Word*  
*of God*, which shall cut and hammer down, and burn  
 up all the Strong-holds of Satan. Also he cloatheth  
 his Soldiers with fine Linnen, white and clean, his  
 Righteousness, and shooeth them with the everlast-  
 ing Gospel of Peace, the Power of God; which  
 Cloaths and Shooes will never wax old. And all that  
 are shod with the Everlasting Gospel, the Power of  
 God, they will never wax old; but will stand all  
 Storms and Tempests in the World. And they that  
 are shod with the Gospel, the Power of God, can in  
 it tread upon Serpents, Vipers and Scorpions, and  
 all the venomous Beasts upon the Earth, and all the  
 Thorns, Briars, Brambles, Thistles, and sharp Rocks  
 and Mountains, and never be hurt, nor never wear  
 out their Shooes; but their Feet are always *beautiful*  
*upon the Mountains*. *Moses* a Captain, the Servant  
 of the Lord, said unto the People of *Israel*, *I have*  
*led you forty years in the Wilderness: your Cloaths are*  
*not waxen old upon you, and thy Shooe is not waxen*  
*old upon thy Foot*, Deut. 29. 5. Here ye may see, the  
 Jews in the Old Testament, their Cloaths and their  
 Shooes did not wax old: But they, who are Christ's  
 Followers, whom he Shooeth with his Everlasting  
 Gospel of Peace, and Cloatheth with his fine Linnen,  
 his Righteousness, and Arms with his Arms and Ar-  
 mour, they are cloathed, shod and armed, with that  
 which will never decay, nor wax old, nor canker,  
 nor rust, nor corrupt, nor grow blunt. Now all,  
 (whether *Christians*, or *Jews*, or *Gentiles*) that hate  
 the Light of Christ, and close their Eyes, and stop  
 their

their Ears to it, are not like to see Christ their Ensign, 1690.  
 and Captain of their Salvation, but are blind. And   
 as there is no outward Captain, would Lift a Com- <sup>Goofes</sup>  
 pany of blind and deaf Men, and cloath and arm  
 them with outward Armour; so such, as are blind  
 and deaf, whose Eyes are closed, and Ears stopped  
 to the Heavenly Light of Christ, he is not like to  
 cloath them with his fine Linnen, and arm them with  
 his Heavenly and Spiritual Armour; nor are they  
 like to be Spiritually and Heavenly disciplined, and  
 to see and know his Holy and Spiritual Living Camp,  
 nor to follow him, while they are deaf and blind,  
 and hate his Light, which is the Life in Christ, the  
 Heavenly Ensign and Captain of their Salvation.  
 For it is the Light, that shines in the Heart, which  
 gives the Knowledge of the Glory of God in the face  
 of Christ Jesus; who is the Ensign and Captain of  
 Mens Salvations, and who hath brought, and doth  
 bring many Sons unto Glory: Praises, Honour and  
 Glory be unto the Lord over all, who liveth for ever,  
*Amen.*

*Goofes,* the 14th of the  
 2d Month, 1690.

G. F.

A Week after this I return'd to *London*: and after a <sup>London.</sup>  
 little stay there, went down to visit Friends at *Kingston*, <sup>Kingston.</sup>  
 where I stay'd not long; but came back to *London*, and <sup>London.</sup>  
 remained in the Lord's Work, till after the Yearly- <sup>Yearly</sup>  
 Meeting, which was in the Fourth Month this Year: in <sup>Meeting.</sup>  
 which the wonted Goodness of the Lord was witnessed,  
 and his blessed Presence enjoyed, and his Heavenly  
 Power livingly felt, opening the Hearts of his People  
 unto him, and his Divine Treasures of Life and Wis-  
 dom in and unto them; whereby many useful and ne-  
 cessary things, relating to the Safety of Friends, and to  
 the Honour and Prosperity of Truth, were weightily  
 treated of, and unanimously concluded.

After the Meeting was over, I writ the following Pa-  
 per to Friends, to be added to the Epistle, which from  
 the Yearly-Meeting was sent into the several Coun-  
 ties.

‘ All

1690. *London. Yearly Meeting.* ‘ All Friends every where, that are alive to God  
 ‘ through Jesus Christ, and are living Members of  
 ‘ Christ the holy Head; Be still, and stand still in the  
 ‘ Lord’s Camp of Holiness and Righteousness, and  
 ‘ therein see the Salvation of God, and your Eternal  
 ‘ Life, Rest and Peace: and in it you may feel and  
 ‘ see, the Lord’s Power is over all; and how the Lord  
 ‘ is at work in his Power, and ruling the Nations  
 ‘ with his Rod of Iron, and is breaking (in the Na-  
 ‘ tions) the old, leaky Vessels and Cisterns to pieces,  
 ‘ like the Potter’s Vessels, that will not hold his liv-  
 ‘ ing Water of Life, who are erred from the Spirit.  
 ‘ But blessed be the Lord God of Heaven and Earth,  
 ‘ who by his Eternal Arm and Power hath settled  
 ‘ all his People upon the living, holy Rock and Foun-  
 ‘ dation, that stands sure; whom he hath drawn by  
 ‘ his Spirit to his Son, and gathered them into the  
 ‘ Name of Jesus Christ, his only begotten Son, full of  
 ‘ Grace and Truth: who hath all Power in Heaven  
 ‘ and Earth given to him. Whose Name is above  
 ‘ every Name under the whole Heaven: and all his  
 ‘ living Members know, there is no Salvation given  
 ‘ by any other Name under the whole Heaven, but  
 ‘ by the Name of Jesus; and he, their Salvation, and  
 ‘ their living Head is felt in the midst of them in his  
 ‘ Light, Life, Spirit, Grace and Truth, and his Word  
 ‘ of Patience, Wisdom and Power: who is his Peo-  
 ‘ ple’s Prophet, that God hath raised up, in his New  
 ‘ Testament and Covenant, to open to them; and  
 ‘ their living Shepherd, that hath purchased, redeem-  
 ‘ ed and bought them with his precious Blood. And  
 ‘ Christ, the living One, feeds his living Sheep in his  
 ‘ living Pastures of Life, and his living Sheep know  
 ‘ their living Shepherd’s Voice, with his living Bread  
 ‘ and Water, and follow him; and will not follow a-  
 ‘ ny of the World’s Hirelings, nor Thieves, nor Rob-  
 ‘ bers, nor Climbers, that are without Christ, the  
 ‘ Door. And likewise Christ’s living Children know  
 ‘ Christ, the Bishop of their Souls, to oversee them  
 ‘ with his heavenly and spiritual Eye, that they may  
 ‘ be

‘ be preserved in his Fold of Life, and go no more  
‘ forth. And also they know Christ, their holy Priest,  
‘ that by the Grace of God tasted Death for them,  
‘ and for every Man, and is a Propitiation for their  
‘ Sins; and not for their Sins only, but for the Sins  
‘ of the whole World: and by the one Offering up  
‘ of himself he hath perfected for ever, them that are  
‘ sanctified. And such an High Priest becomes Christ’s  
‘ Sheep in his New Covenant and Testament, who is  
‘ holy and harmless, and *separate from Sinners, and*  
‘ *is made higher than the Heavens*, who is not made  
‘ a Priest after the Order of *Aaron*, with his Tithes,  
‘ Offerings, &c. but he makes an end of all those  
‘ things, and hath abolished them: and is made an  
‘ High-Priest after the Power of an Endless Life, who  
‘ ever liveth to make Intercession for his People; and  
‘ is able to save to the uttermost, all that come to  
‘ God through him. Who is the one holy Mediator  
‘ betwixt God and Man: and who sanctifies his Peo-  
‘ ple, his Church, that he is Head of, and presents  
‘ them to God without spot, or wrinkle, or blemish,  
‘ or any such thing; and makes them an holy, royal  
‘ Priesthood, to offer up spiritual, holy Sacrifices, ac-  
‘ ceptable to God by Jesus Christ, who is King of all  
‘ Kings, and Lord of all Lords in the Earth. So an  
‘ holy, heavenly King, who hath all power in Hea-  
‘ ven and Earth given to him; and rules in all the  
‘ hearts of his Sheep and Lambs by his holy, divine,  
‘ precious Faith, that is held in all the pure Consci-  
‘ ences of his People: which holy Faith, Christ, the  
‘ holy One, is the Author and Finisher of. By which  
‘ holy Faith all the Just live, and in which holy, di-  
‘ vine and precious Faith all the Just and holy Ones  
‘ have Unity; and by it they do quench all the fiery  
‘ Darts of Satan: and by this holy, divine and pre-  
‘ cious Faith they have access to the pure God, in  
‘ which they do please him. And Christ, who is set  
‘ on the right hand of the Throne of the Majesty in  
‘ the Heavens, in his New Testament and New Co-  
‘ venant, is a Minister of the Sanctuary and true Ta-  
‘ bernacle,

1690.  
London.  
Yearly  
Meeting

1690. *London. Yearly Meeting.* ‘*bernacle, which the Lord hath pitcht, and not Man*  
 ‘*And therefore all the Lambs and Sheep of Christ*  
 ‘*must feel this holy Minister in their Temple and*  
 ‘*Sanctuary, who ministers spiritual, holy and hea-*  
 ‘*venly things to them in their Sanctuary and Ta-*  
 ‘*bernacle. For all the Tabernacles and Sanctuaries,*  
 ‘*that are built or pitcht by Man, Men make Mini-*  
 ‘*sters for them; and such Ministers are of Men and*  
 ‘*by Men, with their worldly Sanctuaries and Taber-*  
 ‘*nacles of Mens pitching, by Mens hands.*


‘*And now, all Dear Friends and Brethren every*  
 ‘*where, that are the Flock of Christ: Christ, our*  
 ‘*Passover is sacrificed for us. Therefore let us all*  
 ‘*keep this heavenly Feast of our Passover in his New*  
 ‘*Testament and Covenant, not with Old Leaven nei-*  
 ‘*ther of Malice nor Wickedness; but let all that be*  
 ‘*purged out, with the four old leavened Bread, that*  
 ‘*all may become a new Lump: and so keep this hea-*  
 ‘*venly Feast of Christ, our heavenly Passover, with*  
 ‘*the unleavened Bread (mark, with the unleavened*  
 ‘*Bread) of Sincerity and Truth. My desires are,*  
 ‘*that all the Flock of Christ every where may keep*  
 ‘*this heavenly Feast of Christ, our heavenly Passo-*  
 ‘*ver, with his heavenly, unleavened Bread of Sinc-*  
 ‘*erity and Truth, Amen.*

G. F.

*Totten-*  
*ham-H.*  
*Cross.* I stay'd in Town between three Weeks and a  
 Month, after the Yearly Meeting was over: and  
 then went into the Country, first to *Tottenham-High-*  
*Cross*, where was a Meeting on the First-day of the  
 Week, which I was at; and then went to *Edward*  
*Man's House at Ford-Green near Winchmore-Hill*: and  
 on the First-day following went from thence to the  
 Meeting at *Enfield*; where the Lord gave me many  
 precious Openings to declare to the People. After-  
 wards, moving to and fro amongst Friends there-  
 abouts, I visited the Meetings at *Chess-bunt, Wal-*  
*tham-Abbey, Enfield, Tottenham and Winchmore-hill* fre-  
 quently; the Lord being with me, and opening ma-  
 ny deep and weighty Truths, divine and heavenly  
 Mysteries

*Ford-*  
*Green.*  
*Enfield.*

*Chess-h.*  
*Walth.*  
*Abby.*  
*Enfield.*  
*Tottenham.*  
*Winch-*  
*more H.*

Myſteries to his People through me, to their great 1690.  
 Refreshment, and my Joy. After ſome time I went   
 to *Hartford*, to viſit the Friends there; and was at *Hartford*  
 their Meeting on a Firſt-day. And having ſome-  
 thing more particular upon me to the ancient Friends  
 of that place, I had a Meeting with ſome of them the  
 next Day, and imparted to them, what the Lord had  
 given me for them. Then paſſing thence to *Ware*, I *Ware*  
 made a little ſtay amongſt Friends there, and was at  
 their Meeting. After which, returning, amongſt  
 Friends about *Edmuntou*-ſide and *Tottenbam*, and ta- *Edmun-*  
 king Meetings as I went, I came back to *London* in the *ton.*  
 end of the Seventh Month. *Tottenh.*  
*London,*


I remained now at *London*, till the beginning of the  
 Ninth Month, being continually exerciſed in the Work  
 of the Lord, either in Publick Meetings, opening the  
 Way of Truth to People, and building up and eſtabliſh-  
 ing Friends therein; or in other Services relating to  
 the Church of God. For the Parliament now ſitting, and  
 having a Bill before them concerning Oaths, and ano-  
 ther concerning Clandefſtine Marriages; ſeveral Friends  
 did attend the Houſe, to ſee to get thoſe Bills ſo word-  
 ed, that they might not be hurtful to Friends. In this  
 Service I alſo aſſiſted, attending on the Parliament,  
 and diſcourſing the Matter with ſeveral of the Mem-  
 bers.

Having ſtay'd more than a Month in *London*, and  
 much ſpent my ſelf in theſe Services, I went out of  
 Town to *Tottenbam*, and ſometime after to *Ford-Green* *Tottenh.*  
 near *London*; at which Places I continued ſeveral *Ford-*  
 Weeks, viſiting Friends Meetings round about there, *Green.*  
 at *Tottenbam*, *Enfield* and *Winchmore-Hill*. In this *Tottenh.*  
 time ſeveral Things came upon me to write: whereof *Enfield.*  
 one was an Epistle to Friends in the Miniſtry; and was *Winch-*  
 as followeth: *more H.*

‘ All Friends in the Miniſtry every where, to whom *Ford-*  
 ‘ God hath given a Gift of the Miniſtry, and who uſe *Green.*  
 ‘ to Travel up and down in the Gift of the Miniſtry;  
 ‘ Do not hide you Talent, nor put your Light under a  
 ‘ Buſhel; Nor Cumber your ſelves, nor Entangle your  
 M m ſelves



1690.  *selves with the Affairs of this World.* For the natural  
 Soldiers are not to Cumber themselves with the  
 World ; much less the Soldiers of Christ, who are  
 not of this World ; but are to mind the Riches and  
 Glory of the World, that is Everlasting. And there-  
 fore stir up the Gift of God in you, and improve it :  
 and do not sit down, *Demas* like, and embrace this  
 present Word, that will have an end ; lest ye be-  
 come Idolaters. But be valiant for God's Truth up-  
 on the Earth, and spread it abroad in the Day-light  
 of Christ, you who have sought the Kingdom of God,  
 and the Righteousness thereof, and have received it  
 and preached it ; which *stands in Righteousness, and*  
*Peace, and Joy in the Holy Ghost* : As able Ministers  
 of the Spirit sow to the Spirit, that of the Spirit ye  
 may reap Life Everlasting. And go on in the Spi-  
 rit, plowing with it in the purifying Hope ; and  
 threshing, with the Power and Spirit of God, the  
 Wheat out of the Chaff of Corruption, in the same  
 Hope. For he that looks back from the Spiritual  
 Plow into the World, is not fit for the Spiritual and  
 Everlasting Kingdom of God ; and then he is not  
 like to press into it, as the Faithful do. Therefore  
 you that are awakened, and are come to Righteous-  
 ness, and to the Knowledge of the Truth, keep your  
 selves awakened in it ; then the Enemy cannot sow  
 his Tares in your Field : for Truth and Righteous-  
 ness is over him, and before he was. So my Desires  
 are, that all may fulfil their Ministry, that the Lord  
 Jesus Christ hath committed to them ; and then by  
 the Blood (or Life) and Testimony of Jesus you  
 will overcome the Enemy, that opposes it, within  
 and without. And all you that do Preach the Truth,  
 do it as it is in Jesus, in Love : And all that are Belie-  
 vers in Jesus, and Receivers of him, he gives them  
 Power to become the Sons of God, and so *Joint-heirs*  
*with Christ* ; whom he calleth *Brethren* : and he gives  
 them the Water of Life, which shall be a Well in  
 them, springing as a River up to Eternal Life ; that  
 they may water the Spiritual Plants of the living  
 God.

‘ God. So that all may be Spiritual Planters, and Spi- 1690.  
 ‘ ritual Waterers; and may see with the Spiritual Eye   
 ‘ the Everlasting, Eternal God over all to give the In- Ford-  
 ‘ crease, who is the Infinite Fountain. So my Desires Green.  
 ‘ are, that you may be kept out of all the beggarly  
 ‘ Elements of the World, which is below the Spiritual  
 ‘ Region, to Christ the Head; and may hold him,  
 ‘ who bruise the Head of Enmity, and was, before  
 ‘ it was: So that ye may all be united together in  
 ‘ Love, in your Head, Christ, and be ordered by his  
 ‘ heavenly, gentle, peaceable Wisdom to the Glory of  
 ‘ God. For all that be in Christ, are in Love, Peace  
 ‘ and Unity; and in him they are strong, and in a  
 ‘ full Perswasion: and in him, who is the First and  
 ‘ Last, they are in a Heavenly Resolution and Con-  
 ‘ fidence for God’s Everlasting Honour and Glory,  
 ‘ Amen.

*From him, who is Translated into the Kingdom of  
 his Dear Son, with all his Saints, a Heavenly Sa-  
 lutation: And salute ye one another with a holy  
 Kiss of Charity, that never faileth.*

Ford-Green, the 25th of the  
 9th Month, 1690.

G. F.

Another Epistle I writ soon after, more particular-  
 ly to the Friends in the Ministry, that were gone into  
 America: which was thus:

‘ Dear Friends and Brethren, that are Ministers,  
 ‘ and Exhorters, and Admonishers, that are gone into  
 ‘ America and the Islands there-aways: Stir up the  
 ‘ Gift of God in you, and the pure Mind, and im-  
 ‘ prove your Talents; that ye may be the Light of  
 ‘ the World, a City set upon an Hill, that cannot be  
 ‘ hid: and let your Light shine among the *Indians*,  
 ‘ and the *Blacks* and the *Whites*; that ye may answer  
 ‘ the Truth in them, and bring them to their Stand-  
 ‘ ard and Ensign, that God hath set up, Christ Jesus.  
 ‘ For from the Rising of the Sun to the Going down  
 ‘ of the same, God’s Name shall be great among the  
 ‘ *Gentiles*; and in every Temple, or sanctified Heart,  
 ‘ Incense shall be offered up to God’s Name. And have

1690. *W* *Ford-Green.* *Salt in your selves,* that ye may be the Salt of the Earth, that ye may Salt it ; that it may be preserved from Corruption and Putrefaction : so that all Sacrifices, offered up to the Lord, may be Salted and Seasoned, and be a good Savour to God. And all grow in the Faith and Grace of Christ, that ye may not be like Dwarfs : for a Dwarf shall not come near to offer upon God's Altar ; though he may eat of God's Bread, that he may grow by it. And Friends, be not negligent, but keep up your *Negroes-Meetings* and your *Family-Meetings* ; and have Meetings with the *Indian Kings*, and their Councils and Subjects every where, and with others : and bring them all to the Baptizing and Circumcising Spirit, by which they may know God, and serve and worship him. And all take heed of sitting down in the Earth, and having your Minds in the Earthly Things, coveting and striving for the Earth : for to be carnally minded brings Death, and Covetousness is Idolatry. There is too much Strife and Contention about that Idol, which makes too many go out of the Sense and Fear of God ; so that some have lost Morality and Humanity, and the true Christian Charity. O therefore, be awakened to Righteousness, and keep awakened : for the Enemy soweth his Tares, while Men and Women sleep in Carelessness and Security. Therefore so many slothful Ones go in their filthy Rags, and have not the fine Linnen, the Righteousness of Christ ; but are stragling, and plowing with their Ox and their Ases, in their Woollen and Linnen Garments, mixt Stuff, feeding upon torn Food, and that dieth of it self, and drinking of the Dregs of their old Bottle, and eating the sour, leavened Bread, which makes their Hearts burn one against another. But all are to keep the Feast of Christ, our Passover, with the unleavened Bread of Sincerity and Truth. And this unleavened Bread of Life from Heaven makes all Hearts and Souls glad and joyful, and lightsome and cheerful, to serve and love God, and to love and serve one another in the peaceable Truth, and

‘ and to keep in the Unity of God’s Spirit, which is 1690.  
‘ the Bond of (the Lord of Lords, and the King of all  
‘ Kings his) Peace. In this Love and Peace God Al- Totten-  
ham.  
‘ mighty keep and preserve all his People, and make  
‘ them valiant for his Truth upon the Earth, to spread  
‘ it abroad both in Doctrine, and good Life and Con-  
‘ versation, *Amen.*

‘ All the Members of Christ have need one of ano-  
‘ ther. For the Foot hath need of the Hand, and the  
‘ Hand hath need of the Foot : The Ear hath need of  
‘ the Eye, and the Eye of the Ear. So that all the  
‘ Members are serviceable in the Body, which Christ  
‘ is the Head of ; and the Head sees their Service.  
‘ Therefore let none despise the least Member.

‘ And have a Care to keep down that greedy, earth-  
‘ ly Mind, that raveneth and coveteth after the Riches  
‘ and Things of this World ; lest ye fall into the low  
‘ Region, like the Gentiles or Heathen, and so lose the  
‘ Kingdom of God, that is Everlasting : But seek that  
‘ first, and God knows, what things ye have need of ;  
‘ who takes care for all both in Heaven and in the  
‘ Earth : Thanks be unto God for his unspeakable Gifts,  
‘ both Temporal and Spiritual.


*Tottenham*, the 11th of the  
10th Month, 1690.

*G. F.*

Not long after this I returned to *London*, and was London.  
almost daily with Friends at Meetings. And when I  
had been near two Weeks in Town, The Sense of the  
great Hardships and sore Sufferings, that Friends had  
been and were under in *Ireland*, coming with great  
weight upon me ; I was moved to write the following  
Epistle, as a Word of Consolation unto them.

‘ Dear Friends and Brethren in the Lord Jesus Christ,  
‘ whom the Lord by his Eternal Arm and Power hath  
‘ upheld through your great Sufferings, Exercises, Trials  
‘ and Hardships (more, I believe, than can be utter-  
‘ ed) up and down that Nation; which I am very sen-  
‘ sible of ; and the rest of the faithful Friends, that have  
‘ been Partakers with you in your Sufferings : and  
‘ cannot but suffer with the Lord’s People, that suffer.

1690. *W* And my Confidence hath been in the Lord, that  
 London. *W* would and will support you in all your Sufferings  
 and that he would preserve all the Faithful in  
 Wisdom, that they would give no just Occasion  
 one nor other to make them suffer: And therefore  
 if that you did suffer wrongfully, or unjustly,  
 righteous God would assist you, and uphold you;  
 and reward them according to their Works, that op-  
 prest or wronged you. And now my Desire is unto  
 the Lord, that in the same holy and heavenly Wis-  
 dom of God ye may all be preserved to the end of  
 your days, to the Glory of God, minding God Al-  
 mighty's supporting Hand and Power: who is God  
 All-sufficient, to strengthen, help and refresh in  
 time of need. And let none forget the Lord's Mer-  
 cies and Kindnesses, which endure for ever: but al-  
 ways live in the sense of them. And truly Friends,  
 when I consider the thing, it is the great Mercy of  
 the Lord, that ye have not been all swallowed up;  
 seeing with what Spirits ye have been compassed a-  
 bout. But the Lord carrieth his Lambs in his Arms,  
 and they are as tender to him as the Apple of his Eye:  
 And his Power is his Hedge about his Vineyard of  
 Heavenly Plants. And therefore it is good for all  
 his Children, to be given up to the Lord with their  
 Minds and Souls, Hearts and Spirits, who is a faith-  
 ful Keeper, that never slumbers nor sleeps; but is able  
 to preserve and keep you, and to save to the utmost,  
 and none can hurt so much as an Hair of your Heads,  
 except he suffer it, to try you; for he upholds all  
 things, in Heaven and Earth, by the Word of his  
 Power: All things were made by Christ: and by  
 him all things do consist (mark, consist) whether  
 they be Visibles, or Invisibles, &c. So he hath power  
 over all; for *all Power in Heaven and Earth is given*  
*to him*: and to you, that have received him, he hath  
 given power to become the Sons and Daughters of  
 God; so living Members of Christ, the living Head,  
 and grafted into him, in whom ye have Eternal Life.  
 And Christ, the Seed, reigns, and his Power is over  
 all;

‘ all, who bruises the Serpent’s Head, and destroys 1690.  
 ‘ the Devil and his Works, and was before he was. And   
 ‘ so all of you live and walk in Christ Jesus; so that London.  
 ‘ nothing may be between you and God, but Christ,  
 ‘ in whom ye have Salvation, Life, Rest and Peace  
 ‘ with God.

‘ As for the Passages of Truth in this Land and A-  
 ‘ broad, I do hear, that in *Holland* and *Germany* and  
 ‘ there-away, *Friends* are in Love, Unity and Peace;  
 ‘ And in *Jamaica*, *Barbados*, *Mevis*, *Antegoa*, *Maryland*  
 ‘ and *New-England*, I hear nothing, but *Friends* are in  
 ‘ Unity and Peace. The Lord preserve them all out  
 ‘ of the World, (in which there is Trouble) in Christ  
 ‘ Jesus, in whom there is Peace, Life, Love and Unity,  
 ‘ Amen. So my Love in the Lord Jesus Christ to all  
 ‘ *Friends* every where in your Land, as though I named  
 ‘ them.

London, the 10th of the  
 11th Month, 1690.

G. F.

**T**Hus, Reader, hast thou had some Account of the  
 Life and Travels, Labours, Sufferings and mani-  
 fold Trials and Exercises of this holy Man of God, from  
 his Youth to almost the time of his Death: Of which him-  
 self kept a Journal; out of which the foregoing Sheets  
 were transcribed. It remains, that an Account be added  
 of the Time, Place and Manner of his Death and Burial;  
 Which was thus:

The next Day, after he had written the foregoing  
 Epistle to *Friends* in *Ireland*, he went to the Meet-  
 ing at *Gracious-street*, which was large (it being on  
 the First-day of the Week:) And the Lord enabled  
 him to Preach the Truth fully and effectually, open-  
 ing many deep and weighty Things with great Power  
 and Clearness. After which having Prayed, and the  
 Meeting being ended, he went to *Henry Gouldney’s* (a  
*Friend’s* House in *Whitehart-Court*, near the Meeting-  
 house:) and some *Friends* going with him thither, he



1690. told them, *‘ He thought, he felt the Cold strike to his*  
 ~~~~~ *‘ Heart, as he came out of the Meeting ; yet added, I*  
 London. *‘ am glad I was here : Now I am clear, I am fully clear.*  
 As soon as those *Friends*, that were with him, were withdrawn, he lay down upon a Bed (as he sometimes used to do, through Weariness after a Meeting) but soon rose again; and in a little time lay down again, complaining still of Cold. And his Strength sensibly decaying, he was fain soon after to go into Bed; where he lay in much Contentment and Peace, and very sensible to the last. And as in the whole Course of his Life, his Spirit in the universal Love of God, was set and bent for the Exalting of Truth and Righteousness, and the making known the Way thereof to the Nations and Peoples afar off; so now, in the time of his outward Weakness, his Mind was intent upon, and (as it were) wholly taken up with that: And some particular *Friends* he sent for, to whom he exprest his Mind and Desire for the Spreading *Friends* Books, and Truth thereby in the World, and through the Nations thereof. Divers *Friends* came to visit him in his Illness; unto some of whom he said, *‘ All is well : The Seed of God reigns over all, and over Death it self. And though (said he) I am weak in Body; yet the Power of God is over all, and the Seed reigns over all disorderly Spirits.* Thus lying in an Heavenly frame of Mind, his Spirit wholly exercised towards the Lord, he grew weaker and weaker in his Natural Strength; and on the *Third Day* of that *Week*, between the Hours of Nine and Ten in the Evening, he quietly departed this Life in Peace, and sweetly fell asleep in the Lord, whose blessed Truth he had livingly and powerfully Preached in the Meeting but Two Days before. Thus ended he his Days in his faithful Testimony, in perfect Love and Unity with his Brethren, and in Peace and Good-will to all Men, on the 13<sup>th</sup> Day of the 11<sup>th</sup> Month 1690. being then in the 67<sup>th</sup> Year of his Age.

Upon

Upon the 16th Day of the same Month, (being the 1690.. Sixth of the Week, and the Day appointed for his *Fu-  
neral*) a very great Concourse of *Friends*, and other *London* People of divers sorts, Assembled together at the Meeting-house in *White-bart-Court* near *Gracious-street*, about the Middle time of the Day, in order to attend his Body to the Grave. The Meeting was held about Two Hours with great and Heavenly Solemnity, manifestly attended with the Lord's blessed Presence and glorious Power; in which divers living Testimonies were given, from a lively Remembrance and Sense of the blessed Ministry of this Dear and Ancient Servant of the Lord, his early Entering into the *Lord's Work* at the breaking forth of this *Gospel-day*, his Innocent Life, long and great Travels, and unwearied Labours of Love in the Everlasting Gospel, for the Turning and Gathering many Thousands from Darkness to the Light of Christ Jesus, the Foundation of true Faith; his manifold Sufferings, Afflictions and Oppositions, which he met withal for his faithful Testimony, both from his open Adversaries, and from false Brethren; and his Preservations, Deliverances and Dominion in, out of and over them all, by the Power of God: To whom the Glory and Honour always was by him, and is, and always ought to be by all ascribed.

After the Meeting was ended, his Body was born by *Friends*, and accompanied by very great Numbers of *Friends*, and other People, to *Friends Burying-Ground* near *Bunhill-Fields*: where, after a solemn Waiting upon the Lord, and several living Testimonies borne, recommending the Company to the Guidance and Protection of that Divine Spirit and Power, by which this holy *Man of God* had been raised up, furnished, supported and preserved to the end of his Day, his Body was decently committed to the Earth; but his Memorial shall remain, and be Everlastingly Blessed among the Righteous.

1690.

  
 London.

*An Epistle of Dear George Fox's, which was writ with his own Hand, and left Sealed up with this Superscription, (viz. Not to be opened before the Time;) which after his Decease being opened, was thought meet to be Printed, being as followeth: Viz.*


*For the Yearly and Second-Days-Meeting in London, and to all the Children of God in all Places in the World. By and from G. F.*

*This for all the Children of God every where, that are led by his Spirit, and do walk in his Light, in which they have Life, and Unity, and Fellowship with the Father, and the Son, and one with another.*

**K** Eep all your Meetings in the Name of the Lord Jesus, that be gathered in his Name by his Light, Grace, Truth, Power and Spirit; by which you will feel his blessed and refreshing Presence among you, and in you, to your Comfort and God's Glory.

And now all *Friends*, all your Meetings, both Mens and Womens, Monthly and Quarterly, and Yearly, &c. were set up by the Power, and Spirit, and Wisdom of God; and in them you do know, that you have felt both his Power, and Spirit, and Wisdom, and blessed refreshing Presence among you, and in you, to his Praise and Glory, and your Comfort: So that you have been a *City set on a Hill, that cannot be hid.*

And although many loose and unruly Spirits have risen betimes to oppose you and them, both in Print and other ways; but you have seen, how they have come to nought: and the Lord hath blasted them, and brought their Deeds to Light, and made them manifest to be the Trees without Fruit, and Wells without Water, and wandering Stars from the Firmament of God's Power, and the raging Waves of the Sea, casting up their Mire and Dirt: And many of them are like the Dog turn'd to his old Vomit, and the Sow that was washed, turned again to the Mire.

‘ Mire. And this hath been the Condition of many, 1690.  
‘ God knoweth, and his People! 

‘ And therefore all to stand stedfast in Christ Jesus, London.  
‘ your Head, in whom you are all one, Male and Fe-  
‘ male, and know his Government, and of the En-  
‘ crease of his Government and Peace there shall be no  
‘ End; but there will be an End of the Devil’s, and  
‘ of all them, that be out of Christ, and do oppose it  
‘ and him, whose Judgment doth not linger, and their  
‘ Damnation doth not slumber: And therefore in God  
‘ and Christ’s Light, Life, Spirit and Power live  
‘ and walk, that is over all, (and the Seed of it) in  
‘ Love and in Innocency, and Simplicity; and in  
‘ Righteousness and Holiness dwell, and in his Power  
‘ and Holy Ghost, in which God’s Kingdom doth stand.  
‘ All Children of New and Heavenly *Jerusalem*, that  
‘ is from above, and is free, with all her Holy Spiri-  
‘ tual Children, To her keep your Eyes.

‘ And as for this Spirit of Rebellion and Opposition,  
‘ that hath risen formerly and lately, it is out of the  
‘ Kingdom of God and Heavenly *Jerusalem*; and is  
‘ for Judgment and Condemnation, with all its Books,  
‘ Words and Works. And therefore *Friends* are to  
‘ live and walk in the Power and Spirit of God, that  
‘ is over it, and in the Seed, that will bruise and break  
‘ it to pieces: In which Seed you have Joy and Peace  
‘ with God, and Power and Authority to judge it; and  
‘ your Unity is in the Power and Spirit of God, that  
‘ doth judge it: and all God’s Witnesses in his Ta-  
‘ bernacle go out against it, and always have and  
‘ will.


‘ And let no Man live to Self, but to the Lord, as  
‘ they will die in him; and seek the Peace of the Church  
‘ of Christ, and the Peace of all Men in him: for *bles-*  
‘ *sed are the Peace-makers*. And dwell in the pure,  
‘ peaceable, heavenly Wisdom of God, that is gentle  
‘ and easie to be entreated, that is full of Mercy; all  
‘ striving to be of one Mind, Heart, Soul and Judg-  
‘ ment in Christ, having his Mind and Spirit dwell-  
‘ ing,

1690. *W* ing in you, building up one another in the Love of  
 London. God, which doth edifie the Body of Christ, his Church,  
 who is the holy Head thereof. So Glory to God  
 through Christ, in this Age and all other Ages, who  
 is the Rock and Foundation, and the *Emanuel*, God  
 with us, *Amen*, over all, the Beginning and the  
 Ending; in him live and walk, in whom you have  
 Life Eternal, in whom you will feel me, and I you.

‘ All Children of New *Jerusalem*, that descends from  
 above, the Holy City, which the Lord and the Lamb  
 is the Light thereof, and is the Temple; in it they  
 are born again of the Spirit: So *Jerusalem* that is a-  
 bove, is the Mother of them, that are born of the  
 Spirit. And so they that come, and are come to  
 Heavenly *Jerusalem*, are them that receive Christ;  
 and he giveth them Power to become the Sons of God,  
 and are born again of the Spirit: So *Jerusalem* that  
 is above, is their Mother. And such do come to  
 Heavenly Mount *Sion*, and the innumerable Com-  
 pany of Angels, and to the Spirits of just Men made  
 perfect; and are come to the Church of the living  
 God written in Heaven, and have the Name of God,  
 and the City of God written upon them: So here is  
 a New Mother, that bringeth forth a Heavenly and  
 a Spiritual Generation.

‘ There is no Schism, nor Division, nor Contention,  
 nor Strife in Heavenly *Jerusalem*, nor in the Body of  
 Christ, which is made up of living Stones, a Spiritual  
 House. And Christ is not divided, for in him there  
 is Peace. Christ saith, *In me you have Peace*. And  
 he is from above, and not of this World; but in the  
 World below, in the Spirit of it there is Trouble: there-  
 fore keep in Christ, and walk in him, *Amen*. G. F.

‘ And *Jerusalem* was the Mother of all the true Chri-  
 stians before the Apostacy; and since the outward  
 Christians are broken into many Sects, and they have  
 gotten many Mothers: But all they, that are come  
 out of the Apostacy by the Power and Spirit of Christ,  
 ‘ *Jeru-*

‘ *Jerusalem* that is above, is their Mother, (and none 1690.  
 ‘ below her;) who doth nourish all her Spiritual Chil-   
 ‘ dren. London.


Read at the Yearly-Meeting  
 in London, 1691.

G. F.

Reader, please to note, That these following Papers and  
 Epistles (some of which being mention'd in the Jour-  
 nal, page 351, &c.) and there omitted) are found  
 meet to be here inserted; and are as followeth:

*A Warning to the Magistrates and People of the City of  
 Oldenborg.*


*Friends,*

‘ **H**Ave you seen and felt the Judgments of God upon 1677.  
 ‘ your City, the Lord sending Lightning from   
 ‘ Heaven, that destroy'd and burnt it? And as I passed Amster-  
 ‘ thorow your City on a First-day of the Week, which dam.  
 ‘ you call your *Sabbath*, I saw some drinking, and Sol- To Page  
 ‘ diers playing at Shuffle-board, and others with their 310.  
 ‘ Shops open, and Trading, when they should have  
 ‘ been Waiting upon God, and Worshipping him:  
 ‘ And your People were light and vain, without any  
 ‘ sense of God's Judgments, or Repentance. O there-  
 ‘ fore repent, lest the All-seeing God, who sees all your  
 ‘ Actions, and is over all, do bring swift Judgment  
 ‘ upon you in his Wrath and Fury, and Indignation:  
 ‘ And so repent, and lay away all manner of Evil, and  
 ‘ Wickedness, and Ungodliness, and Unrighteousness:  
 ‘ for the Day of the Lord will come upon all that do  
 ‘ Evil, and the Workers of Iniquity; and this mighty  
 ‘ Day of the Lord will find them all out, and will burn  
 ‘ as an Oven; and burn up all the Proud and Wicked,  
 ‘ and neither leave them Root nor Branch. And there-  
 ‘ fore all ye Magistrates, Priests and People, search in  
 ‘ your selves to find out the Cause, and what Wicked-  
 ‘ ness and Evil it has been you have committed, that  
 ‘ has brought the Wrath, and Vengeance, and Judg-  
 ‘ ments of God upon you and upon your City, in burn-  
 ‘ ing of it. And therefore all return, and come to the  
 ‘ Light



1677. *Amster-*  
 Light of Christ in your Hearts, and to God's Spirit,  
 and to the Grace and Truth in your Hearts, that  
 comes by Jesus Christ; that with it ye may search  
 your Hearts. And so, do not grieve, nor vex, nor  
 quench God's good Spirit in your Hearts, and walk  
 not despitefully against the Spirit of Grace, nor turn  
 from it into Wantonness; and yet make a Profession  
 of God and Christ in Words, when your Hearts are  
 afar off, and living in Pleasures, and wantonly upon  
 the Earth, sporting your selves, killing the Just,  
 and crucifying to your selves Christ afresh, and put-  
 ting him to open shame: And so dishonouring God  
 and Christ, and Christianity, and making a Profes-  
 sion and a Trade of the Scriptures; keeping People  
 always learning, that they may be always pay-  
 ing.

Therefore Cease from Man, whose Breath is in  
 his Nostrils, and look unto the Lord, all ye ends  
 of the Earth, and be saved: for the Lord God of  
 Heaven and Earth is come, to teach his People him-  
 self by his Light, Spirit, Grace and Truth, and to  
 bring them off all the World's Teachers. And God  
 hath raised up Christ Jesus his Prophet, whom Peo-  
 ple should hear; and saith, *This is my beloved Son,*  
*hear ye him:* and Christ saith, *Learn of me, I am*  
*the Way, the Truth and the Life; and no Man comes*  
*to the Father, but by me.* And there is no Salvati-  
 on by any other Name under the whole Heaven, but  
 by the Name of Jesus, who saith, *I am the good Shep-*  
*herd, and have laid down my Life for my Sheep, and*  
*my Sheep hear my voice and follow me, and will not fol-*  
*low the Hireling:* For Christ feeds them in the Pa-  
 stures of Life, that will never wither. And God  
 hath anointed Christ Jesus to preach, if you will  
 hear him; and God hath given Christ for a Coun-  
 sellor, and a Leader, if you will be Led and Coun-  
 selled by him; and God hath given Christ for a Bi-  
 shop to Oversee you, and a King to Rule you, if you  
 will be Overseen and Ruled by him. And you that  
 will not have Christ to Rule over you, who never  
 sinned,

‘ sinned, nor Guile was found in his Mouth; you may 1677.  
‘ read his Sentence in the New Testament upon such.   
‘ And is not Christ a sufficient Teacher, whose Blood Amster-  
dam.  
‘ was shed for you, and tasted Death for Every Man?  
‘ And doth not Christ say to his Ministers, *Freely ye*  
‘ *have received, freely give?* And the Apostle saith,  
‘ *We covet no Man’s Gold, Silver or Apparel;* but La-  
‘ boured with their Hands, and kept the Gospel with-  
‘ out Charge: Have they that are called Ministers a-  
‘ mongst you, done the same, and kept this Command  
‘ of Christ Jesus? Let them be Examined, and Exa-  
‘ mine themselves. And have you not trimmed your  
‘ Outsides? but look within with the Light and Spi-  
‘ rit of Christ Jesus, and see, if your Insides be not  
‘ black and foul. For Christ Jesus, who doth *Enlighten*  
‘ *every Man, that cometh into the World,* with the Life  
‘ in himself, who is the Word, he saith; *Believe in*  
‘ *the Light, that ye may become Children of the Light:*  
‘ and with the Light ye may see all the Evil Deeds  
‘ ye have done, and all your ungodly Deeds, that  
‘ ye have acted and committed; and all your ungod-  
‘ ly Words you have spoken; and all your ungodly  
‘ Thoughts ye think; that ye may turn from them,  
‘ and turn to Christ, from whence the Light comes:  
‘ who is your Saviour and Redeemer, who hath gi-  
‘ ven you a Light to see your Sin, and how that  
‘ you are dead in *Adam*; that with the same Light  
‘ you may see Christ, the quickening Spirit, who  
‘ makes you alive to God; and saves you from your  
‘ sin. But if you hate the Light, which is the Life  
‘ in Christ, the Prince of Life; and Love the Dark-  
‘ ness and the Prince of Darkness more, than the  
‘ Light, or the Life in Christ, whose Deeds be Evil,  
‘ and because it will Reprove you; Christ tells you,  
‘ *This Light will be your Condemnation,* John 3. And  
‘ therefore be Warned now in your Day, and while  
‘ you have Time, turn to the Lord, and do not quench  
‘ the Spirit of the Father, by which he draws to his  
‘ Son: nor hate the Light of Christ; for if you do,  
‘ you hate the Life in Christ, and so remain under  
‘ Con-

1677. *Amster-*  
*dam.* ‘ Condemnation from God and Christ with the Light,  
 ‘ who now speaks to his People by his Son, as he did  
 ‘ in the Apostles days; so the same God, that was the  
 ‘ Speaker by the Prophets to the Fathers, and Speaker  
 ‘ to *Adam* and *Eve* in Paradise: And happy had *A-*  
 ‘ *dam* and *Eve*, and the Jews, and all Christians been,  
 ‘ if they had kept to this Speaker, and not have fol-  
 ‘ lowed the Serpent, that false Speaker, and his In-  
 ‘ struments. And now God is the true Speaker by his  
 ‘ Son, who bruises the Head of the Serpent, the false  
 ‘ Teacher, who is the Head of all false Ways, and  
 ‘ false Prophets, and false Churches, and false Reli-  
 ‘ gions and Worships. And so God and Christ is  
 ‘ bringing People to the pure and undefiled Religion,  
 ‘ that will keep them from the Spots of the World;  
 ‘ and into the new and living Way, Christ Jesus; and  
 ‘ to the Church in God, which Christ is the Head of,  
 ‘ as he was in the Apostles Days; and to worship God  
 ‘ in the Spirit and Truth, which Worship Christ set  
 ‘ up above Sixteen hundred Years since. And there-  
 ‘ fore must all People come to the Grace and Spirit of  
 ‘ Truth in their own Hearts, to know the God of Truth,  
 ‘ who is a Spirit, and in the Spirit and Truth to wor-  
 ‘ ship, and serve, and honour, and glorifie the living  
 ‘ God, who is over all, and worthy of all, blessed for  
 ‘ evermore, *Amen*.

‘ And ye Magistrates and Officers, read this in all  
 ‘ your Assemblies, and cause all your Priests to read it  
 ‘ in their Churches; that they and you, and all People  
 ‘ may hear and fear the God of Heaven, as you will  
 ‘ answer it at the great and terrible Day of Judgment,  
 ‘ and Vengeance of the Lord God Almighty. And this  
 ‘ is in Love to your Souls, and for your Temporal and  
 ‘ Eternal Good.

*Amsterdam*, the 19th of the  
 7th Month, 1677.

G. F.

*An Epistle concerning true Fasting, true Prayer, true Honour, and against Persecution, and for the true Liberty in Christ Jesus; and that all may have a care, that the Apostle hath not bestowed his Labour in vain upon you in your observing of Days, Months, Times, Feasts and Years, and of coming under the beggarly Elements, and the Yoke of Bondage again, and of bringing and forcing People into them.*


1677.  
Harlia-  
gen in  
Friez-  
land.  
To pag.  
294.

‘ Where did ever Christ or his Apostles Command any Believers or Christians to observe Holy-Days or Feast-Days? and let us see, where it is written in the Scriptures of the New Testament, in the Four Evangelists, or the Epistles, or the Revelation, that ever Christ or his Apostles gave the Christians any such Command, that they should observe the Time called *Christmas*, or a Day for *Christ's Birth*? or that they should observe the Time called *Easter*, or *Whitsuntide*, or *Peter*, or *Paul's*, or *Mark* or *Luke's* Days, or any other Saint's Day?

‘ Now you, that profess your selves to be the Reformed Churches from the Papists, Jews and Heathen, and the Scriptures to be your Rule, and are Professors of the New Covenant, where do you prove out of the Scriptures of the New Testament, that the Apostles and the Primitive Church practised or forced any such thing, or that Christ and his Apostles gave any such Command to the Churches, that they should practice and observe any such Days? Let us see, where this Command is written. For did not the Apostle say unto the *Galatians* in the fourth Chapter; *But now, after that ye have known God, or rather ye are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in bondage? Ye observe Days, and Months, and Times and Years; I am afraid of you, lest I have bestowed upon you Labour in vain.* And in the Third of *Galatians* it is said; *O foolish Galatians, who have bewitched you, that you should not obey the Truth, &c.* And in *Galatians* the Fifth, the

1677. *W* Apostle exhorts them to *stand fast in the Liberty,*  
*wherewith Christ had made them free :* And more-  
 Harlin- over said, *Be not entangled again with the Yoke of*  
 gen in *Bondage.*  
 Friez-  
 land.

Now doth not this manifest, that there were some  
 Teachers, that were drawing the Church of the *Galatians* into these beggarly Elements, and bringing  
 them again into Bondage, in observing of Days,  
 Months, Times and Years? for it was the Apostle's  
 Work to bring them out of those Bondages and beg-  
 garly Elements; and therefore, when they were go-  
 ing back again into observing Days, Months, Times  
 and Years, he was afraid, that he had bestowed his  
 Labour upon them in vain: and he Exhorts them, to  
 stand fast in the Liberty, wherewith Christ Jesus hath  
 made them free, and not to be entangled again with  
 the Yoke of Bondage: And again signifies, That they  
 had been once entangled with that Yoke of Bondage and  
 beggarly Elements. But O! how are People, called  
 Christians, since the Apostles Days gone again under  
 this Yoke of Bondage, and these beggarly Elements,  
 in observing Days, Months, Times and Years, let  
 their practice declare. Nay, do not both Papists and  
 Protestants force People to observe Days, Months  
 and Times? &c. And therefore is not the Apostle's  
 Labour and Travel bestowed upon *Christendom* in  
 vain, which was to bring People from under such  
 beggarly Elements and that Yoke of Bondage, (which  
 the Law did require;) to stand fast in the Liberty,  
 wherewith Christ hath made them free, and not to be  
 entangled again with the Yoke of Bondage? So it was  
 and is Christ, that hath made and doth make his  
 People free, from these things and beggarly Ele-  
 ments. And therefore they that are Redeemed, are  
 to stand fast in that Liberty, wherewith Christ hath  
 made them free. And this Liberty, which all true  
 Christians are to stand fast in, they are made free by  
 Christ, and not by Man; for Man without the Spi-  
 rit and Mind of Christ, seeks to force and compel  
 Christ's Followers, and such as he hath made free  
 from

' from the Yoke of Bondage, to outward things, that 1677.  
 ' the Law commanded, and to the observing of Days,   
 ' Months, Times, Feasts and Years : such weak, beg- Harlin-  
 ' garly Elements, them that know God, or are known gen in  
 ' of God and Christ, are to stand fast in their Liber- Friez-  
 ' ty, and not come under, nor be entangled with the land.  
 ' Yoke of Bondage of such things again, seeing, he  
 ' hath made them free. For they that are in such  
 ' things, and would force others to them, are gone  
 ' from that; which gives them the Knowledge of  
 ' God; and have not stood fast in the Liberty, where-  
 ' with Christ makes free.

' And now concerning Prayer, we do not read, that  
 ' ever Christ or his Apostles did Compel by force any  
 ' to Fast or Pray, and make a Law to strain the  
 ' Goods of such, as would not observe Days to Fast  
 ' and Pray with them. But Christ taught them, how  
 ' they should Pray, and be distinct from the Hypo-  
 ' crites; and Christ's words are as followeth : *When*  
 ' *thou prayest, thou shalt not be, as the Hypocrites are;*  
 ' *for they love to stand praying in the Synagogues, and*  
 ' *in the Corners of the Streets, that they may be seen*  
 ' *of Men, &c. But when thou prayest, enter into thy*  
 ' *Closet, and when thou hast shut thy door, pray to thy*  
 ' *Father, which is in secret, and thy Father, that seeth*  
 ' *in secret, will Reward thee openly. But when you*  
 ' *Pray, use not vain Repetitions, as the Heathen do;*  
 ' *for they think, that they shall be heard for their much*  
 ' *speaking. Be not ye therefore like them; for your*  
 ' *Father knoweth, what things ye have need of, before*  
 ' *ye ask him, &c. So as the Apostles and Saints did,*  
 ' *so do we; we pray in Secret, and we pray in Pub-*  
 ' *lick, as the Spirit gives us utterance, which helps*  
 ' *our Infirmities, as it did the Apostles and true Chri-*  
 ' *stians: and after this manner we pray for our Selves,*  
 ' *and pray for all Men both high and low.*

' Concerning Fasting, Christ saith; *Moreover when*  
 ' *ye Fast, be not as the Hypocrites of a sad Countenance;*  
 ' *for they disfigure their Faces, that they may appear*  
 ' *unto Men to Fast. But when thou fastest, anoint thy*  
 ' *Head,*



1677. *Head, and wash thy Face, that thou appear not unto Men to Fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall Reward thee openly.*

Harlingen in Friesland.

And likewise you may see in *Isaiah* the 58th, what the true Fast is, the Lord requires: where it is said to the Prophet; Cry aloud, and spare not, lift up thy Voice like a Trumpet, and shew my People their Transgression, and the House of Jacob their sins; yet they seek me daily, and delight to know my ways, as a Nation that did Righteousness, and forsook not the Ordinance of their God: they ask of me the Ordinances of Justice, they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our Soul, and thou takest no knowledge? Behold, in the day of your Fast ye find pleasure, and exact all your Labours. Behold, ye fast for strife and debate, and to smite with the Fist of Wickedness; ye shall not fast, as ye do this day, to make your Voice to be heard on high. Is it such a Fast, that I have chosen? A day for a Man to afflict his Soul? Is it to bow down his Head as a Bull-rush, and to spread Sackcloth and Ashes under him? Wilt thou call this a Fast, and an acceptable Day to the Lord? Is not this the Fast that I have chosen, saith the Lord; To loose the Bands of Wickedness, to undo the heavy Burdens, and to let the Oppressed go free, and that ye break every Yoke? So this Fast that the Lord requires, is not to lay Yokes, and Oppress and lay Heavy Burdens, and to make fast the Bands of Wickedness; but to loose and to break such things.

And further, Concerning the true Fast the Lord requires; Is it not, to deal thy Bread to the Hungry, and that thou bring the Poor, that are cast out, to thy House? When thou seest the Naked, that thou cover him, and that thou hide not thy self from thy own Flesh? (Do you keep this true Fast?) Then shall thy Light break forth as the Morning, and thine Health shall spring forth speedily: and thy Righteousness

ousness shall go before thee; the Glory of the Lord shall  
 be thy Re-reward. Then shalt thou call, and the Lord  
 shall Answer; thou shalt cry, and he shall say, here I  
 am: If thou take away from the midst of thee the  
 Tokens, the putting forth of the Finger, and speaking  
 Vanity: And if thou draw out thy Soul to the Hun-  
 gry, and satisfie the afflicted Soul; then shall thy Light  
 arise out of Obscurity, and thy Darkness be as the  
 Noon-day. And the Lord shall guide thee continually,  
 and satisfie thy Soul in drougt, and make fat thy  
 Bones: and thou shalt be like a watered Garden, and  
 like a Spring of Water, whose Waters fail not, &c.


Now here is the practice of the true Fast the Lord  
 requires of his People; and they that observe this  
 Fast, the Lord saith, *When they call, he will Answer.*  
 And you may see what glorious and happy Com-  
 forts they do receive from the Lord, that keep this  
 true Fast; but such as fast for Strife and Debate,  
 and smite with the Fists of Wickedness, to make their  
 Voices to be heard on high, and afflict their Souls for  
 a day, and bow down their Head as a Bull-rush, and  
 looses not the Bands of Wickedness, and does not undo  
 every heavy Burden, and break off every Toke, and  
 let the Oppressed go free, and does not deal his Bread  
 to the Hungry, and clothe the Naked, and bring the  
 Poor to his House, but hides himself from his own  
 Flesh, and clothes not the Naked: Such Fasts and  
 Fasters the Lord doth not accept, neither hath he  
 chosen them. But these appear to Men with their  
 disfigured Faces, and hanging down their Heads as  
 a Bull-rush for a Day; like the Hypocrites to Fast,  
 as Christ speaks of in *Matth. 6.*

And is it not the Command of Christ, that in  
 their Fast they should not appear unto Men to Fast?  
 And now you, that would force us to shut up our  
 Shops on Fasting-days, or for a Day, does not this  
 Fast appear to Men? and is not this the Fast, that  
 the Lord saith in *Isaiab*, he doth not accept? for he  
 saith; *Is this the Fast that I have chosen, a Day for*  
*a Man to afflict his Soul, and bow down his Head, as a*

1677. *Bull-rush, &c. Wilt thou call this a Fast, and an acceptable Day to the Lord? Isai. 58.*

Harlingen in Friesland.

And therefore all God's People are to keep the true Fast of the Lord from Debate and Strife, and the Fists of Wickedness; and that Fast, that breaks the Bands of Wickedness, and undoes every heavy Burden, and breaks every Yoke, and lets the Oppressed go free, and deals Bread to the Hungry, and cloaths the Naked, and brings the Poor that are cast out, to his own House. So every one that keeps this true Fast, their Health shall grow, and when they Call, the Lord will hear them; and the Lord will be their Guide continually, and satisfy their Souls in drought, and make their Bones fat, and shall be like a watered Garden, and like a Spring of Water, whose Waters fail not. Now you, that keep not this true Fast, when you call upon the Lord on your own fasting-days, does the Lord Answer you, and say, *Here I am?* doth the Lord guide you continually? and is your Bones made fat by him, and your Souls satisfied in drought? and are you like a watered Garden, and like a Spring, whose Waters fail not? But you that keep not this true Fast, do you not want these Waters, which fail not? so your Souls are not satisfied in drought, but your Bones are lean, and you hear not the Voice of the Lord, who saith, *Here I am*: and so you lose the Heritage of *Jacob*, and ride not upon the High-places there; but come under. And therefore every Man and Woman, shut your Hearts against all manner of Evil whatsoever, and trade not with *Babylon's* Merchants of Confusion; but keep the Supernatural Day of Christ, that is sprung from on high, that is, by believing and walking in the Light of Christ, and being grafted into him: and this will bring you to the true Fast, from feeding upon any Evil, and to the true praying in the Spirit, as Christ and the Apostles have taught: which Fruits of the Spirit, is *Love*, &c. which Birth of the Spirit is not a persecuting Birth. But he that is born of the Flesh, will

' will persecute him that is born of the Spirit, be- 1677.  
 ' cause he will not follow the Birth of the Flesh, with   
 ' its weak, beggarly Elements, that entangles with Harling-  
ton in  
Friesland.  
 ' its Yoke of Bondage, and its observing of Days,  
 ' Months, Times, Fasts, Feasts and Years; which the  
 ' Birth of the Spirit is to stand fast against in the  
 ' Liberty, wherewith Christ hath made it free.

' And do you not know, that the very *Turks* keep  
 ' their Sabbath on the Sixth Day, and the *Jews* upon  
 ' the Seventh Day, and the Christians meet together  
 ' on the First-Day of the Week? And that Day,  
 ' which the *Turks* keep, the *Jews* and *Christians* Shops  
 ' are open; and that Day the *Jews* keep, *Christians*  
 ' and *Turks* Shops are open; and the First-Days, that  
 ' the *Christians* keep, both *Jews* and *Turks* Shops are  
 ' open? and so the *Turk* does not force the *Jews* nor  
 ' the *Christians* to shut up their Shops on their Meet-  
 ' ing-Days, but lets them have their Liberty in the  
 ' *Turks* Country. And where do you read, that ever  
 ' the *Turks* forced any *Christians* to observe any of  
 ' their Holy-Days, or Fasts, or Feasts? And if not,  
 ' should not *Christians* be beyond the *Turks* in giv-  
 ' ing Liberty to all tender Consciences to serve God,  
 ' seeing Christ and the Apostles command not, nor  
 ' force People to observe Holy-Days, or Times, or  
 ' Months, or Years, but should pray always in the  
 ' Spirit, and fast always from Strife and Debate, from  
 ' all manner of Sin and Evil; and that will keep  
 ' down the Fist of Wickedness, and the Bond of Ini-  
 ' quity? &c. And why should not People, that be  
 ' of a tender Conscience, have their Liberty to exer-  
 ' cise their Consciences towards God, that they may  
 ' have a good Conscience always, towards God and Man,  
 ' to that which God requires, and to do unto all Men,  
 ' as they would have them to do unto them, and to love  
 ' their Neighbours as themselves; seeing that there are  
 ' so many debauched, evil and seared Consciences, as  
 ' with an hot Iron, have the Liberty in their loose  
 ' Lives and Conversations, and in their loose Words,  
 ' whose Tongues are at Liberty to Swear and Curse,

1677. **W** and their Spirits are at Liberty in Drunkenness and  
 Harlingen in Friesland. **U**ncleanness? So let the Magistrates look and see,  
 how this evil, feared Conscience hath its Liberty  
 to be Exercised in all manner of evil things, yea  
 all *Christendom* over; which is a great Shame and  
 Dishonour to God and Christ, and Christianity, yea  
 and Humanity. And therefore, why should not God's  
 People have their Liberty to Exercise their good and  
 tender Consciences towards God and Man? For the  
 Mystery of Faith, which Jesus Christ is the Author  
 and Finisher of, is held in a pure Conscience. And  
 should not the Work of the true Christian Magi-  
 strate be to encourage the Exercise of this *pure Con-*  
*science towards God and Man*, and to discourage the  
 Exercise of this evil, feared Conscience, that disho-  
 nours both God and Christ, and true Christianity?  
 If not, how are they a Praise to them that do well,  
 and a Terrour to Evil-doers?

Joh. 3. **A**nd now Concerning the not putting off Hats,  
 41, 44. for which many, that goes under the Name of Chri-  
 stians, have taken Offence at us, because we could  
 not put off our Hats, and bow down to them: For  
 which we find no such Command from Christ or his  
 Apostles; but rather to the contrary. For Christ  
 saith, *I receive not honour of Men* (mark, he did  
 not receive Honour of Men:). And further Christ  
 saith; *How can ye believe, which receive Honour one*  
*of another, and seek not the Honour, that comes from*  
*God only?* Now Christ declares it to be a Mark of  
 Unbelievers, that seek *Honour one of another*, and  
 seek not that *Honour, that comes from God only*;  
 and is not the putting off the Hat, and Bowing  
 with it, an Honour of Men, which they seek one of  
 another, and are offended, if they have it not?  
 Nay, have they not Fined, Persecuted and Impri-  
 soned some, because they did not put off their Hats  
 to them? Nay, do not the very *Turks* mock at the  
 Christians in their Proverb, saying; *That the Chri-*  
*stians spend much of their time in putting off their*  
*Hats, and shewing their bare Head to one another?*  
 But

But should not the *Christians* be beyond the *Turks*, 1677. that bear that noble Name of *Christian*, of seeking Honour one of another, and Persecuting them that will not give it them; when all true believing *Christians* should seek the Honour, that comes from God only? which is the Duty of all true Believers in Christ Jesus, for he would not receive Honour of Men. And he that believeth on the Son of God, hath everlasting Life: and he that believeth not the Son, shall not see Life; but the Wrath of God abideth upon him, John 3. 36. And now, is not the *Turks* Proverb a Reproach to the *Christians*, who say; That the *Christians* spend much of their time in putting off their Hats, and shewing their bare Head one to another? Nay, have you not Fined and Imprisoned many, because they would not put off their Hats to you, and shew you their bare Heads? Nay; in many of your Courts they shall not have Right and Justice, nor Liberty and Freedom in Cities or States, tho' they have truly served their Time, and are honest and civil Men, unless they will put off their Hats, and shew you their bare Head? And have you not made a Law against such, as will not put off their Hats, and shew you their bare Heads; and that they must forfeit two Guilders, if they did it not? Yea, and to compel and force them to do it, and fine such as do not, as at *Lansmeer* in *Waterland*? And is not this the Honour, that you seek one of another? Did not the *Pharisees* and *Jews* do the same.

Now as for your saying, *The Apostle commands to honour all Men; and such as rule well, are worthy of double honour*: Now, if this *honouring all Men*, were to put off their Hats to all Men, and shew all Men their bare Heads, then this Command you break yourselves; for you do not do this to all Men generally: and if they that rule well, must have double Honour, then they must put off their Hats twice, and shew them their bare Heads. Now, if this Honour, and shewing the bare Head, be an Invention of Men, and not from God, and ye cannot prove it by



1677. *by Scripture, and yet say, It is your Rule ; then you*  
*act beside the Rule, and compel People to act con-*  
*trary to your Rule. For where did ever the Pro-*  
*phets, Christ or the Apostles Command any such*  
*thing? Let us see a Command, a Practice and an*  
*Example for it. Nebuchadnezzar, who was a Per-*  
*secutor, and cast the three Children of Israel into*  
*the Fire with their Hose, Cloaks and Hats, we do*  
*not read that he was offended at them, because they*  
*did not put off their Hats, and shew him their bare*  
*Heads ; but because that they would not bow to his*  
*Image. And is it not said in the Margent of the*  
*Bible, where it is said, Honour all Men, (it is said)*  
*Have all Men in esteem? then they that rule well,*  
*are worthy of double Esteem ; and this Esteem must*  
*be truly in the Heart, without any Envy, Malice or*  
*Hatred. As all Men are the Workmanship of God,*  
*they are to be esteemed in the Heart with the Spirit*  
*of God ; and they that rule well, are worthy of dou-*  
*ble Esteem : and here is true Honour from the Heart*  
*both to God and Man, his Workmanship. For Peo-*  
*ple may put off their Hats, and shew their bare*  
*Heads one to another once, or twice to the Officers*  
*and Magistrates, and yet be full of Envy, and Ma-*  
*lice, and Hatred, and Murder in their Hearts one a-*  
*gainst another ; and give them that Honour, as you*  
*call it, and yet speak or wish bad things of them,*  
*when they have turned their Backs on them : which*  
*the true Honour or Esteem in the Heart to all Men,*  
*as they are God's Creation, is without any Evil Will*  
*or Thought in the Heart to all Men, and to them that*  
*rule well ; which have the double Esteem, whom God*  
*hath placed over People. There is no Evil in the*  
*Heart, that gives this Respect, Esteem or Honour,*  
*and brings them to love their Neighbours, as them-*  
*selves, and to do unto all Men, as they would have*  
*them do unto them, in that they esteem all Men, and*  
*they have a double Esteem to them that rule well:*  
*and this is beyond all the Honour of putting off the*  
*Hats once to all Men, and twice to them that are wor-*  
*thy*

Harling-  
ton in  
Frien-  
land.

thy of the double Honour, as you may call it. But 1677.  
we would ask the Christians, that practise this Hat-  
honour, and shewing one another their bare Heads, Harlingen in Friesland.  
Who did invent this single Honour, and double Honour, that they should put off their Hats one to another, and shew their bare Heads, seeing, that they cannot prove that ever Christ or the Apostles did command or practise any such thing; or Moses in the time of the Law? Now, do not say or think, that we had this Practice of not putting off the Hats from the *Turk*; for we were moved by the Spirit of the Lord to it, before ever we heard of the *Turks* Proverb and Practice, to leave the Honour that is below, and seek the Honour that comes from above, when we came to be true Belivers in Christ Jesus.

Now concerning Persecuting, Imprisoning and Banishing God's People, in whom Christ is manifest, and dwells in their Hearts; Doth not Christ tell you, that you *Imprison him*? and then do you not banish him, and persecute him out of your Cities and Corporations? And how can you enter into his Kingdom, and have a share of his Kingdom, though you may profess him in Words? And do not they go into Everlasting Punishment, that did not visit Christ in Prison? Then what will become of you, that do banish and imprison him, where he is manifest in his Members, nor suffer them to meet together to enjoy him amongst them, according to his Promise? And therefore you, that will not let Christ reign in his People, and have his Liberty in them in your Cities and Countries, to exercise his Offices, you will not have your Liberty in Heaven: and you that will not let Christ reign in your Hearts, nor suffer him to reign in his People here upon the Earth in this World, in your Kingdoms; you will not reign with Christ in Heaven in his Kingdom, nor in the World without end.

And so you, that banish the Truth out of your Cities or Countries, or his People for its sake, you do

1677. *do banish the Truth and Christ out of your Hearts*  
 from ruling there: and so you your selves are not  
 the Temples of God. And then, when you have  
 banished Christ and his Truth out of your own  
 Hearts, then you do banish such, in whom he rules,  
 out of your Estates and Country: and then see, what  
 Judgments the Lord doth bring upon you, when you  
 are left to your selves; yea, Fears and Troubles,  
 and one Judgment after another, that come upon  
 you, you are even filled with them. But the Ban-  
 nished and Sufferers for Truth and Christ's sake have  
 a peaceable Habitation in the Truth, which the De-  
 vil is out of, and cannot get in: which Habitation  
 will out-last all the Habitations of the Wicked and  
 Persecutors, though they be never so full of Words  
 without Life and Truth. So the Life and the Truth  
 will out-last all airy Notions; and Christ the Lamb  
 and patient Seed, will overcome the Devourer, and  
 the impatient Seed: and they that have the Gar-  
 ments, the Righteousness of Christ, which is the fine  
 Linnen, it will out-last all the Rags and Inventions  
 of Men. For Christ saith to his Learners, *Be of good*  
*cheer, I have overcome the World, the persecuting*  
*World:* and so he said unto his Disciples; *Marvel*  
*not, if that the World hate you, for it hated me before*  
*you.* And therefore let all that profess themselves  
 Christians, lay away Persecution about Religion,  
 Churches or Worship, Fasting or Praying Days; for  
 you have no Command from Christ and his Apostles  
 to persecute any. For Christ, who is the King of  
 Kings, and Lord of Lords, when they called him a  
*Deceiver*, and blasphemed him, and said, *He had a*  
*Devil*; he did not persecute any of them for it, nor  
 force or compel any to hear and believe him, nor  
 the Apostles after him; but he bad them, that would  
 have been plucking up the Tares, *Let the Tares and*  
*the Wheat grow together until the Harvest.* So you  
 have no Command from Christ or his Apostles to  
 persecute, imprison or banish, or spoil the Goods  
 of

Harling-  
ton in  
Frien-  
land.

‘ of any, for matter of pure Conscience and Religion, 1677.  
 ‘ Worship, Faith and Church in the Gospel-times.

*Harlingen in Friesland, the 11th  
 of the 6th Month, 1677.*

G. F.

Harlingen in  
 Friesland.


*A Warning to the Magistrates, Priests and People of the  
 City of Hamborough, to humble themselves before the  
 Lord, and not to be high-minded.*

*Friends,*

‘ **Y**OU have painted and garnished the Inside of <sup>Amster-</sup>  
 ‘ your outward Houses and High-places; but <sup>dam.</sup>  
 ‘ look within your Hearts with the Light of Christ,  
 ‘ which he hath enlightned you and every Man, that  
 ‘ cometh into the World, withal, and with it you may  
 ‘ see how foul your Hearts and Insides are with Sin <sup>To Page</sup>  
 ‘ and Evil, which Christ tells you, ye should make <sup>310.</sup>  
 ‘ clean; who told the *Pharisees*, how they *painted the*  
 ‘ *Sepulchres of the Righteous*, and they themselves were  
 ‘ full of Rottenness, and Corruption. Therefore look  
 ‘ into your selves, and your own Hearts, what you  
 ‘ are full of: to paint out the Sepulchres of the Right-  
 ‘ teous Apostles, and making a Trade and a Profession  
 ‘ of their Words, without the same Holy Ghost, and  
 ‘ Power, and Light, and Truth which they were in,  
 ‘ will not stand at the Day of God’s Vengeance. And  
 ‘ therefore repent, while you have time, and turn to  
 ‘ the Lord with your whole Hearts; and do not think  
 ‘ your selves to be secure, without his Immediate, Al-  
 ‘ mighty Protection. For it is not all your Works,  
 ‘ nor all your own Strength, and Power and Defence,  
 ‘ that can protect you, and you to look at them, and  
 ‘ think your selves secure, and to sit down in your Se-  
 ‘ curity; and in it let your Hearts be merry, and at  
 ‘ rest and ease. But then when the Lord brings a  
 ‘ Scourge upon you, that you are filled with Terrors  
 ‘ and Fears, remember you were warned, that you were  
 ‘ set down, but not in the true Rest: and then all your  
 ‘ own Strength and Force will stand you in no stead;  
 ‘ and you will acknowledge, that it must be God that  
 ‘ must protect you. And therefore take Warning; for  
 ‘ your

1677. *Amster-*  
 dam. your Priests and People are too high, and are swallowed up too much in this World; and the Vanities of it carry your Minds away from God, and your Care is more for the World, than for God, and more after the Riches of the World, than after the Riches of the World that has no end. For know you not, that all your Heaps of outward Treasure must have an end, and that you must Leave them all behind you? Therefore I am to Warn and Advise you, both High and Low, Priests and People, to come to the Grace, Light and Truth, that comes by Jesus Christ; and also to come to the Manifestation of the good Spirit of God, which is given to you to profit withal; that with This Grace, and Truth, and Light, and Spirit of Christ, you may turn to Christ Jesus, from whence it comes, who saith, *Learn of me*; and God saith, *This is my beloved Son, hear ye him*. And so all the Children of the New Covenant, that walk in the New and Living Way, do hear Christ their Prophet, that God has raised up, who is their Teacher and Priest, whom God hath anointed to Preach. And so now, God doth speak to his People by his Son, as he did in the Apostles Days. And so the Lord is come to teach his People himself by his Grace, Light, Truth and Spirit, and to bring them off all the Worlds Teachers, that are made by Men since the Apostles days; who have kept People always Learning, that they may always be paying of them: And is come to bring them off all the World's Religions, to the Religion that he set up in the Apostles Days in the New Covenant, which is pure and undefiled before God in his sight, and keeps from the Spots of the World, &c. And the Lord is come to bring them off all the World's Churches, to the Church in God, which Christ the heavenly Man, is Head of: and to bring them off all the World's Worships, to worship God in Spirit and in Truth, which Christ set up above Sixteen hundred Years since. So all Men and Women must

come

' come to the Spirit and Truth in their Hearts, by 1677.  
' which they must know the God of Truth, who is   
' a Spirit; and then in the Spirit and Truth they <sup>Amster-</sup>  
' will *Worship* him, and know, what and who they <sup>dam.</sup>  
' Worship. And also the Lord is come to bring his  
' People off all the World's Temples, that with the  
' Spirit they may know, that their Bodies are the  
' Temples of the Holy Ghost. And the Lord is come  
' to bring his People off all the World's Crosses, and  
' Pictures, and Images, and Likenesses, to know, that  
' the Power of God is the Cross of Christ, which Cru-  
' cifies them to the World, and brings them up into  
' the Likeness and Image of God, as Man and Wo-  
' man was in, before they fell, and so to Christ that  
' never fell. And this Work of Christ must all know in  
' their Hearts, by the Light of Christ Jesus, who is  
' *the true Light, that lighteth every Man, that cometh*  
' *into the World.* It is called the Light in Man and  
' Woman, and the Life in Christ the Word: and  
' Christ saith, *Believe in the Light, that ye may be-*  
' *come Children of the Light.* And the Light lets you  
' see all your Evil Actions, that you have done and  
' committed; and your ungodly Ways you have walk-  
' ed in; and your ungodly Words and Thoughts:  
' and now, if you do hate this Light, and love the  
' Darknes, and the Prince of it, more than this Light,  
' which is the Life in Christ, the Prince of Life, and  
' will not come to it, because your Deeds be Evil, and  
' it will reprove you; Christ tells you, *This Light is*  
' *your Condemnation.* And then what is all your Pro-  
' fession good for, when you remain under the Con-  
' demnation of the true Light, in which you should  
' believe; and so become Children of Light, and out  
' of Condemnation? And therefore every one must  
' believe in the Light, if they do receive Christ Je-  
' sus; and as many as receives him, he gives them  
' *Power to become the Sons of God.* So he that hath  
' the Son of God, hath Life; and they that have not  
' the Son of God, have not Life: and then if you  
' have not Life, what good doth all your Profession  
' of



1690. ' of the Scriptures from *Genesis* to *Revelations* do you,  
 ' any more than the *Jews, Scribes* and *Pharisees*, that  
 London. ' would not receive Christ the Life; upon whom God  
 ' brought his overflowing Scourge: And therefore do  
 ' you take heed of that, for your Strength will be no  
 ' better than theirs, if you have not God and Christ's  
 ' supporting Power, when God's Scourge comes  
 ' upon you, and you are filled with Horrors and  
 ' Fears. But my desires are, that you may all Re-  
 ' pent, even from the Highest to the Lowest, and not  
 ' grieve, nor quench, nor vex, nor rebel against God's  
 ' good Spirit in you, nor *walk despitefully against the*  
 ' *Spirit of Grace*, nor turn from it unto Wantonness,  
 ' which would teach you, and bring your Salvation.  
 ' which if you do, how can you escape the overflow-  
 ' ing Scourge of the Almighty, and the Wrath of the  
 ' Lamb? But my desires are, that you may all obey  
 ' God's good Spirit of Truth, which will lead you  
 ' out of all Evil, into all Truth, and reprove you  
 ' for your Righteousness, and for your own Judg-  
 ' ment and Sin, &c. and it will bring you to cleave  
 ' to that which is Good; and forsake that which is  
 ' Evil; and to turn to the Lord, who will receive  
 ' you in his Mercy and Kindness: By which Means  
 ' you may escape the over-flowing Scourge in the Day  
 ' of Vengeance, which dreadful Day is coming upon  
 ' all Evil-doers. And this as a Warning to you, both  
 ' for your Temporal and Eternal Good: and for you  
 ' to Read it in your Assemblies; and your Priests to  
 ' Read it in their Churches; so that all People may  
 ' Hear and Fear, as you will Answer it at the Ter-  
 ' rible and Dreadful Day of Judgment.

*Amsterdam*, the 19th of the  
 7th Month, 1677.

G. F.

For

*For the Embassadors, that are Met to Treat for Peace at  
the City of Nimmeguen in the States Dominions.*


1677.  
Amster-  
dam.

‘ Christ Jesus saith, *Blessed are the Peace-makers, for  
they shall be called the Children of God*, Matth. 5. 9.  
‘ so all Christian men are to forsake Evil, and do  
‘ Good, and seek Peace and follow it, if they will  
‘ *love Life, and see good Days*, 1 Pet. 3. 11. for God  
‘ hath called all true Christians unto Peace, 1 Cor. 7.  
‘ and therefore all Christians ought to follow this  
‘ Peace, which God calls them to: and they should  
‘ let the Peace of God rule in all their Hearts; which  
‘ is above the Peace of this World, that is so soon  
‘ broken. For the Apostle Commands the Christians  
‘ to let the Peace of God rule in their Hearts; to  
‘ which all Christians should be subject: Now the  
‘ Practice of this should be among Christians, that  
‘ profess Christianity; and this Peace is above that,  
‘ which Christ takes from the Earth, Rev. 6. which  
‘ is the Peace of the Wicked. And the Apostle saith  
‘ to the Christians, *Be at Peace among your selves*,  
‘ 1 Thess. 5. Now, all Christians should obey this  
‘ Command, and be at Peace among themselves, and  
‘ not in Wars and Strife. And further the Apostle  
‘ exhorts the *Christians to keep the Unity of the Spirit  
in the Bond of Peace*: so this Unity, and this Bond  
‘ of Peace should be kept (and not be broken) by all  
‘ that bears that Noble Name *Christian*; and they  
‘ should keep the Unity of the Spirit of Christ in the  
‘ Bond of the Prince of Princes, and King of Kings,  
‘ and Lord of Lord’s Peace, which is the Duty of all  
‘ true Christians to keep: In which they may honour  
‘ Christ, in bringing forth the Fruits of Peace, which  
‘ is Love and Charity. For the Apostle tells you,  
‘ *The fruits of the good Spirit is Love, Joy and Peace,  
Long-suffering, Gentleness, Goodness, &c.* Gal. 5.

‘ And the Apostle exhorts the Christians, and saith;  
‘ *If it be possible, as much as lieth in you, live peaceable  
with all Men*: and this should be the Endeavour of  
‘ all Christians. For it is no honour to Christ, that

1677. *Christians should war and destroy one another, that*  
 do profess the Name of Christ, who saith, *He came*  
*to save Mens lives, and not to destroy them :* For  
 Christians have Enemies enough abroad without  
 them, and therefore they should Love one another,  
 as Christ commands, who saith; *By this ye shall be*  
*known to be my Disciples, if ye Love one another.*  
 For Christians are commanded to love Enemies;  
 therefore much more one another. And Christ saith;  
*As the Father hath loved me, so I have loved you :*  
*Continue ye in my Love, John 15. 8. and By this shall*  
*all Men know, that ye are my Disciples, if ye Love one*  
*another, John 13. 35.* But if Christians do war and  
 destroy one another, this will make both *Jew, Turks,*  
*Tartars* and *Heathens* to say, That you are not  
 Disciples of Christ. And therefore, as you love  
 God, and Christ, and Christianity, and its Peace,  
 All make Peace, as far as you have Power, among  
 Christians, that you may have the Blessing. For  
 you read, that Christians were called the *Household*  
*of Faith, the Household of God, a Holy Nation, a Pe-*  
*culiar People :* and they are commanded to be *Zea-*  
*lous for good Works,* not for Bad: and Christians are  
 also commanded not to bite and devour one another,  
 lest they be consumed one of another.

And is it not a sad thing for Christians to be bi-  
 ting and consuming one another in the sight of the  
*Turks, Tartars, Jews* and *Heathens*, when they  
 should Love one another, and do unto all Men, as  
 they would have them do unto them? And such Work  
 and Devouring as this, will open the Mouths of  
*Jews* and *Turks, Tartars* and *Heathens* to Blaspheme  
 the Name of Christ, who is the King of Kings, and  
 Lord of Lords, and cause them to speak evil of  
 Christianity, for them to see, how the Unity of the  
 Spirit is broken among such, as profess Christ and  
 Christ's Peace. And therefore all Christians are to  
 mind God and Christ's Teaching, who teacheth  
 Christians to Love one another, yea, Enemies; and  
 perswade all Kings and Princes, to give Liberty to  
 all

all tender Consciences in Matters of Religion and 1677.  
Worship, they living peaceable under every Go-  
vernment : so that for the time to come there may   
be no more Imprisonment and Persecution among <sup>Amster-</sup>  
the Christians, for Matters of tender Consciences <sup>dam.</sup>  
about Matters of Faith, Worship and Religion, that  
the *Jews, Turks, Tartars and Heathens* may not see,  
how Christians are Persecuting one another for Reli-  
gion. And seeing, from Christ and the Apostles Chri-  
stians have no such Command, but on the contrary,  
to *Love one another*; and knowing, that Christ said  
to such, as would have been plucking up Tares, *Let*  
*the Tares and the Wheat grow together, till the Har-*  
*vest* ( which is the End of the World ) *lest they*  
*plucked up the Wheat*; and at the End of the World  
Christ would send forth his Angels, and they should  
sever the Wheat from the Tares : So Christ tells  
you, that it is the Angels work at the End of the  
World, and not Mens work, before the Harvest at  
the End of the World. Hath not all this Persecu-  
tion, Banishing, and Imprisoning and putting to  
Death concerning Religion, been the pretence of  
plucking up Tares? and hath not all this been be-  
fore the Harvest, and before the End of the World?  
And therefore, have not all these been the Actors  
against the Express Command of Christ, the King  
of Heaven? which all Kings and Rulers, especially  
they, that call themselves Christians, should obey  
their Lord and Saviour's Command, which he ex-  
pressly Commands : *Let the Tares and the Wheat grow*  
*together, till the Harvest*; and the Harvest is the  
End of the World : and then Christ will send his  
Angels, and they shall *sever the Wheat from the*  
*Tares, &c.* And also Christ told some of his Disci-  
ples, that would have had *Fire to come down from*  
*Heaven, to destroy such as would not receive him* (in  
their Zeal;). *That they did not know, what Spirit they*  
*were of* : and rebuked them, and said ; *He came not*  
*to destroy Mens Lives, but to save them.* And there-  
fore all such, that have destroyed Mens Lives con-  
cerning

1677. *cerning Religion, and Worship of God, have they*  
*known, what Spirit they have been of? Have they*  
*not done, that they should not do? and done that,*  
*which Christ forbad, who saith, *Left ye should pluck**  
*up the Wheat with the Tares, and saith, *It is the**  
*Angels work at the End of the World?* And hath  
 not God shewed unto Man, what is Good, and his  
 Duty, To Love Mercy, and to do Justly, and to walk  
 Humbly with his God? which Man is to mind.

And the Apostle exhorts the Christians, to Follow  
 Peace with all Men, and Holiness, without which no  
 Man shall see the Lord, Hebr. 12. 14. And why  
 should Christians War and Strive one with another,  
 seeing they all do own in words one King, and  
 Lord and Saviour Christ Jesus, whose Command is,  
 That they should Love one another; which is a  
 Mark, that they shall be known by, to be Christ's  
 Disciples, as I said before. And Christ, who is the  
 King of Kings, and Lord of Lords, saith; *As I*  
*have Loved you, so love one another,* John 15. 12.  
 and John 13. And the Apostle saith, *Christians*  
*ought to be patient towards all Men,* 1 Theff. 5. 14.

From him, who is a Lover of Truth and Right-  
 teousness, and Peace, and desires your Temporal  
 and Eternal Good; and desires, that in the Wis-  
 dom of God, that is Pure, and Gentle, and Peace-  
 able from Above, with that you may be Ordered,  
 and Order all things, that God hath Committed  
 to you, to his Glory, and stop those things among  
 Christians, so far as you have Power, which disho-  
 nour God, Christ and Christianity!

G. F.

*Amsterdam, the 21<sup>th</sup> of the*  
*7<sup>th</sup> Month, 1677.*

*The End of the Second Part.*

The

# *The FIRST TABLE, Containing the Names of the Countries, Cities, Towns and Places mentioned in the Author's Journal of his Travels and Labours on Truth's Account, in England, &c. and beyond the Seas.*

|   |  |               |  |
|---|--|---------------|--|
| A.  |  |               |  |
| A   | Bbyholm, Part I. Page 450                    |               |  |
|   | Aberdeen, <i>Scotl.</i> Pt. II.              |               |  |
|   |  | p. 252        |  |
|   | Aſton,                                       | Pt. I. p. 247 |  |
| Adderbury,                                  | Pt. II. p. 221, 323                          |               |  |
| Addingworth,                                | Pt. II. p. 282                               |               |  |
| Albans, Pt. I. p. 295:                      | Pt. II. p. 282,                              |               |  |
|   | 323, 355                                     |               |  |
| Alborough-Caſtle,                           | Pt. II. p. 419                               |               |  |
| Aldenham,                                   | Pt. I. p. 148                                |               |  |
| Alexandria in Egypt,                        | Pt. I. p. 585                                |               |  |
| Alkmaer, <i>Holl.</i>                       | Pt. II. p. 294, 418                          |               |  |
| America,                                    | Pt. II. p. 253                               |               |  |
| Amerſham,                                   | Pt. II. p. 320                               |               |  |
| Amoroca-River, ( <i>Amer.</i> )             | Pt. II.                                      |               |  |
|   | p. 209                                       |               |  |
| Amptſhill,                                  | Pt. II. p. 282                               |               |  |
| Amſterdam, Pt. II. p. 287, 294, 306,        |  |               |  |
|   | 314, 315, 316, 418, 419, 523, 557,           |               |  |
|   | 558, 559                                     |               |  |
| Anameſſy-River, <i>Amer.</i>                | Pt. II. p. 209                               |               |  |
| Anderigo, <i>Frieſh.</i>                    | Pt. II. p. 304                               |               |  |
| Antego,                                     | Pt. II. p. 170, 171                          |               |  |
| Apledon,                                    | Pt. II. p. 109, 110                          |               |  |
| Appingdalen, <i>F.</i>                      | Pt. II. p. 296                               |               |  |
| Applebye,                                   | Pt. I. p. 169                                |               |  |
| Apré, <i>Denmark,</i>                       | Pt. II. p. 297                               |               |  |
| Arnſide,                                    | Pt. I. p. 187                                |               |  |
| Armſcot,                                    | Pt. II. p. 221, 222, 223                     |               |  |
| Arundel,                                    | Pt. I. p. 296                                |               |  |
| Aſhford,                                    | Pt. II. p. 14                                |               |  |
| Aſhwell,                                    | Pt. II. p. 340                               |               |  |
| Atherſton,                                  | Pt. I. p. 73, 233                            |               |  |
| Aylesbury,                                  | Pt. II. p. 221                               |               |  |
| B.  |  |               |  |
| B   | Adcow, <i>Scotl.</i> Pt. I. p. 452, 456, 464 |               |  |
|   | Badgeſley, Pt. I. p. 289, 293,               |               |  |
|   | 294, 382. Pt. II. p. 95, 121, 281            |               |  |
| Baghurſt,                                   | Pt. II. p. 147                               |               |  |
| Bagworth,                                   | Pt. I. p. 71                                 |               |  |
| Balby, Pt. I. p. 108, 129, 132, 133, 532    |  |               |  |
|   | Pt. II. p. 121, 280                          |               |  |
| Baldock, Pt. I. p. 294:                     | Pt. II. 105, 340                             |               |  |
| Ballowfield,                                | Pt. II. p. 280                               |               |  |
| Banbury,                                    | Pt. II. p. 106, 323                          |               |  |
| Bandon, <i>Irel.</i>                        | Pt. II. p. 125                               |               |  |
| Bandon-Bridge,                              | <i>Ibid.</i>                                 |               |  |
| Barbados, Pt. II. p. 161, 162, 177, 178,    |  |               |  |
|   | 208, 211, 532                                |               |  |
| Barking,                                    | Pt. II. p. 488                               |               |  |
| Barnet, Pt. I. p. 30. Pt. II. p. 282, 323,  |  |               |  |
|   | 355, 509                                     |               |  |
| Barnet-hills,                               | Pt. II. p. 5, 6                              |               |  |
| Barnſtable,                                 | Pt. II. p. 109                               |               |  |
| Barrow,                                     | Pt. I. p. 71. Pt. II. p. 6                   |               |  |
| Barton,                                     | Pt. II. p. 278                               |               |  |
| Barton-Abbey,                               | Pt. I. p. 534                                |               |  |
| Baſingſtoke,                                | Pt. I. p. 412                                |               |  |
| Batterſea,                                  | Pt. II. p. 357                               |               |  |
| Beavor Kale,                                | Pt. I. p. 51, 54                             |               |  |
| Becliff,                                    | Pt. I. p. 149                                |               |  |
| Bedall,                                     | Pt. II. p. 278                               |               |  |
| Bedfordſhire, Pt. I. p. 260, 287, 294,      |  |               |  |
|   | Pt. II. p. 12, 95, 97, 282, 323,             |               |  |
|   | 340, 354                                     |               |  |
| Bednal-green, Pt. 2. p. 429, 442, 459       |  |               |  |
| Bentham,                                    | Pt. II. p. 74                                |               |  |
| Berkſhire, Pt. II. p. 5, 136, 147, 321      |  |               |  |
| Berry-ſtreet,                               | Pt. II. p. 486                               |               |  |
| Berwick,                                    | Pt. I. p. 472                                |               |  |
| Beverley,                                   | Pt. I. p. 109                                |               |  |
| Beaumarés, <i>Wales,</i> Pt. I. p. 434, 437 |  |               |  |
| Biddleſden,                                 | Pt. II. p. 355                               |               |  |
| Birmingham, Pt. I. p. 290. Pt. II.          |  |               |  |
|   | p. 121                                       |               |  |
| Biſhopſdale,                                | Pt. II. p. 278                               |               |  |
| Biſhop-ſtarford,                            | Pt. I. p. 271                                |               |  |
|   | Black-                                       |               |  |



# The FIRST TABLE

|                             |                               |  |                                    |
|-----------------------------|-------------------------------|--|------------------------------------|
| Black-Rock, <i>Cbesb.</i>   | Pt. II. p. 123                | Capell,  | Pt. II. p. 357                     |
| Bletchington,               | Pt. II. p. 357                | Cardiff, Pt. I. p. 414.                        | Pt. II. p. 107                     |
| Block-Island, <i>Amer.</i>  | Pt. II. p. 190                | Carlisle, Pt. I. p. 195, 196, 197, 450         |                                    |
| Bodmin,                     | Pt. I. p. 307                 | Carlisle-Bay, <i>Barbad.</i>                   | Pt. II. p. 162                     |
| Bohemia-River, <i>Amer.</i> | Pt. II. p. 183,               | <i>Carolina,</i> Pt. II. p. 201, 202, 203, 204 |                                    |
|                             | 195                           | Carterford,                                    | Pt. I. p. 537, 538                 |
| Bonnars-Creek, <i>Amer.</i> | Pt. II. p. 201,               | Cartmeil,                                      | Pt. II. p. 30                      |
|                             | 204                           | Caulham,                                       | Pt. II. p. 321                     |
| <i>Isb.</i>                 | Pt. I. p. 381                 | Charingcross, Pt. I. p. 241, 242, 244          |                                    |
| <i>Engl.</i>                | Pt. I. p. 576                 | Charlewood,                                    | Pt. II. p. 323                     |
|                             | Pt. II. p. 208                | Chattan,                                       | Pt. I. p. 290                      |
|                             | Pt. II. p. 45                 | Chelmsford,                                    | Pt. II. p. 318                     |
|                             | Pt. II. p. 340                | Cheltenham,                                    | Pt. II. p. 323                     |
|                             | Pt. I. p. 188, 189            | Chesham,                                       | Pt. II. p. 323                     |
|                             | Pt. I. p. 136                 | <i>Cbesbire,</i> Pt. I. p. 417, 474, 552       |                                    |
|                             | Pt. II. p. 318.               |  | Pt. II. p. 98, 99, 123, 138        |
|                             | Pt. I. p. 415, 416, 417       | Cheshunt,                                      | Pt. II. p. 544                     |
|                             | Pt. II. p. 297, 302           | Chesterfield,                                  | Pt. I. p. 74                       |
|                             | , <i>Germ.</i> Pt. II. p. 302 | Chester-River, <i>Maryl.</i>                   | Pt. II. p. 183,                    |
|                             | <i>Barb.</i> Pt. II. p. 169   |  | 195                                |
|                             | Pt. I. p. 412, 413            | Chichester,                                    | Pt. I. p. 296                      |
|                             | Pt. II. p. 287, 317, 415,     | <i>China,</i>                                  | Pt. I. p. 585                      |
|                             | 419                           | Chiswick,                                      | Pt. II. p. 459, 509                |
|                             | Pt. II. p. 278                | Cholsberry,                                    | Pt. II. p. 323                     |
|                             | p. 375, 376, 377, 526.        | Choptham-River,                                | Pt. II. p. 211                     |
|                             | , 95, 103, 104, 132, 134,     | Christian-River, <i>Amer.</i>                  | Pt. II. p. 195                     |
|                             | 135, 136, 321, 322            | Cirencester,                                   | Pt. I. p. 382. Pt. II.             |
|                             | , Pt. II. p. 214, 215,        |  | p. 323                             |
|                             | 216, 217, 218                 | Clauston, <i>Leicest.</i>                      | Pt. I. p. 54                       |
|                             | , Pt. I. p. 29, 380, 504.     | <i>Cleveland,</i> Pt. I. p. 114, 115.          | Pt. II.                            |
|                             | 95, 105, 146, 220, 282,       |  | p. 98                              |
|                             | 320, 323, 355, 369, 465       | Clifts, <i>Maryl.</i>                          | Pt. II. p. 182, 200,               |
|                             | Pt. II. p. 355                |  | 208, 213                           |
|                             | Pt. II. p. 282                | Closter-Seven, <i>Germ.</i>                    | Pt. II. p. 297                     |
|                             | Pt. II. p. 90                 | Cockan,  | Pt. I. p. 161, 162                 |
|                             | Pt. I. p. 465                 | Cockermouth, Pt. I. p. 190, 191, 192           |                                    |
|                             | p. 113. Pt. II. p. 278        | Coggeshall,                                    | Pt. I. p. 265, 586                 |
|                             | Pt. II. p. 27                 | Colchester, Pt. I. p. 265, 266, 586            |                                    |
|                             | <i>Isb.</i> Pt. II. p. 355    |  | Pt. II. p. 286, 318, 414, 415, 420 |
|                             | Cent, Pt. I. p. 106           | Coldbeck,                                      | Pt. I. p. 195, 210                 |
|                             | Pt. I. p. 106                 | Collumpton, Pt. I. p. 375.                     | Pt. II. p. 23                      |
|                             | <i>rm.</i> Pt. II. p. 298     | Point-Comfort, <i>Amer.</i>                    | Pt. II. p. 206,                    |
|                             | Pt. II. p. 294                |  | 207                                |
| C.                          |                               | Connecticut, <i>Amer.</i>                      | Pt. II. p. 182                     |
|                             | Pt. I. p. 270, 271            | Conny-Island, <i>Amer.</i>                     | Pt. II. p. 192                     |
| <i>gesbire,</i>             | Pt. I. p. 381                 | Cork,  | Pt. II. p. 125                     |
|                             | Pt. II. p. 13, 138            | Cornwall, Pt. I. p. 301, 322, 372, 373,        |                                    |
|                             | Pt. II. p. 277                |  | Pt. II. p. 19, 20, 23, 110         |
| Pt. I. p. 263.              | Pt. II.                       | Cosfel,  | Pt. II. p. 253                     |
| p. 148                      |                               | Coventry, Pt. I. p. 31, 32, 33, 72, 73, 293    |                                    |
|                             |                               | Counter  |                                    |

# Of Countries, Cities, Towns, &c.

Counterfide, Pt. II. p. 278  
*Crane-Island*, Pt. II. p. 198  
 Crantzick, Pt. I. p. 110, 124  
 Cranbrook, Pt. I. p. 261, 263. Pt. II. p. 14  
 Crickatrough, *Amer.* P. II. p. 205  
 Crook, Pt. I. p. 144  
 Crossland, Pt. I. p. 156  
 Crowland, " Pt. I. p. 381  
 Crownallins, Pt. II. p. 323  
*Cumberland*, Pt. I. p. 188, 210, 211, Pt. II. p. 98

## D.

**D** Algelthly, *Wales*, Pt. I. p. 432.  
 Dalton, Pt. I. p. 148  
 Dantzick, Pt. II. p. 253, 325, 332, 443, 444, 524, 525, 526  
 Darby, Pt. I. p. 74, 96, 101, 106, 532  
*Darbyshire*, Pt. I. p. 35, 49, 52, 74, 108, 229, 231, 289, 474, 532. Pt. II. p. 26, 94, 98, 138, 280, 281, 342, 355  
 Darwen-water, Pt. I. p. 212. Pt. II. p. 28, 29  
 Deal, Pt. II. p. 148, 159  
 Delaware-Bay, Pt. II. p. 194  
 Delaware-River, Pt. II. p. 184  
 Delft, *Holl.* Pt. II. p. 287, 317  
 Delfziel, *Friezl.* Pt. II. p. 296, 303  
 Delmenhorst, *Germ.* Pt. II. p. 297  
*Denbysbire*, Pt. II. p. 99  
 Dent, Pt. I. p. 139  
 Deteren, *East-Friezl.* Pt. II. p. 297  
*Devonsbire*, Pt. I. p. 521. Pt. II. p. 18, 23, 109  
 Dingley, *Northamptonsh.* Pt. II. p. 282  
 Dockum, *Friezl.* Pt. II. p. 295, 304  
 Dolston, Pt. II. p. 381, 382, 383, 384, 413, 420  
 Doncaster, Pt. I. p. 108, 132. Pt. II. p. 280  
 Dorchester, Pt. I. p. 297, 413, 520  
*Dorsetshire*, Pt. I. p. 520. Pt. II. p. 18, 111  
 Dover, Pt. I. p. 263  
 Downs, Pt. II. p. 159, 160  
 Douglas, *Scotl.* Pt. I. p. 452  
 Drawell, Pt. II. p. 277

Drayton, Pt. I. p. 27, 31, 288, 531  
 Draitwich, *Worcest.* Pt. II. p. 100  
 Dublin, *Irel.* Pt. II. p. 124, 131  
 Duckenfield, Pt. I. p. 45  
 Dumfreez, *Scotl.* Pt. I. p. 452  
 Dunbar, *Scotl.* Pt. I. p. 471  
 Duncow, *Scotl.* Pt. I. p. 293  
 Dunstable, Pt. II. p. 252, 355  
 Durham, Pt. I. p. 211, 473. Pt. II. p. 27, 98

## E.

**E** *East-Friezland*, Pt. II. p. 297  
*East-Ferfey*, *Amer.* Pt. II. 184, 193  
 Edenborough, Pt. I. p. 457, 458, 459, 461  
 Edghill, Pt. I. p. 382  
 Edmonton, Pt. II. p. 357, 358, 364, 369, 427, 486, 545  
 Eems-River, *Friezl.* Pt. II. p. 297  
 Eldred, Pt. II. p. 123  
 Elmshoren, *N. Holl.* Pt. II. p. 299  
 Ely, Pt. I. p. 270. Pt. II. p. 13  
 Embden, *E. Friezl.* Pt. II. p. 296, 303  
 Enfield, Pt. II. p. 149, 155, 364, 420, 427, 434, 446 --- 455, 459, 488, 509, 512, 533, 534, 544, 545  
 Enkhuyzen, *N. Holl.* Pt. II. p. 295  
 Epping-Forest, Pt. II. p. 434, 435, 436  
 Eshing, *Surrey*, Pt. II. p. 357  
 Essex, Pt. I. p. 265, 504, 515, 586. Pt. II. p. 13, 97, 138, 148, 220, 286, 318, 413, 480, 488, 512, 517, 534  
 Eton, Pt. I. p. 52  
 Evelholme, Pt. I. p. 290, 382. Pt. II. p. 248, 323  
 Exeter, Pt. I. p. 374, 414  
 Eyder-River, *Holst.* Pt. II. p. 299

## F.

**F** *Falcon-Island*, *Amer.* Pt. II. p. 192  
 Falmouth, Pt. I. p. 305, 306, 307. Pt. II. p. 20  
 Farnham, Pt. I. p. 411. Pt. II. p. 112  
 Felsted, Pt. II. p. 318  
*Fen-Country*, Pt. I. p. 381. Pt. II. p. 13  
 Firbank-Chapel, Pt. I. p. 141, 142, 143, 148  
 Fisher-holder, *Germ.* Pt. II. p. 297  
*Fishers-*

# The FIRST TABLE

|  |  |
|--|--|
| <i>Bishers-Island, Amer.</i> Pt. II. p. 190  | HammerSmith, Pt. II. p. 357, 370, 438, 509, 533                    |
| Flamstead-Heath, Pt. II. p. 364,   | <i>Hampshire</i> , Pt. I. p. 520. Pt. II. p. 16, 146, 220          |
| <i>Flinshire</i> , Pt. I. p. 436   | Hampton-Court, Pt. I. p. 503                                       |
| Flushing, <i>Amer.</i> Pt. II. p. 184, 192   | —— Park, <i>ibid.</i>  |
| Fordgreen, Pt. II. p. 427, 512, 544, 545, 546, 547, 548  | Harborough, Pt. I. p. 241  |
| Forest of Dean, Pt. II. p. 108   | Harestreet, Pt. II. p. 420   |
| Franecker, <i>Friez.</i> Pt. II. p. 305, 417.  | <i>Harlem</i> , Pt. II. p. 288, 314, 419                           |
| Frederickstadt, <i>Holst.</i> Pt. II. p. 299, 300  | Harlingen, Pt. II. p. 295, 305, 417, 561—573                       |
| <i>Frize!and</i> , Pt. II. p. 295, 304, 417  | Hartshill, Pt. II. p. 281  |
| G.   | Hartshorn, <i>ibid.</i>  |
| <b>G</b> Ainsborough, Pt. I. p. 130, 131   | Harwich, Pt. II. p. 286, 318                                       |
| Gardick, Pt. II. p. 304  | <i>Hatters-Island, Amer.</i> Pt. II. p. 199                        |
| <i>Garner's-Island, Amer.</i> Pt. II. p. 190   | Haverford-west, Pt. I. p. 429                                      |
| Garisdale, Pt. I. p. 139. Pt. II. p. 278   | Heads, <i>Scotl.</i> P. I. p. 452, 463                             |
| Garshore, <i>Scotl.</i> Pt. I. p. 452  | Hedgerley, Pt. II. p. 320  |
| Garstrang, Pt. II. p. 39   | Helfstone, Pt. II. p. 20   |
| Gatton, Pt. II. p. 357   | Hempensarmer, <i>Friez.</i> Pt. II. p. 304                         |
| <i>Germany</i> , Pt. II. p. 297  | Hempsted, Pt. II. p. 323   |
| Gickleswick, Pt. II. p. 74   | Hendon, Pt. II. p. 221, 282, 323, 355, 357                         |
| <i>Gilliland</i> , Pt. I. p. 213, 450,   | Henly, Pt. II. p. 321, 369   |
| Glasgow, <i>Scotl.</i> Pt. I. p. 463   | Hereford, Pt. II. p. 25  |
| Glasson, Pt. I. p. 150   | <i>Herefordshire</i> , Pt. II. p. 25, 101, 102                     |
| Glocester, Pt. I. p. 530   | Hertford, Pt. I. p. 271. Pt. II. p. 338, 339, 357, 488, 545        |
| <i>Glocestershire</i> , Pt. I. p. 382. Pt. II. p. 25, 103, 106, 132, 133, 134, 218, 322, 355   | <i>Hertfordshire</i> , Pt. I. p. 294. Pt. II. p. 14, 105, 135, 323 |
| Gooses, Pt. II. p. 480, 481, 482, 483, 484, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 512, 517, 518, 519—523, 534, 535, 536, 537, 538, 539, 540, 541 | Hexam, Pt. I. p. 212   |
| Grarigg, Pt. I. p. 184, 185, 186. Pt. II. p. 27, 28  | Hide-Park; Pt. I. p. 379   |
| Gravelands, <i>Amer.</i> Pt. II. p. 184, 192   | Higham, Pt. I. p. 294  |
| Gravesend, Pt. II. p. 148, 158   | Highgate, Pt. II. p. 251, 283.                                     |
| Great-Bay, <i>Amer.</i> Pt. II. p. 198   | <i>Highlands, Scotl.</i> Pt. I. p. 452, 464                        |
| Grisedall, Pt. I. p. 139   | Hightown, Pt. I. p. 135, 136                                       |
| Groningen, 7 <i>Prov.</i> Pt. II. p. 296, 394  | Hill, <i>Yorsh.</i> Pt. II. p. 342                                 |
| Guilford, Pt. II. p. 357, 391, 500   | Over the Hills, Pt. II. p. 106                                     |
| <i>Gulf of Florida, Amer.</i> Pt. II. p. 180   | Hitchin, Pt. II. p. 340  |
| <i>Guls-Island, Amer.</i> Pt. II. p. 190   | Hodsdon, Pt. I. p. 512   |
| Gutters-hedge; Pt. II. p. 355  | Hoghen-horn, <i>Holst.</i> Pt. II. p. 299                          |
| H.   | Holdendike, Pt. II. p. 91  |
| <b>H</b> Ague, <i>Holl.</i> Pt. II. p. 317   | Holdernefs, Pt. I. p. 125, 227, 352. Pt. II. p. 27, 123            |
| Hallifax, Pt. I. p. 220, 227, 228  | <i>Holland</i> , Pt. II. p. 286, 287, 415                          |
| Halsted, Pt. II. p. 318  | <i>Holstein</i> , Pt. II. p. 299                                   |
| Hamborough, Pt. II. p. 298, 300, 573   | Homiton, Pt. I. p. 269   |
|  | Honington, Pt. II. p. 222  |
|  | Hoom   |

# Of Cities, Countries, Towns, &c.

loorn, Pt. II. p. 295  
 loorn-Church, Pt. II. p. 148  
 lorse-bridge, Pt. I. p. 526. Pt. II. p. 23  
 The Two Horse-Races, *Amer.* Pt. II. p. 190  
 lorham, Pt. I. p. 263. Pt. II. p. 357  
 lorham-Park, Pt. I. p. 296  
 lowket, Pt. I. p. 540  
 lowker-Hall, Pt. II. p. 31, 32, 33, 34  
 lull, Pt. I. p. 129, 447. Pt. II. p. 91  
 lumber, Pt. I. p. 382  
 lurger-hill, Pt. II. p. 320, 321, 369  
 lurger-River, Pt. II. p. 210  
 luntington, Pt. I. p. 381. Pt. II. p. 340  
 luntingtonshire, Pt. I. p. 381, 517. Pt. II. p. 13  
 J.  
 Jamaica, Pt. 2. p. 177, 178, 179, 180  
 —A Town in Long-Island, Pt. II. p. 192  
 Jersey, Pt. II. p. 193, 194  
 Jeld, Pt. II. p. 357  
 Jchester, Pt. II. p. 111  
 Jmore, Pt. II. p. 323, 369  
 Jndian Towns, Pt. II. p. 194  
 Johnstons, *Scotl.* Pt. I. p. 465, 466, 467  
 Jrdans, Pt. II. p. 320  
 Jpswich, Pt. I. p. 266  
 Juby's Court, Pt. II. p. 108  
 Jreland, Pt. I. p. 294. Pt. II. p. 123, 131  
 Jzehoa, *Holl.* Pt. II. p. 299  
 Jres, Pt. I. p. 303, 304. Pt. II. p. 340  
 K.

K Eby, *West.* Pt. II. p. 302  
 K Kellet, Pt. II. p. 343  
 Kempston, Pt. II. p. 282  
 Kendal, Pt. I. p. 143, 153, 450. Pt. II. p. 72  
 Kennington, Pt. II. p. 357  
 Kenworth, Pt. II. p. 282

Kent, Pt. I. p. 261, 411. Pt. II. p. 14, 113—116, 148  
 Kent-Island, *Amer.* Pt. II. p. 198,  
 Kentish-shore, *Maryl.* Pt. II. p. 196  
 Kefwick, Pt. II. p. 29  
 Kidley-Part, Pt. I. p. 74, 230  
 Kings-Bridge, Pt. I. p. 300. Pt. II. p. 19, 110  
 Kings-Road, Pt. II. p. 214  
 Kingston upon Thames, Pt. I. p. 503. Pt. II. p. 95, 158, 220, 251, 285, 320, 356, 359—364, 369, 384, 390, 392, 395—402, 413, 414, 438, 468—479, 498,—509, 530, 531, 532, 533, 541,  
 Kirby-hall, Pt. 2. p. 30  
 Knighton, Pt. II. p. 281  
 L.  
 L Amcoat, Pt. II. p. 323  
 Lancashire, Pt. II. p. 45, 145, 157, 187. Pt. II. p. 27, 30, 98, 99, 343, 354  
 Lancaster, Pt. I. p. 152, 153, 164, 165—171, 219, 439, 540, 541, Pt. II. p. 35, 73, 252  
 Lanceston, Pt. I. p. 306—373  
 Lands-end, Pt. I. p. 521. Pt. II. p. 20, 110  
 Landmeer, *Holl.* Pt. II. p. 310, 418  
 Langlands, Pt. I. p. 213, 450  
 Langtreddale, *Yorksh.* Pt. II. p. 278  
 Leer, *E. Friez.* Pt. II. p. 297, 393  
 Leeward-Islands, *Amer.* Pt. II. p. 208  
 Leicester, Pt. I. p. 50, 239, 241. Pt. II. p. 8—12, 95, 281, 340, 341  
 Leicestershire, Pt. I. p. 31, 32, 35, 45, 49, 54, 70, 73, 106, 231, 288, 293, 382, Pt. II. p. 5, 6, 95, 97, 138, 355  
 Leith, *Scotl.* Pt. I. p. 457, 467  
 Lemster, Pt. I. p. 425, 426, 427. Pt. II. p. 101  
 Leuwarden, *Friez.* Pt. II. p. 295, 304, 305, 417  
 Leyden, *Holl.* Pt. II. p. 287, 316, 317  
 Lillingstone, Pt. II. p. 355  
 Lime, Pt. I. p. 413  
 Lincolnshire, Pt. I. p. 129, 228, 380, 381. Pt. II. p. 13, 97, 355  
 P p Lich-

# The FIRST TABLE

|   |   |
|---|---|
| Litchfield, Pt. I. p. 107, 108  | Market-street, Pt. I. p. 295. Pt. II. p. 282, 323, 355  |
| Lithgow, <i>Scotl.</i> Pt. I. p. 457  | Marleborough, Pt. I. p. 378. Pt. II. p. 220   |
| Littleport, Pt. II. p. 13   | Maryland, Pt. II. p. 179--182, 196, 197, 200, 206--213. Eastern-shore, 182, 183. Western-shore, 199 |
| Liverpool, Pt. I. p. 437, 438. Pt. II. p. 123, 132  | Membury, Pt. II. p. 111   |
| London, Pt. I. p. 30, 241, 245--261, 265, 271--287, 295, 379, 380--411, 418--423, 488, 489, 503. Pt. II. p. 3, 5, 13, 95, 96, 97, 104, 105, 116--121, 136--146, 156--158, 220, 231, 248, 249, 251, 282--286, 318, 319, 320, 323, 324--338, 356, 384--394, 402--414, 420--431, 434, 436--439, 442--446, 456--467, 479, 480, 484, 485, 486, 498, 509--517, 523, 527--530, 533, 541--544, 549--557 | Mendle, Pt. II. p. 323  |
| Long Crendon, Pt. II. p. 323  | Mendlesham, Pt. I. p. 266   |
| Longford, Pt. II. p. 369  | Menhenniot, <i>Cornw.</i> Pt. I. p. 301   |
| Long-Island, <i>Amer.</i> Pt. II. p. 184, 191, 192  | Merionethshire, Pt. II. p. 99   |
| Loo, Pt. II. p. 19  | Mevis, <i>Amer.</i> Pt. II. p. 170, 171, 253, 325   |
| Lovel, Pt. II. p. 355   | Middlesex, Pt. II. p. 146, 220, 221, 282, 355, 369, 527   |
| Lugmer, <i>Friezl.</i> Pt. II. p. 304   | Middletown, <i>E. Jersey</i> , Pt. II. p. 184, 194  |
| Lunenburg's Country, Pt. II. p. 301, 302  | Middletown-Harbour, Pt. II. p. 192, 194   |
| Luton, Pt. I. p. 260. Pt. II. 282, 323  | Mildum, Pt. II. p. 278  |
| Lutterworth, Pt. I. p. 29   | Mile-end, Pt. I. p. 574   |
| Lyn, Pt. I. p. 269  | Miles-River, <i>Maryl.</i> Pt. II. p. 183, 196  |
| M.  | Milford-Haven, Pt. II. p. 207   |
| Mackum, <i>Friezl.</i> Pt. II. p. 295   | Mims, Pt. II. p. 355  |
| Macocomocock-River, <i>Amer.</i> Pt. II. p. 201   | Minchhead, Pt. II. p. 158   |
| Maidston, Pt. I. p. 262   | Moniaith, Pt. II. p. 342  |
| Malpas, <i>Chefb.</i> Pt. I. p. 438   | Monmouthshire, Pt. II. p. 103   |
| Malta, Pt. I. p. 591  | Montgomeryshire, Pt. I. p. 423. Pt. II. p. 99   |
| Malton, Pt. I. p. 119, 120. Pt. II. p. 27, 75, 91   | Moors, Pt. I. p. 124  |
| Manaco-River, <i>Amer.</i> Pt. II. p. 208   | Morpeth, Pt. I. p. 472  |
| Manchester, Pt. I. p. 45, 438, 439  | Mumbles, Pt. II. p. 107   |
| Mansetter, Pt. I. p. 32   | N.  |
| Mansfield, Pt. I. p. 46, 49, 52--54, 108. Pt. II. p. 94   | Nailsworth, Pt. I. p. 530. Pt. II. p. 322   |
| Mansfield-Wood-house, Pt. I. p. 69, 70  | Nancemum, <i>Amer.</i> Pt. II. p. 200   |
| Maratick-River, <i>Amer.</i> Pt. II. p. 202   | Narraganset, <i>Amer.</i> Pt. II. p. 183, 190   |
| Market-bosloth, Pt. I. p. 73  | Nation-Island, <i>Amer.</i> Pt. II. p. 192  |
| Market-Jew, Pt. I. p. 301, 302, 303   | Nevis, <i>Ire Mevis.</i>  |
|   | Newbury, Pt. I. p. 371  |
|   | New-Castle, Pt. I. p. 472   |
|   | New-Castle, <i>Amer.</i> (alias <i>New Amsterdam</i> ), Pt. II. p. 184, 195                         |
|   | New-England, Pt. I. p. 575, 576, 579. Pt. II. p. 182, 187, 237, 253, 267                            |
|   | New-Garden, <i>Irel.</i> Pt. II. p. 135   |
|   | New   |





# The FIRST TABLE

|   |                     |  |
|---|---------------------|--|
| Purgatory, <i>Amer.</i>                       | Pt. II. p. 193      | At Sea, from Ireland, Pt. II. p. 131,            |
| Parmerent <i>Holl.</i>                        | Pt. II. p. 294      | to Barbados 62 to 178. for Ja-                   |
| R.  |                     | maica 179, 180. for Maryland                     |
| <b>R</b> Abley-heath,                         | Pt. II. p. 340      | 181, 182. for Long-Island 191, 192.              |
| <i>Rainorshire</i> , Pt. I. p. 423, 424.      |                     | for Virginia 200, 201. for England               |
|   | Pt. II. p. 26, 100  | 214  |
| Radway,                                       | Pt. II. p. 355      | Sedber ( <i>Sedberg, Sedbur</i> ) Pt. I. p. 140. |
| Radley,                                       | Pt. II. p. 323      | Pt. II. p. 27                                    |
| Ramside,                                      | Pt. I. p. 148       | Selby, <i>Yorksh.</i> Pt. I. p. 109              |
| Ranzenny's Monument, <i>Denm.</i>             | Pt. II. p. 299      | Severn, <i>Amer.</i> Pt. II. p. 199              |
| Raphahannock-River, <i>Amer.</i>              | Pt. II. p. 207      | Shacklewell, Pt. II. p. 156, 358                 |
| Reading, Pt. I. p. 264, 265, 266, 378.        |                     | Shearhampton, Pt. II. p. 214                     |
| Pt. II. p. 95, 146, 220, 321, 369             |                     | Shelter-Island, <i>Amer.</i> Pt. II. p. 183,     |
| Reconow-Creek, <i>Amer.</i> Pt. II. p. 212    |                     | 190, 191   |
| Redruth, Pt. I. p. 304, 305. Pt. II.          |                     | Isle of Sheppy, <i>Kent.</i> Pt. II. p. 148      |
| p. 21, 57                                     |                     | Shrewsbury, Pt. I. p. 417. Pt. II.               |
| Rexham,                                       | Pt. II. p. 436      | p. 100   |
| Rickmansworth,                                | Pt. II. p. 221      | Shrewsbury in <i>Amer.</i> Pt. II. p. 193,       |
| Ringwood, Pt. I. p. 296, 413, 520             |                     | 194  |
| Pt. II. p. 16                                 |                     | Shropshire, Pt. II. p. 26, 99                    |
| Road-Island, Pt. II. p. 186, 189, 190,        |                     | Sibbard, Pt. II. p. 323                          |
| 207   |                     | Silebie, <i>Leicest.</i> Pt. I. p. 288. Pt. II.  |
| Roan-Oke, <i>Amer.</i> Pt. II. p. 191, 202    |                     | p. 95, 281, 340                                  |
| Rochester, Pt. I. p. 261. Pt. II. p. 148      |                     | Skegby, Pt. I. p. 229, 534. Pt. II.              |
| Rome,   | Pt. I. p. 574       | p. 5, 94, 280                                    |
| Ros,  | Pt. II. p. 103      | Skypton, Pt. I. p. 534. Pt. II. p. 108           |
| Rotterdam, <i>Holl.</i> Pt. II. p. 287, 288,  |                     | Slattenford, Pt. I. p. 377. Pt. II. p. 25,       |
| 317, 415, 416                                 |                     | 219, 226   |
| Rumney, Pt. I. p. 262, 263                    |                     | Stone, Pt. I. p. 414                             |
| Rye in Suffex,                                | Pt. I. p. 262       | Smirna, Pt. I. p. 585                            |
| Rye in N. E.                                  | Pt. II. p. 192      | Somersetshire, Pt. I. p. 526. Pt. II.            |
| Rygate, Pt. I. p. 295. Pt. II. p. 357         |                     | p. 25, 108, 111                                  |
| S.  |                     | Sommerton, <i>Amer.</i> Pt. II. p. 201, 204      |
| <b>S</b> Addington,                           | Pt. II. p. 340      | The Sound in <i>Amer.</i> Pt. II. p. 190, 192    |
| Saling,                                       | Pt. II. p. 318      | Southgate, Pt. II. p. 523 — 527                  |
| The Sands, <i>Lancash.</i>                    | Pt. II. p. 252      | Southam, Pt. II. p. 355                          |
| Sandfide,                                     | Pt. I. p. 439       | Southampton, Pt. I. p. 297. Pt. II.              |
| Sardam, <i>Holl.</i>                          | Pt. II. p. 418      | p. 16, 111, 112                                  |
| Saxifrax-River, <i>Maryl.</i> Pt. II. p. 183, |                     | South-mims, Pt. II. p. 282, 323                  |
| 195   |                     | Southstreet, Pt. II. p. 427, 431 — 434,          |
| Scale-house,                                  | Pt. I. p. 474       | 486, 512   |
| Scarborough, Pt. I. p. 119. Pt. II.           |                     | Staffordshire, Pt. I. p. 382, 552. Pt. II.       |
| p. 27, 75 — 90                                |                     | p. 26, 98, 123, 341, 342                         |
| Scar-house,                                   | Pt. II. p. 278, 279 | Stains,  |
| Scotland, Pt. I. p. 247, 451 — 471.           |                     | Stainsby,  |
| Pt. II. p. 98                                 |                     | Stainmoor,                                       |
|   |                     | Stirling, <i>Scotl.</i>                          |
|   |                     | Stath,   |
|   |                     | Stemming,  |
|   |                     | Stevenage,                                       |
|   |                     | Stickhusen,                                      |

## Of Countries, Cities, Towns, &c.

Stickhusen, *East-Friezl.* Pt. II. p. 297  
 Stoke, Pt. II. p. 21, 22  
 Stony-stratford, Pt. II. p. 355  
 Stratford, Pt. II. p. 148, 149, 323  
 Stratton, Pt. II. p. 110  
 Street, Pt. II. p. 25  
 Strickland-head, Pt. I. p. 210, 211, 450.  
 Pt. II. p. 28  
 Strobis, *Friezl.* P. II. p. 295, 304  
 Sudbury, P. II. p. 322  
 Suffolk, Pt. I. p. 166, 515. Pt. II.  
 p. 14, 97  
 Sunbury, Pt. II. p. 369  
 Sunderhill-green, Pt. I. p. 220, 226,  
 532. Pt. II. p. 27, 93  
 Surrey, Pt. I. p. 295, 296, 411, 520.  
 Pt. II. p. 113, 121, 147, 220, 285,  
 356, 391  
 Sussex, Pt. I. p. 262, 263, 411, 520.  
 Pt. II. p. 16, 113, 121, 147, 285,  
 356, 391  
 Sutton, Pt. I. p. 270. Pt. II. p. 13  
 Swanington, *Leicest.* Pt. I. p. 231, 294,  
 532. Pt. II. p. 6, 7, 8, 12, 281, 340  
 Swan-Island, *Maryl.* Pt. II. p. 198  
 Swansey, *Wales,* Pt. I. p. 430. Pt. II.  
 p. 106, 107  
 Swarthmore, Pt. I. p. 146 --- 151,  
 161, 163, 173, 184, 186, 187,  
 188, 211, 439, 449, 536. Pt. II.  
 p. 27, 30, 31, 34, 252, 277, 343,  
 354  
 Syleby, *see* Silebie.

### T.

**T** Amworth, Pt. I. p. 32  
 Taunton, Pt. I. p. 375. Pt. II.  
 p. 25  
 Tedbury, Pt. II. p. 322  
 Tenby, Pt. I. p. 427, 428, 429  
 Tenterden, Pt. II. p. 14, 15, 16  
 Tewksbury, Pt. I. p. 291, 292, 531.  
 Pt. II. p. 323  
 Theobalds, Pt. I. p. 245  
 Tickhill, Pt. I. p. 132, 133  
 Tiverton, Pt. II. p. 23  
 Todcaster, Pt. II. p. 280  
 Topham, Pt. I. p. 299. Pt. II. p. 18,  
 19, 111

Totness, Pt. I. p. 300. Pt. II. p. 19  
 Tottenham, Pt. II. p. 549  
 Tottenham High-Cross.  
 Tredington, Pt. II. p. 237, 241  
 Tredington-Parish, Pt. II. p. 221  
 Tredhaven-Creek, *Maryl.* Pt. II.  
 p. 183, 197, 212  
 Tregangeeves, Pt. II. p. 110  
 Trent, Pt. I. p. 129, 130. Pt. II.  
 p. 97  
 Truro, Pt. II. p. 21, 110  
 Turry, Pt. II. p. 282  
 Turvil-heath, Pt. II. p. 320  
 Twinnam (*Twynham,*) Pt. I. p. 505,  
 506  
 Twycross, Pt. I. p. 73, 74. Pt. II.  
 p. 12

### V.

**V** Ale of Beavor, Pt. I. p. 51, 54,  
 106  
 Virginia, Pt. II. p. 200, 201, 204, 205,  
 206, (191, 200, 201, 211)  
 Capes of Virginia, p. 214  
 Ulverston, Pt. I. p. 146, 147, 157, 161,  
 536. Pt. II. p. 253, 277  
 Underbarrow, Pt. I. p. 144, 145, 151,  
 153, 154. Pt. II. p. 27  
 Upper-Dinidock, *Amer.* Pt. II.  
 p. 194  
 Uxbridge, Pt. II. p. 369

### W.

**W** Akefield, Pt. I. p. 108, 109,  
 134, 136  
 Wales, Pt. I. p. 414, 427, 437.  
 Pt. II. p. 26, 99  
 Walney-Island, Pt. I. p. 149, 162  
 Waltham-Abbey, Pt. I. p. 245. Pt. II.  
 p. 105, 357, 364, 427, 488, 509,  
 512, 544  
 Wansted, Pt. II. p. 486  
 Wansworth, Pt. II. p. 357, 370  
 Wapping, Pt. II. p. 158  
 Warborough, Pt. II. p. 369  
 Ware, Pt. II. p. 545  
 Warrington, Pt. II. p. 98, 99, 123,  
 252  
 Warwick, Pt. I. p. 292, 382. Pt. II.  
 p. 95, 121, 355  
 Warwick

## The SECOND TABLE

|  |   |
|--|---|
| <i>Warwickshire</i> , P. I. p. 32, 50, 231,<br>290, 293, 382, 476, 552.<br>Pt. II. p. 12, 26, 95, 97, 138, 222,<br>224, 225, 281, 282, 323, 341, 355 | <i>Wigton</i> , Pt. II. p. 340  |
| <i>Waterland, Holl.</i> Pt. II. p. 310, 418  | <i>Willoughby-Point, Amer.</i> Pt. II. p. 206   |
| <i>Watford</i> , Pt. II. p. 369  | <i>Wiltshire</i> , Pt. I. p. 377, 378. Pt. II. p. 5, 17, 18, 25, 104, 136, 219, 321   |
| <i>Wellingborough</i> , Pt. I. p. 287, 288   | <i>Winchmore-hill</i> , Pt. II. p. 364, 486, 512, 545   |
| <i>Wellington</i> , Pt. II. p. 23, 24, 25  | <i>Winterburn</i> , Pt. II. p. 322  |
| <i>Wensdale</i> , Pt. II. p. 278   | <i>Witham</i> , Pt. II. p. 420  |
| <i>Wentzerdale</i> , Pt. I. p. 138, 139  | <i>Worcester</i> , Pt. I. p. 291, 531. Pt. II. p. 99, 222, 223, 233, 323  |
| <i>Westchester</i> , Pt. I. p. 437, 572  | <i>Worcestershire</i> , Pt. I. p. 290, 381. Pt. II. p. 99, 221  |
| <i>West-Friesland</i> , Pt. II. p. 417   | <i>Workum, Friezl.</i> Pt. II. p. 295   |
| <i>West-Ferfey, Amer.</i> Pt. II. p. 184   | <i>Worminghurst</i> , Pt. II. p. 285, 357, 391  |
| <i>Westmorland</i> , Pt. I. p. 141, 142, 143, 150, 153, 156, 157, 184, 210, 449, 450. Pt. II. p. 27, 29, 98, 254, 277, 343, 354                      | <i>Worpleston</i> , Pt. II. p. 285, 357   |
| <i>Weston</i> , Pt. II. p. 105, 106, 323   | <i>The Woulds</i> , Pt. I. p. 119. Pt. II. p. 123   |
| <i>West-Riding</i> , Pt. I. p. 133, 134  | <i>Wye, Amer.</i> Pt. II. p. 212  |
| <i>Weymouth</i> , Pt. I. p. 298, 299, 413  | <i>Wye-River, Amer.</i> Pt. II. p. 183  |
| <i>Whetston</i> , Pt. I. p. 239, 240, 241, 288   | <i>Wymes-would</i> , Pt. II. p. 281   |
| <i>Whispool, Friezl.</i> Pt. II. p. 304  | Y.  |
| <i>Whitby</i> , Pt. I. p. 119. Pt. II. p. 27, 90, 122  | <b>Y</b> armouth, Pt. I. p. 267   |
| <i>Whitehall</i> , Pt. I. p. 242, 243, 246, 247, 379, 380, 588, 589  | <i>Yelland</i> , Pt. I. p. 163, 164, 536  |
| <i>Whitehaugh</i> , Pt. II. p. 26  | <i>York</i> , Pt. I. p. 112, 113. Pt. II. p. 27, 75, 92, 279, 354, 355  |
| <i>Whittington, Warm.</i> Pt. II. p. 281   | <i>Yorkshire</i> , Pt. I. p. 108, 112, 119, 123, 124, 128, 131, 133, 137, 227, 282, 474. Pt. II. p. 27, 74, 277, 280, 342, 354, 355 |
| <i>Wickham</i> , Pt. II. p. 320, 321   |   |
| <i>Wicocomako-River, Amer.</i> Pt. II. p. 210  |   |
| <i>Wighton</i> , Pt. I. p. 211. Pt. II. p. 29  |   |

## The SECOND TABLE, Containing the Names of Friends and Others, mentioned in this Journal, with their respective Pages.

|   |  |
|---|--|
| A.  | Anglesey, <i>Earl.</i> Pt. II. p. 73                     |
| <b>A</b> brahams Galenus, Pt. II. p. 316, 417, 418      | <i>Archer, Judge.</i> Pt. I. p. 588. Pt. II. p. 109, 110 |
| <i>Aldam Thomas</i> , Pt. I. p. 131, 134, 229, 245, 509 | <i>Ashfield, Col.</i> Pt. I. p. 463                      |
| <i>Andries Cornelis, Friezl.</i> Pt. II. p. 304         | <i>Ashley John</i> , Pt. II. p. 243                      |
|   | <i>Askburnham, Constable</i> , Pt. I. p. 537             |
|   | his Wife, Pt. II. p. 89                                  |
|   | <i>Atherton</i>  |

## Of the Names of Friends and Others, &c.

therton Oliver, Pt. II. p. 37, 38, 39  
 — Godfrey, *ibid*  
 tkins Christopher, Pt. II. p. 267  
 tkins, Judge, Pt. II. p. 368  
 tkinson Thomas, Pt. II. p. 31  
 'Aubenny, Lord, Pt. I. p. 591  
 udland John, Pt. II. p. 141, 143,  
 150, 156, 220, 231, 377, 449.  
 Ann his Wife, Pt. II. p. 27

### B.

**B** Ailey Charles, Pt. I. p. 575  
 Bailey William, Pt. I. p. 296.  
 Pt. II. p. 178  
 aker Daniel, Pt. I. p. 585  
 aker Richard, Pt. II. p. 355  
 all Nathaniel, Pt. II. p. 106, 355  
 arclay Robert, Pt. II. p. 252, 286,  
 288, 289, 307  
 arnes William, Pt. II. p. 123, 132  
 arwick Grace, Pt. II. p. 91  
 ateman Miles, Pt. I. p. 144, 153  
 athurst Charles, Pt. II. p. 434  
 ates Nathaniel, P. II. p. 202  
 axe Richard, Pt. II. p. 147  
 beard Nicholas, Pt. I. p. 264  
 eaton William, Pt. I. p. 375.  
 Pt. II. p. 25  
 ennet, Col. Just. Pt. I. p. 84, 89,  
 320, 369, 370, 372  
 enson, Just. Pt. I. p. 139, 150,  
 166, 169, 184, 187, 200, 207, 209,  
 His Wife, Pt. I. p. 201  
 enson Francis, Pt. II. p. 29  
 Beaumont, Lord, Pt. II. p. 6, 12  
 Bewley Thomas, Pt. I. p. 195, 210  
 Bewley George, Pt. II. p. 19, 20--28  
 Bicliff Anthony, Pt. I. p. 552  
 Billing Grace, Pt. I. p. 361, 457,  
 458  
 Billing Edward, P. I. p. 458  
 Bindlas Robert, Esq; Pt. I. p. 172  
 Bingley William, Pt. II. p. 415, 417  
 Birdet — Pt. I. p. 124  
 Birkenhead, Sir John, Pt. II. p. 86  
 Birkhead, Serj. Pt. I. p. 505  
 Birkhead Abraham, Pt. II. p. 199  
 Bishop George, Pt. I. p. 264, 526,  
 579  
 Blackmore, Major, Pt. I. p. 414

Blaykling John, Pt. I. p. 141, 150,  
 450. Pt. II. p. 28, 277  
 Bolton John, and Wife, Pt. I. p. 296  
 Bond Thomas, Pt. I. p. 267  
 Bond Nicholas, Pt. I. p. 488  
 Bonner, Bishop, Pt. II. p. 67  
 Booth George, Pt. I. p. 513  
 Bottomley Jacob, Pt. I. p. 231  
 Bousfield, Major, Pt. I. p. 139  
 Bradden Capt. Pt. I. p. 308, 310,  
 316, 317  
 Bradford, Capt. Pt. I. p. 226, 227  
 Bradshaw, Judge, Pt. I. p. 151  
 Brassefey Nathaniel, Pt. II. p. 414  
 Brathwait John, Pt. I. p. 145  
 Brickley Anthony, Pt. I. p. 231  
 Briggess Thomas, Pt. I. p. 167.  
 Pt. II. p. 14, 23, 123, 131, 146,  
 158, 170, 171, 178  
 Britland, *see* Priest.  
 Broadstreet Simon, Pt. I. p. 578,  
 579  
 Bromley Thomas, Pt. I. p. 259  
 Brown, Capt. Pt. II. p. 6  
 Brown John, Pt. II. p. 105  
 Bryerly James, Pt. II. p. 282  
 Bushel Thomas, *Ranter*, Pt. I. p. 116  
 Burrough Edward, Pt. I. p. 144,  
 156, 220, 231, 488, 575. Pt. II.  
 p. 13  
 Burton, Just. Pt. I. p. 531

### C.

**C** Am John, Pt. I. p. 156, 220,  
 293, 382  
 Cam Thomas, Pt. II. p. 277  
 Cannon Richard, Pt. II. p. 235  
 Canterbury, Bishop, Pt. I. p. 580  
 Cartwright John, Pt. II. p. 158,  
 171, 178, 182, 186, 190, 211  
 Cary Robert, Pt. I. p. 300  
 Caton William, Pt. I. p. 262. Pt. II.  
 p. 524  
 Cely Peter, Just. Major, Pt. I. p. 303,  
 304, 313, 314, 315, 316, 321  
 Chamberlain, Col. Pt. II. p. 163  
 CHARLES II. King, Pt. I. p. 550,  
 554, 555, 569, 570, 575, 577,  
 580, 585, 589. Pt. II. p. 32, 40,  
 44, 46, 120, 121, 138, 157, 244,  
 247, 248  
 CHARLES

# The SECOND TABLE

.L. p. 552. Pt. II.  
p. 328  
Pt. II. p. 282  
, Sheriff, Pt. I.  
p. 555  
P. I. p. 591  
Pt. II. p. 315  
Pt. II. p. 93  
L. Pt. II. p. 287,  
p. 306, 332, 417, 418,  
524  
Pt. I. p. 492  
Pt. II. p. 391  
Amer. Pt. II. p. 199  
Pt. II. p. 322  
; Pt. II. p. 75, 84  
Pt. I. p. 244  
Pt. I. p. 143  
Amer. Pt. II.  
p. 209  
Pt. I. p. 290  
Pt. I. p. 527  
Pt. II. p. 323  
Pt. II. p. 282  
Pt. II. p. 249  
Pt. I. p. 585  
Pt. II. p. 86  
P. II. p. 214  
P. II. p. 37, 38  
Coventry, Pt. I.  
32. Pt. II. p. 81  
Pt. I. p. 381, 245  
Pt. I. p. 377, 382.  
II. p. 96, 103, 322  
Just. Pt. I. p. 203  
Pt. I. p. 239, 241,  
379, 452, 492, 495,  
4. Pt. II. p. 228  
l, Pt. I. p. 504, 557  
I. p. 260, 292, 293,  
188. P. II. p. 323  
Pt. II. p. 75, 87  
Pt. II. p. 340  
Pt. II. p. 229  
Pt. I. p. 437  
Pt. II. p. 39  
Pt. II. p. 49  
as, Pt. I. p. 540  
d Ann, Pt. I. p. 373,  
413

D.

D. Andy John, Pt. I. p. 375.  
Pt. II. p. 25  
Darcy Abigail, Pt. II. p. 102  
Davenport, Capt. Pt. I. p. 468, 469  
Davis Richard, Pt. II. p. 249  
Dennis, Col. Pt. I. p. 517  
Desborow, Maj. Gen. Pt. I. p. 306,  
365, 369  
Dewes, Col. Amer. Pt. II. p. 200,  
201  
Dickinson James, Pt. I. p. 145, 151  
Dilger Emanuel of Danzig. Pt. II.  
p. 521  
Dirick Nieffon Gertrude, Pt. II.  
p. 288, 306, 314, 317  
Dickson Alexander, Pt. I. p. 184  
Dodgson, Constable, Pt. II. p. 89  
Doily Bray, Pt. II. p. 221  
Dove, Lieut. Pt. I. p. 473  
Downer Ann, Pt. I. p. 320  
Dowes Sybraand, of Friez. Pt. II.  
p. 295, 304  
Drakes John, Pt. II. p. 163  
Draper Henry, Pt. II. p. 27  
Drury, Capt. Pt. I. p. 240, 241,  
242, 243  
Dry Thomas, Pt. II. p. 97  
Dry, Widow, Pt. II. p. 142  
Dewsbury William, and Wife, Pt. I.  
p. 109, 210, 241. Pt. II. p. 282,  
323, 355  
Duncon Robert, Pt. I. p. 286.  
Pt. II. p. 26

E.

E. Afton Nicholas, Govern. Pt. II.  
p. 186  
Eccles Solomon, Pt. II. p. 158, 172,  
179, 208  
Edmundson William, Pt. I. p. 293.  
Pt. II. p. 158, 170, 178, 182, 191,  
207  
Edmundson John of Maryland, Pt. II.  
p. 196, 197  
Edwards Edward, Pt. I. p. 431  
Elizabeth, Princess of Herwerden,  
Pt. II. p. 290, 294  
Ellis John, Pt. I. p. 414. Pt. II. p. 20  
Ellwood Thomas, Pt. II. p. 320, 321  
Elson John, Pt. II. p. 251, 356  
Endicot

# Of the Names of Friends and Others, &c.

indicot John, of New-Engl, Pt. I. p. 576, 578  
 Evans Catherine, Pt. I. p. 591  
 Fairfax, Widow, Pt. II. p. 80  
 Farnsworth Richard, Pt. I. p. 108, 135, 151, 232  
 Fox Thomas, Pt. II. p. 7  
 Faulconbridge, Lord Pt. II. p. 78  
 Fell, Judge Pt. I. p. 146, 150, 155, 164, 167, 168, 187, 439, His Son, p. 159  
 — Margaret, Pt. I. p. 147, 163, 536, 545, 546, 560  
 Pt. II. p. 19, 25, 30, 34, 42, 61, 70, 99, 135, 138, 139, 215, 220, 223, 244, 248, 251, 278, 279  
 — Daughters, Pt. I. p. 264  
 — Henry, Pt. I. p. 558, 585, 586  
 — Leonard, Pt. I. p. 149. Pt. II. p. 12, 19, 28, 98, 121, 252, 278, 282  
 — Mary, Pt. II. p. 19  
 — Rachel, Pt. II. p. 220, 223, 278  
 — Sarah, Pt. II. p. 19, 138, 251  
 — Susan, Pt. II. p. *ibid.*  
 Fisher Samuel, and Wife, Pt. I. p. 262, 263  
 Fleetwood Charles, Pt. I. p. 452  
 Fleming Daniel, *Just*, Pt. II. p. 29, 30, 35, 43, 47, 89  
 Fletcher, Pt. II. p. 29  
 Floyd Charles, Pt. II. p. 99  
 Forshall Richard, Pt. II. p. 162  
 Foster Thomas, Pt. II. p. 158  
 Foster, Judge, Pt. I. p. 552, 553, 554  
 Foster, Lieut. Pt. I. p. 469  
 Foster, Widow, Pt. II. p. 403  
 Fox Christopher and Mary, Pt. I. p. 27. Pt. II. p. 224, 225  
 Fox John, Pt. II. p. 132, 133, 139, 281  
 Fox, Capt. Pt. I. p. 360  
 Fothergill of *Danzick*, Pt. II. p. 595  
 Fothergill, Lord, Pt. II. p. 75  
 Fothergill Ellen, Pt. II. p. 94  
 Fothergill Ralph, Pt. 2, p. 170  
 Fothergill Samuel, Pt. II. p. 281  
 Fothergill Susan, Pt. II. p. 94

Frizbey James, Pt. II. p. 199  
 Frondenberg Abraham of *Harlem*, Pt. II. p. 419  
 Frouzen Wilbert of *Rotterd.* Pt. II. p. 415  
 Frye, Pt. II. p. 17, 18  
 Fuce Joseph, Pt. I. p. 269  
 Furly Benjamin, Pt. I. p. 580.  
 Pt. II. p. 287, 290, 316  
 Furly John, Pt. II. p. 286, 415  
 G.

G Adecken of *Danzick*, Pt. II. p. 525  
 Gamboll Thomas, Pt. II. p. 282  
 Gandy William, Pt. I. p. 417, 552.  
 Pt. II. p. 132, 252  
 Garland, Widow, Pt. II. p. 72  
 Gaul, *Alderm.* of *Rotterdam*, Pt. II. p. 416  
 Geary John, *Amer.* Pt. II. p. 207, 208  
 General of *Denmark*, Pt. II. p. 317  
 Gerrard, Lord, Pt. I. p. 559  
 Gibbs Henry, Pt. II. p. 99  
 Gilpin, — Pt. I. p. 219  
 Glyn, Judge, Pt. I. p. 309, 316, 317, 325, to 342  
 Goldsmith Ralph, Pt. I. p. 576  
 Goodyear Thomas, Pt. I. p. 109  
 Governor of *Barbados*, Pt. II. p. 169  
 177  
 — of *Carlisle*, Pt. I. p. 209  
 — of *Carolina*, Pt. II. p. 202  
 — of *Jamaica*, Pt. II. p. 178  
 — of *Mevis*, Pt. II. p. 171  
 Gouldney Thomas, Pt. I. p. 526  
 Gouldney Henry, Pt. II. p. 551  
 Gray Richard, Pt. II. p. 415  
 Green, Widow, Pt. I. p. 135  
 Green Thomas, Pt. I. p. 540  
 Grimes, Col. Pt. I. p. 382, 531  
 Gratton John, Pt. II. p. 342  
 Gritton, — Pt. I. p. 260  
 Gwinn Paul, Pt. I. p. 375, 377  
 H.

H Acker, Col. Pt. I. p. 239, 240, 288, 503, 569.  
 Pt. II. p. 15, 32  
 Hastings, Lord, Pt. II. p. 12  
 Hales, Chief *Just.* Pt. II. p. 249, 250  
 Haley



# The SECOND TABLE

Haley, *Widow*, Pt. II. p. 282, 355  
 Halford John, Pt. II. p. 221, 224  
 Halhead Miles, Pt. I. p. 156  
 Hambleton Magaret, Pt. I. p. 452  
 Hambley Loveday, Pt. I. p. 361,  
 373. Pt. II. p. 20, 110  
 Hamberry Richard, Pt. I. p. 417.  
 Pt. II. p. 106  
 Hammerfly Thomas, Pt. I. p. 230.  
 Pt. II. p. 98  
 Hancock Edward, Pt. I. p. 301  
 Harding John, Pt. II. p. 488  
 Hardy, ——— Pt. I. p. 539  
 Harris George, Pt. II. p. 111  
 Harris, *Failer*, Pt. II. p. 248  
 Hartis George, Pt. I. p. 125  
 Hartshorn Richard, Pt. II. p. 184,  
 192  
 Harvey, ——— Pt. I. p. 242, 503  
 Harwood Robert, Pt. II. p. 196  
 Hawkins George, Pt. II. p. 21  
 Hellen Joseph, Pt. II. p. 19  
 Hendricks Peter, Pt. II. p. 314,  
 332, 524  
 Hendricks Elizabeth, Pt. II. p. 421,  
 524, 527  
 Hill John, Pt. II. p. 300, 301, 303  
 Hodges Francis, Pt. II. p. 20  
 Hodgson, *Doctor*, Pt. II. p. 33  
 Hodgson Peter, Pt. II. p. 90  
 Holder Christopher, Pt. II. p. 192  
 Holmes Thomas, Pt. I. p. 220  
 Holstein, *Duke*, Pt. II. p. 299,  
 421, to 426  
 Hookes Ellis, Pt. II. p. 87  
 Hotham, *Just*, Pt. I. p. 110, 111,  
 124, 125, 128, 150. Pt. II.  
 p. 122  
 Howard Luke, Pt. I. p. 263  
 Howgil Francis, Pt. I. p. 140, 141,  
 156, 214, 220, 231, 536  
 Howfigoe Thomas, Pt. I. p. 261  
 Hubberthorn Richard, Pt. I. p. 156,  
 172, 220, 267, 271, 517, 552, 553,  
 557, 560, 589  
 Huberfly Miles, Pt. I. p. 144, 156  
 Huberfly Stephen, Pt. I. p. 144  
 Hull John, Pt. II. p. 158  
 Hunter, ——— Pt. II. p. 74, 89  
 Huntington Robert, Pt. I. p. 572

Hutchinson Hugh, Pt. II. p. 28  
 Hutchinson James, Pt. II. p. 129  
 Hutton Elizabeth, Pt. I. p. 36  
 Pt. II. p. 158, 178, 179  
 Hutton Thomas, Pt. I. p. 163  
 J.  
 Jackson Henry, Pt. II. p. 123  
 Jacobs Hessel, *Friezl*, Pt. II.  
 p. 295, 305  
 Jay John, Pt. II. p. 190, 193  
 Jenkins Walter, Pt. I. p. 288, 416,  
 417. Pt. II. p. 103  
 Jews, Pt. II. p. 299, 300, 317, 473,  
 574  
 Indian Emperor, Pt. II. p. 182, 196, 212  
 ———— *Emperest*, Pt. II. p. 212  
 ———— *King*, Pt. II. p. 184, 203,  
 203, 207, 212  
 ———— *Priest* (called *Pswaw*, or  
*Bawaw*, Pt. II. p. 204  
 ———— *Captain*, *ibid.*  
 John ap John, Pt. I. p. 219, 424  
 Johnson Richard, Pt. II. p. 132  
 Jones Rice, Pt. I. p. 226, 474, 475  
 Jones James, *Just*, *Amer.* Pt. II. p. 210  
 Jones, *the King's Attorney*, Pt. II.  
 p. 232  
 Jose Nicholas, Pt. I. p. 521  
 Justices in Wales, Pt. I. p. 414, 427,  
 428  
 K.  
 K Eat, *Cap.* Pt. I. p. 305, 306,  
 308, 321  
 Keith George and Wife, Pt. II.  
 p. 286, 290, 316, 318, 417  
 ———— George, Pt. II. p. 252  
 Kellet, *Priest*, Pt. II. p. 47  
 Killam John, Pt. I. p. 532  
 King of Poland, Pt. II. p. 325, 332,  
 443, 446, 524, 525  
 Kirby William, *Col.* Pt. II. p. 30,  
 34, 36, 42, 61, 67, 73, 89, 93,  
 123, 150, 253  
 Knipe John, Pt. I. p. 145. Pt. II.  
 p. 31, 87  
 L.  
 L Ago Mary, Pt. I. p. 27  
 Lambert, Pt. I. p. 534  
 Lambol George, Pt. I. p. 24  
 ———— *Lancaster*

## Of the Names of Friends and Others, &c.

ancafter James, Pt. I. p. 162, 190,  
191, 465, 162. Pt. II. p. 123, 131,  
158, 171, 178, 182, 186, 190, 192,  
215, 252

— *Wife*, Pt. I. p. 162, 163  
awrence *Capt.* Pt. I. p. 266, 268  
awson Thomas, Pt. I. p. 148, 163  
awson John, Pt. I. p. 152, 167  
awson Wilfiery, Pt. I. p. 198  
aythes Thomas, Pt. II. p. 29  
edger *Alderm.* of Newcastle, Pt. I.  
p. 472

eck John, Pt. I. p. 109  
enthal John *Marshal*, Pt. I. p. 553,  
556

eper Thomas, Pt. I. p. 171  
idcot Col. *his Wife*, Pt. I. p. 458  
ight John, Pt. II. p. 86  
indley Isaac, Pt. II. p. 122, 279  
ine John *Constable*, Pt. II. p. 18  
ingard *Capt.* Pt. II. p. 27  
idge Robert, Pt. II. p. 123, 131,  
279

ong Richard, Pt. II. p. 207  
ove John, Pt. I. p. 574  
ower Humphrey, Pt. I. p. 318, 372,  
414. Pt. II. p. 19, 21, 110

ower Thomas, Pt. I. p. 361, 414,  
526. Pt. II. p. 23, 86, 215, 221,  
222, 223, 228, 233, 244, 252

ower *Doctor*, Pt. II. p. 225, 226  
ower Mary, Pt. II. p. 139, 252  
ync Col. Pt. II. p. 171

### M.

**M** Acham *Priest*, Pt. I. p. 32  
Mallet *Judge*, Pt. I. p. 552,  
555, 556

Man Edward, Pt. II. p. 232  
Marcellinus *Pope*, Pt. II. p. 77  
marsh *Esq*, Pt. I. p. 552, 554, 559.

Pt. II. p. 84, 86, 87, 116, 120  
Marshal of the Kings-Bench, *see* Len-  
thal.

Maylin Bartholomew, Pt. II. p. 220  
Mayor of Huntington, (*and Wife*)  
Pt. I. p. 381. Pt. II. p. 13

Mayor of Bristol, Pt. I. p. 526, 527  
Mayor of Cambridge, Pt. I. p. 572,  
Pt. II. p. 13

Mayor John, *Amer.* Pt. II. p. 207  
Mead William, Pt. II. p. 146, 282,  
368, 385, 386, 420, 480, 488, 517  
Merick James, Pt. II. p. 103  
Middleton *Just.* Pt. I. p. 535. Pt. II.  
p. 31, 34

— *his Man* Thomas, Pt. I. p. 536  
Milner James, Pt. I. p. 187

Monk *General*, Pt. I. p. 517, 530  
Moor Thomas, Pt. I. p. 295, 569

Moor John, Pt. II. p. 123  
Moor Richard, Pt. II. p. 100

Morris William, Pt. I. p. 578  
Morris Paul, Pt. II. p. 125

Morris Lewis Col. Pt. II. p. 169, 170  
Mounce Thomas, Pt. I. p. 301, 373.  
Pt. II. p. 19, 21

Mount *Constable*, Pt. I. p. 537, 538.  
Pt. II. p. 89

Mountague *Lady*, Pt. I. p. 227  
Musgrave, *Deputy-Govern.* Pt. II.  
p. 28, 29

Myer Richard, Pt. I. p. 187  
Myers Elizabeth, Pt. II. p. 158

### N.

**N** Aylor James, Pt. I. p. 134, 151,  
156, 162, 163, 167, 271, 289,  
295, 374, 415

Needham, *Hacker's Son*, Pt. I. p. 239  
Newport *Earl*, Pt. I. p. 488

Newton Nathaniel, Pt. II. p. 281  
Nicholas Edward, Pt. I. p. 555

Nicholson Joseph, Pt. I. p. 188, 190

### O.

**O** Ates, *a Baptist*, Pt. I. p. 71  
Oldenburg *Earl*, Pt. II. p. 297

Osborn William Col. Pt. I. p. 451,  
458, 464

Otway, Pt. I. p. 449  
Otway, *Sir John*, Pt. II. p. 138

Overton Col. Pt. I. p. 128  
Owen *Dr.* Pt. I. p. 379

### P.

**P**acker Col. Pt. I. p. 244, 245  
Parker Alexander, Pt. I. p. 239,  
245, 260, 381, 466. Pt. II. p. 3.  
104, 148, 414, 417, 429

Q q 2 Parker

## The SECOND TABLE

|  |  |
|--|--|
| Parker Henry, <i>Just.</i> Pt. II. p. 222,<br>223, 226, 230, 232, 233, 234, 235,<br>239, 248   | Priest Britland, Pt. I. p. 74  |
| Parnel James, Pt. I. p. 201, 233, 266  | Priest Burton, Pt. I. p. 184   |
| Parnel Thomas, Pt. II. p. 13   | Priest Camelford, Pt. I. p. 145  |
| Patchyn Thomas, Pt. I. p. 296, 560   | Priest of Coventry, Dr. Cradock, Pt. I. p. 32  |
| Pattison George, Pt. II. p. 158, 171,<br>178, 180, 182, 183, 184, 187, 190                     | Priest of O. Cromwel, Pt. I. p. 206  |
| Pauls William of Frederickstadt,<br>Pt. II. p. 299   | Priest Crowder, Pt. II. p. 229   |
| Pawaw, an Indian Priest, <i>Amer.</i> Pt. II.<br>p. 204  | Priest of Giltland, Pt. I. p. 213  |
| Pearson Anthony, <i>Just.</i> Pt. I. p. 125,<br>188, 199, 200, 207, 209, 211, 509              | Priest of Grayrigg, Pt. I. p. 184  |
| Pearson William, Pt. II. p. 29   | Priest Rowland Haines of Honington,<br>Pt. II. p. 222, 224   |
| Pearson Thomas, Pt. II. p. 277   | Priest Hewes, Pt. I. p. 573  |
| Penford John, Pt. II. p. 95  | Priest of Hexham, Pt. I. p. 212  |
| Penn William, Pt. II. p. 146, 215,<br>285, 286, 290, 305, 306, 316, 317,<br>318, 375, 376, 417 | Priest Hull, Pt. I. p. 523, 524  |
| Penn Gulielma Maria, Pt. II. p. 215  | Priest Jaceus, Pt. I. p. 166   |
| Pennington Isaac, Pt. I. p. 504. Pt. II.<br>p. 146, 323  | Priest Kellet, Pt. I. p. 49  |
| Pennington Mary, Pt. II. p. 369  | Priest Lampit, Pt. I. p. 146, 147, 150,<br>154, 157, 158, 159, 161, 175, 176<br>— died, Pt. II. p. 277 |
| Pennyman John, Pt. II. p. 172  | Priest Larkham of Cockermouth,<br>Pt. I. p. 192  |
| Perrot John, Pt. I. p. 574, 586, 587.<br>Pt. II. p. 96   | Priest of Leicester, Pt. I. p. 50, 51  |
| Peters Hugh, <i>Chaplain</i> to O. Crom-<br>well, Pt. I. p. 322                                | Priest Marshal, Pt. I. p. 164, 165   |
| Peters Timon, <i>Holl.</i> Pt. II. p. 418  | Priest Mounce, Pt. I. p. 301. ( <i>See</i><br><i>Mounce.</i> )   |
| Pickering ——— Pt. I. p. 30   | Priests of Newcastle, Pt. I. p. 472  |
| Pittaway Edward, Pt. I. p. 290.<br>Pt. II. p. 247  | Priest of Reading, Pt. I. p. 520   |
| Pocock ——— Pt. II. p. 102  | Priest Roger Williams, Pt. II. p. 285  |
| Pollexfen Henry, Pt. I. p. 344.<br>Pt. II. p. 19   | Priest of Scotland, Pt. I. p. 117, 118.<br>Pt. II. p. 91   |
| Pool Capt. Pt. I. p. 465   | Priest Stephens, Pt. I. p. 31, 33, 34, 73,<br>232, 237, 238, 240                                       |
| Pope Blanch, Pt. II. p. 19   | Priest of Sutton, Pt. I. p. 270  |
| Porter John, <i>Amer.</i> Pt. II. p. 205   | Priest Tamworth, Pt. I. p. 32  |
| Porter <i>Just.</i> Pt. I. p. 536, 538, 540,<br>541, 542, 545, 556. Pt. II. p. 19, 89          | Priest Tatham, Pt. I. p. 182   |
| Preston Thomas <i>Just.</i> Pt. II. p. 31,<br>42, 89   | Priest of Tewksbury, Pt. I. p. 291,  |
| ———his Wife, Pt. I. p. 540   | Priest Tombs, Pt. I. p. 425  |
| Preston James, <i>Amer.</i> Pt. II. p. 20,<br>208  | Priest Townsend, Pt. I. p. 516   |
| Priest Bennet of Cartmel, Pt. I.<br>p. 154, 186  | Priest Whitehead, Pt. I. p. 152  |
| Priest Bowles of York, Pt. I. p. 113   | Priest Wilkinson, Pt. I. p. 190, 214,<br>451   |
| Priest Boyes, Pt. I. p. 123, 124.  | Priest at Harlingen, Pt. II. p. 305, 306   |
|  | Priest at Harlem, Pt. II. p. 314   |
|  | Purfoy Col. Pt. I. p. 73   |
|  | Pursloe Capt. Pt. I. p. 109, 110, 124  |
|  | Pyot Edward, Pt. I. p. 231, 297, 303,<br>304, 305, 324, 342, 375, 379, 380,<br>526, 530. Pt. II. p. 54 |

# Of the Names of Friends and Others, &c.

## R.

**R** Awlinton Thomas, Pt. I. p. 343, 468  
 Rawlinson *Just.* Pt. II. p. 31, 35, 36, 89  
 Reckles John, *Sheriff, and Wife*, Pt. I. p. 68. Pt. II. p. 95, 280, 281  
 Reeves *Capt.* Pt. II. p. 111  
 Richardson Richard, Pt. I. p. 536  
 Ripan *Mayer*, Pt. I. p. 166  
 Roberts Gerrard, Pt. I. p. 292, 583. Pt. II. p. 149, 156, 215, 224  
 Robertson Thomas, Pt. II. p. 72  
 Robinson Richard, *Just. Yorkshire*, Pt. I. p. 125, 139, 150. Pt. II. p. 92, 278  
 Robertson Andrew, *Scotl.* Pt. I. p. 457. Pt. II. p. 134  
 Robertson William, Pt. I. p. 579  
 Robertson *Col. in Comm.* Pt. II. p. 21  
 Robertson George, Pt. II. p. 278  
 Roeloffs John, (*Amst.*) Pt. II. p. 307, 524  
 Roper *Lieut.* Pt. I. p. 134  
 Rouse *Col. Just.* Pt. I. p. 318. Pt. II. p. 21  
 Rouse John, Pt. II. p. 148, 158, 162, 178, 215, 223, 438, 468, 498  
 Rouse Margaret, Pt. II. p. 139, 130  
 Rouse Thomas, Pt. II. p. 163, 166, 169, 177  
 Rush John, Pt. II. p. 282

## S.

**S** Ale Richard, Pt. I. p. 572  
 Salisbury (*Earl's Son*) Pt. II. p. 243, 244  
 Salmon Ranter, Pt. I. p. 73  
 Sanders Mary, Pt. I. p. 379  
 Sands Adam *Cap.* Pt. I. p. 146, 150, 181, 182  
 Sands *Col.* Pt. II. p. 226  
 Savil Henry, Pt. II. p. 225  
 Sawrey *Just.* Pt. I. p. 147, 148, 150, 159, 164, 173, 175  
 Scaif (*Scafe, Scarf*) Philip, Pt. I. p. 115, 116  
 Scott Joseph, *Amer.* Pt. II. p. 203  
 Sharman Thomas, Pt. I. p. 532, 590, 591

Sharp Peter, *Maryl.* Pt. II. p. 200  
 Shattock Samuel, Pt. I. p. 576, 577  
 Shaw William, Pt. II. p. 342  
 Sheriff of Lincoln, Pt. I. p. 229. Pt. II. p. 97  
 Sherman William, Pt. II. p. 419  
 Shipton Richard, Pt. II. p. 91, 122  
 Shroder Christian, *Dantz.* Pt. II. p. 525  
 Sidon Henry, Pt. II. p. 281  
 Simcock John, Pt. II. p. 252  
 Smith William, Pt. I. p. 288. Pt. II. p. 6, 9, 97, 281  
 Smith Humphrey, Pt. I. p. 290  
 Smith Stephen, Pt. II. p. 147, 220, 322  
 Smith Hugh, *Amer.* Pt. II. p. 201, 204  
 Snead Richard, Pt. II. p. 322  
 Speed Thomas, Pt. I. p. 526  
 Spencer *Just.* Pt. II. p. 35  
 Stacy Thomas, Pt. I. p. 226. Pt. II. p. 280  
 Stangley John, Pt. II. p. 323  
 Starling Samuel, Pt. II. p. 146  
 Stephens Nathaniel, *see Priest.*  
 Stephens William, *Amer.* Pt. II. p. 211, 212  
 Stoddart Amor. *Capt.* Pt. I. p. 49, 265, 267, 270, 292, 381. Pt. II. p. 149  
 Stookes *Just.* Pt. I. p. 378  
 Stor Marmaduke, Pt. I. p. 241. Pt. II. p. 90  
 Story John, Pt. II. p. 357  
 Scot *Widow*, Pt. II. p. 413, 420  
 Street *Just.* Pt. II. p. 239, 243  
 Stroud George, Pt. II. p. 231, 232  
 Stubbs Thomas, Pt. I. p. 214  
 Stubbs John, Pt. I. p. 219, 262, 580, 585. Pt. II. p. 3, 5, 44, 123, 132, 148, 158, 178, 186, 190  
 Studholm Cuthbert, *Just.* Pt. I. p. 203  
 Sunman Aarent, Pt. II. p. 415  
 a Swede, Pt. II. p. 301  
 Symson William, Pt. I. p. 572.  
 — *Justice*, Pt. II. p. 227, 229, 243

## T.

**T** Aylcoat William, Pt. II. p. 286  
 Taylor James, Pt. I. p. 145. Pt. II. p. 30  
 Taylor

# The SECOND TABLE, &c.

Taylor Thomas, Pt. I. p. 155, 156, 227,  
233, 425, 427, 534. Pt. II. p. 93,  
123, 212  
Taylor Thomas of *Amer.* Pt. II. p. 212  
Taylor Christopher, Pt. I. p. 156.  
Pt. II. p. 357  
Taylor John, Pt. II. p. 279  
Tennant, Pt. I. p. 139  
Tennant *Widow*, Pt. II. p. 278  
Thomas Margaret, Pt. II. p. 4  
Thompson *Just.* Pt. I. p. 164, 166  
Thurston Thomas, *Amer.* Pt. II.  
p. 212  
Tickel Hugh, Pt. II. p. 29  
Toldervey John, Pt. I. p. 295  
Trelawney Elizabeth, Pt. I. p. 300,  
359  
Tripe Nicholas, *and Wife*, Pt. I.  
p. 300  
*a Trooper*, Pt. I. p. 95  
Turner *Judge*, Pt. II. p. 39, 59, 68,  
234  
*Judge's Son*, Pt. II. p. *ibid.*  
Twisden *Judge*, Pt. I. p. 554. Pt. II.  
39, 42, 59, 68  
Twitty, *Clerk of the Peace*, Pt. II.  
p. 243, 249

## V.

**V** Ande Wall John, Pt. II. p. 286  
Vane Henry *Esq.* Pt. I. p. 506  
*Under-Sheriff of Lancaster*, Pt. II.  
p. 73, 90

## W.

**W** Aldenfield Samuel, Pt. II.  
p. 415, 417  
Walter Thomas, Pt. II. p. 45  
Ward *Capt.* Pt. II. p. 72  
Watkins Morgan, Pt. I. p. 424  
Watkinson George *Just.* Pt. I. p. 474  
Watts George, Pt. II. p. 286, 414,  
417, 420  
Welch William, *his Wife*, Pt. I. p. 458  
Wells William, Pt. II. p. 281  
Wennington Miles, Pt. I. p. 188  
West *Col.* Pt. I. p. 165, 166, 170, 171,  
439. Pt. II. p. 35

West Matthew, Pt. II. p. 89  
Weston *Baron*, Pt. II. p. 368  
Whitehead George, Pt. I. p. 220, 517  
Pt. II. p. 148, 324, 340  
Whitehead John, Pt. II. p. 27, 86,  
87, 280  
*A wicked Man*, Pt. I. p. 53  
Widders Robert, Pt. I. p. 171, 172,  
210, 439, 451, 468, 469, 535, 536,  
552, 553. Pt. II. p. 23, 27, 74, 98,  
158, 178, 182, 183, 187, 190, 211,  
215, 277, 343  
—— *his Wife*, Pt. II. p. 277  
*Widow Woman*, Maryl. Pt. II. p. 206  
Wiggan *Major*, Pt. I. p. 505. Pt. II.  
p. 47, 49  
Wild *Major*, Pt. II. p. 99  
Wild *Judge*, Pt. II. p. 231, 244, 249  
Willems Willem of Alkmaar, Pt. II.  
p. 294  
Williams *Capt.* Pt. II. p. 148  
Wilkinson William *Capt.* Pt. II. p. 85  
Wilson William, Pt. II. p. 44  
Wilson George, *Amer.* Pt. II. p. 199  
Windham *Judge*, Pt. I. p. 170  
Windsore, *Lord Lieut.* Pt. II. p. 224  
Windsore. *Dr. Just.* Pt. II. p. 211  
Winthorp *Governor*, Pt. I. p. 579  
Witney *Dr.* Pt. II. p. 78  
*Women several*, Pt. I. p. 45, 69, 99,  
110. Pt. II. p. 210  
Wright *Widow*, *Amer.* Pt. II. p. 200,  
205  
Wrey Richard *Esq.* Pt. I. p. 229  
Wrey John, *and their Wives*, Pt. I.  
p. 380

## Y.

**Y** Arrow William, *Maryl.* Pt. II.  
p. 201  
Yeomans William, Pt. II. p. 108  
Yeomans Isabella, Pt. II. p. 135, 286,  
304, 307  
York *Duke*, Pt. I. p. 558  
Young Peter, Pt. II. p. 162

# The THIRD TABLE, Containing some of the Subject-Matters and Things Occurring in this Journal.

## A.

**A** *Basen* done to G. F. Pt. I. p. 134, 159, 160. By Professors, &c. 186, 188, 211, 234, 236, 292, 293, 412. Friends abused, 210, 506, 535, 536, at Meetings, 506, &c. Pt. II. p. 10, 100, 101.

*Aton* in the Fields, near London, where Friends had been much abused, G. F. had a Meeting, Pt. I. p. 506.

*Adam*, The First and Second compared, Pt. II. p. 475, 476, &c.

*Affections*, Lusts and Desires mortified, Pt. I. p. 40, 41, 42, 485, 486.

*Aged* Friend of 100 Years Old, Pt. I. p. 115. One of 122 Years Old, Pt. II. p. 28.

*Allegiance* to the King, Pt. II. p. 40, 41, 79, 120. and Supremacy, 239, 240. (see *Oaths*.)

*America*, G. F's, &c. Travels there from Maryland to New-England, &c. through the Woods and Wildernesses, over Bogs and great Rivers, (not without great danger of some of their Lives) and lying a-nights in the Woods, by a Fire, in a very cold Season, the Wolves howling about them, Pt. II. p. 183, to 213. Truth's Prosperity there, 324, 325. G. F's Epistle to those Places, 534, 535, 536, 537.

*Anointing* within teacheth the Believers, Pt. I. p. 34. Pt. II. p. 292.

*Antichrists*, see *False Prophets*.

*Apostacy* entered since the Days of the Apostles, Pt. I. p. 385, 386, 477, 478.

*Apostates*, Backsliders and False Brethren are got into the Temple of God, Pt. II. p. 434, 435, 436, 468, to 471, 528, 529.

*Apostles* were Tradesmen, Pt. II. p. 519, to 522.

*Apparel* for Pride, judged, Pt. II. p. 431, to 434.

*Apparition* of the Death of O. C. seen by G. F. Pt. I. p. 503.

*Appeals* of London-Friends tried, Pt. II. p. 456.

*Apprentices* put forth by Monthly-Meetings, Pt. II. p. 136, 137, 138.

*Arminians*, Strangers to the Spirit of the Apostles, Pt. I. p. 257, to 260.

*Affizes* of G. F's Trials at Carlisle, Pt. I. p. 198, 199, Lancaster, Pt. I. p. 171. Pt. II. p. 39, to 42, 59, to 70. Lancaster, Pt. I. p. 308, 316. Nottingham, Pt. I. p. 587. Worcester, Pt. II. p. 234, 235. (See *Sessions*.)

*Astrologers*, see *Star-gazers*.

## B.

**B** *Backsliders* warned, Pt. II. p. 439, to 442. (See *Apostates*.)

*Banishment* of G. F's in Scotland, Pt. I. p. 461, 462, 463, 465. Banishing and Imprisoning for Religion is not Christ's Doctrine, Pt. II. p. 325, 326, 327, 525, 526, 527. Friends banished in England, Pt. II. p. 85; at *Dantzick*, 525.

*Baptism*, P. I. p. 297.

*Baptist-Meetings*, Pt. I. p. 45, 197, 245. Baptists discoursed by G. F. Pt. I. p. 71, 72, 195, 196, 197, 260, 261. a Teacher convinc'd, Pt. I.



# The THIRD TABLE

Pt. I. p. 210, 251, 288. Baptists in *Warwick*, Pt. I. p. 292. in *Nottinghamshire*, Pt. I. p. 51, 52. Baptists and Fifth-Monarchy-Men prophesied of Christ to come that Year to Reign, Pt. I. p. 360. A Baptist Woman restored, Pt. I. p. 294. Baptists deny G. F. their Meeting-House, Pt. I. p. 297. Particular Baptists, Pt. I. p. 299. *Battle-door*, the Author's Account thereof, Pt. I. p. 580. Pt. II. p. 32. Believers are Born of God, Pt. I. p. 33. Bible given to G. F. to swear upon, which forbids Swearing, Pt. II. p. 64, 65. and teaches the Plain Language, Pt. II. p. 80, 81. Blacks or Negro's to be train'd up in the Fear of God, Pt. II. p. 166, 167, 175, 176, 177, 203. Bonds for Appearance refused, Pt. II. p. 16. Bonds for good Behaviour, Pt. II. p. 233. Book, see Bible. Books writ and answer'd by G. F. Pt. II. p. 71, 92, 251, 253. Bowling and foolish Exercises denied, Pt. I. p. 370, 371, 372. Bread and Wine, see Papists. Brown's Prophecy of G. F. Pt. I. p. 46. Brownists, Pt. I. p. 584. Butchers and rude People bind themselves with an Oath to kill G. F. Pt. I. p. 227, 228.

## C

**C**alvinists, Pt. I. p. 584. Pt. II. p. 359, 360. Cambridge-Scholars Rudeness, Pt. I. p. 270, 271. Captain much given to Laughter, convinced, Pt. I. p. 298, 299. A Captain in Scotland his impious Saying, Pt. I. p. 533. Carlisle in an Uproar, Pt. I. p. 197. G. F. in Carlisle-Dungeon, Pt. I. p. 201, to 209.

*Cornell Wapentake-Court*, Pt. II. p. 366. Certificates to be brought by Friends proceeding to Marriage, Pt. II. p. 104, 105, 155, 156. A Cheat discovered by G. F. Pt. II. p. 108. Christ the Teacher of his People, Pt. I. p. 193, 194. The Rest, Pt. II. p. 426, 427. Sun of Righteousness, Pt. II. p. 464, to 468. A Quickning Spirit, 469, to 471. who can speak to Mens Conditions, Pt. I. p. 37, 46. and is known by Revelation, Pt. I. p. 38. Church, the True and the False, Pt. I. p. 479. The Church of Christ clothed with the Sun, Pt. II. p. 464, to 471. Church of Rome degenerated, Pt. I. p. 583, 584. Persecution, Pt. I. p. 422. Church of England's Faith, Pt. I. p. 504. Climates sudden Change and Variety in America, Pt. II. p. 208. Cloisters, Monasteries, &c. there is no Scripture for them, Pt. I. p. 489. Goldbeck Steeple-house, Robert's Wonders going thither, &c. was most killed by the People, Pt. I. p. 210. Colleges cannot make Ministers of Christ, Pt. I. p. 473. Collegians, Pt. II. p. 289, 295. Committee of Safety, &c. their Proclaiming Fasts, is like Jeroboam, Pt. I. p. 501. Conjuror (so reputed) reproved by G. F. in Jail, Pt. I. p. 100. Conscience a Witness to Truth, Pt. I. p. 498, to 501. is not to be forced, Pt. II. p. 443, to 446. must be void of Offence, 457. Conventions not to be in Meetings, Pt. II. p. 341, 342. Conventicle-Alt is not to do, as they would be done by, Pt. II. p. 139, to 145.

Convince

## Of Matters and Things.

**Convincements** in the Nation in the Beginning, Pt. I. p. 45, 48, &c. 210, 211, 219, 229, 231, 238. *London*, 247. In *Oliver Cromwell's* House and Family, 247, &c.

**Cromwell Oliver** his Discourse with G. F., Pt. I. p. 242, 243. A Friend offers himself to O. C. to lie in Prison for G. F. Pt. I. p. 365.

**The Cross**, the Power of God, Pt. I. p. 44, 476, 486.

**Covetousness** of Wracks reprov'd, Pt. I. p. 522, to 525.

A **Cuspurse** at Sessions searching Friends Pockets, is set at Liberty, Pt. II. p. 11.

### D.

**Dangers and Perils** of G. F. Pt. I. p. 64, 73, 136, 139, 152, 159, to 163, 170, 171, 184, 188, 190, 198, 203, 227, 229, 245, 305, to 309, 316, 323, 324, 381, 415, 416, 431, 450, 487, 488, 527, 531, 534. Pt. II. p. 12, 25, 26, 28, 91, 92, 100, 101, 107, 125, 126, 127. At *Sea*, 159, 160, 161, &c. by Knives, Rapiers, rude Multitudes, Beatings, Bruisings, and binding themselves with an Oath to kill him, &c.

**Day** of Judgment coming upon Persecutors, Pt. II. p. 154. The Day of the Lord's wrath is kindled upon them, 256.

**Deceivers** beyond the Priests that stand in Deceit described, Pt. I. p. 41.

**Declaration** of G. F.'s offered by him to the Court, instead of the Oath, Pt. II. p. 239, 240.

**Devil**, he was not made of God, Pt. I. p. 265. Pt. II. p. 19.

**Differences** about Outward Things to be shunned, Pt. II. p. 588.

**Disputes** at *Leicester*, Pt. I. p. 49. with the Priest of *Grarigg*, &c. p. 184, 185. at *Drayton*, 231, to 239. G. F. with Priest *Wilkinson*, 214.

A **Dispute** of *James Naylor* with eight Priests, Pt. I. p. 289. A vain Disputer answered, 458. Vain Janglings to be shunned, Pt. II. p. 264. Dogs did not move their Tongues against them, Pt. II. p. 204.

**Do unto others**, as you would have others, &c. Pt. I. p. 65, 461, 523, 524, 525. Pt. II. p. 443, to 446, 524, to 527, 532.

**Dreams** relied on by a People, Pt. I. p. 25.

**Drought** was great in *England*, Pt. I. p. 417.

**Drunkennes** testified against by G. F. at Inns in his Travels, Pt. I. p. 300. Great Drunkennes at the Choosing of Parliament-men, 531.

**Dwarfs** not to come nigh the Altar of God, Pt. II. p. 504, 510, 548. Out of Christ all Mankind are imperfect and deformed, 479.

### E.

**Egyptians** afflict *Israel*, till the Lord overthrows them, Pt. I. p. 353.

**Election** and Reprobation, Pt. I. p. 121, 195, 299, 428, 453, 454. Pt. II. p. 129, 130.

**Embassador** with Irish-men come to disturb the Meeting, Pt. I. p. 574.

**Embassadors** at *Nimeguen*, G. F. his Epistle to them, Pt. II. p. 577.

**Enemies**, who are the work to Truth, Pt. II. p. 270.

**Episcopal-men** cannot affirm, they have the same Spirit as the Apostles had, Pt. I. p. 583.

**Errors** pleaded in *Margaret Fell's* Indictment, Pt. II. p. 61, 63.

**Errors** in G. F.'s Indictment, pleaded by himself, Pt. II. p. 62, to 67. and the second Indictment quasht by Errors, 68, 69. 70.

**Examples**, see Judgments.

**Excise-man** warned, Pt. I. p. 73.

**Excommunicated** Friends in *Scotland*, none was to buy or sell with them, I. p. 463. in *England*, Pt. II. p. 82.

### R r

### Experiences

# The THIRD TABLE

*Experiences* formerly had, or other Mens, spoken and preached from, Pt. I. p. 155. Pt. II. p. 259, 270, 271.

F.

**F***AITH* gives Victory over Sin, Pt. I. p. 455. Christ is the Author of -- 505. Faith stands in the Power of God, Pt. II. p. 255, to 276. Dead Faiths and Doctrines, p. 513.

*Fanaticks*, who and what they are, Pt. I. p. 539, 542, 543.

*Fashions* and Vanities of the world testified against, Pt. I. p. 65. Pt. II. p. 536, 537. (see *Apparel*.)

*Fast* of G. F.'s, Pt. I. p. 170, 187.

Of a Woman in *Lancashire*, 45. Fast proclaimed by O. C. for Rain, 417. A Day of Humiliation, 495. The true and false Fasts, 418, to 423, 501. Fast and Holy-days (so called) Pt. II. p. 222. Fasting and Prayer, 561, 567.

*Fractions* and Sporting whilst others were, G. F. visited the Poor, relieving them, Pt. I. p. 33.

*Free* Marshal's, Pt. I. p. 559. Pt. II. p. 84. G. F. could not pay, being Innocent, and the Jayler's, Pt. I. p. 370. Pt. II. p. 12.

*Fell*, Judge, sends a Warrant against the Abusers of G. F. Pt. I. 163. and grants a *Supersedeas* of a Warrant against him, 166.

— Margaret shews to the King Friends Sufferings and Innocency, 560.

*Fellowships* in outward things will corrupt and wither, Pt. II. p. 58.

*Fifth-monarchy-men's* Uproar, Pt. I. p. 557, 569. They cleared Friends openly at their Execution, 584.

They look for Christ's Personal Coming, *ibid.* are Fighters, 585.

*Fighters* are not of Christ's Kingdom, Pt. I. p. 511. *Sion* needs no such, 512. Pt. II. p. 27. (see *Wars*.)

*Fox* George, his Place of Birth, Parents and Relations, Pt. I. p. 27,

to 30, 89, 238, 531. Pt. II. p. 225, 234. His Cloaths and Wear, Pt. I. p. 118, 299. His Marriage, Pt. II. p. 135, 136. A great weight fell upon his Spirit, 148. His Travels and Sufferings at Reading, Pt. I. p. 507, to 510, 531, 556. offers his Hair and Cheek to the Threatner, 574, to 577. and Labours diligently in the Work of the Lord, Pt. II. p. 533. His Persecutors would have hang'd him, Pt. I. p. 198. His Care for Truth and Friends, Pt. II. p. 551, 552, 553. He prays to the Lord, Pt. I. p. 36, Pt. II. p. 136, 157. and for the Afflicted, Pt. I. p. 74. Pt. II. p. 391, &c. (see *Miracles*.) His weakness of Body, Pt. II. p. 523, 551. His Death and Burial, 552. whose Name is written in the Lamb's Book of Life, which was before the Foundation of the World, Pt. I. p. 60. His Epistle left seal'd up, Pt. II. p. 554, to 557.

— *Mary*, Mother of G. F. died, Pt. II. p. 234.

*Frederickstadt*-Friends Case pleaded by G. F. Pt. II. p. 278, 279.

*Friends* much abused by Priest and People, Pt. I. p. 160, 161.

G.

**G***aler*, see *Failer*.

God's People to be like unto him, Pt. II. p. 490. The Power of God thundred amongst the Magistrates of *Darby*, &c. Pt. I. p. 75.

*Good Behaviour* G. F. could not consent to be bound to, who had committed no ill Behaviour, Pt. I. p. 90 (See *Bond*.)

*Good Morrow*, *Good Evening*, &c. vain Customs and Traditions, forbidden, Pt. I. p. 63.

*Goods* ill gotten, are a Curse to Men, Pt. I. p. 524.

*Gospel* is not the four Evangelists, Pt. II. p. 21, 291, 292.

Government

## Of Matters and Things.

*Governments Change*, God has a mighty Hand therein, Pt. I. p. 549.  
*Governor of Dover Convinced*, Pt. I. p. 263.

*Governor of Timbuctoo Castle*, with others, visits G.F. in Prison, Pt. II. p. 78.

*Grace of God* teaches those that turn to it, Pt. I. p. 61, 62, 405, 406, 448. which hath appeared to all Men, Pt. II. p. 79.

*Grammar and Accidence* distinguish the Singular from the Plural, Pt. II. p. 80.

*Gravels* which brake forth through G. F. did reach to People, and strike them, Pt. I. p. 41, 42, 113.

### H

**H***abeas Corpus*, &c. for G. F.'s Removal, Pt. I. p. 546, 547. Pt. II. p. 231, 239, 249.

*Hacker* (Col.) his Son *Needham's* wicked Saying of G.F. Pt. I. p. 239.

*Hacker* (Col.) cut off, being hanged at *Tyburn*, 241. His Wife and Marshal convinced of Truth, 288.

*Hagges Judge*, his Wife visits G.F. &c. in *Lancaster-Gaol*, and was Convinced, Pt. I. p. 343.

*Hair* worn long of G.F. Pt. I. p. 304, 376, 437.

*Hales Judge*, his Answer to G. F.'s Adversaries in Court, Pt. II. p. 250.

*Hands* not to be laid on any suddenly, Pt. I. p. 481. Pt. II. p. 528.

*Harbour* proud Flesh looks for, Pt. I. p. 64, 215, 308, 309, 312, 313, 317, 459, 462. A Professor's absurd Proof for it from Scripture (pretendedly) 322, 327, 329, 335, 345. Professors offended at it, 412, 413, 508. Friends Fined for it, 526. and Imprisoned, 428, 506, 507, 518, 553, 571. Pt. II. p. 35, 39, 40, 143, 144. The Hat kept off in Prayer by J. Perrot, and his Party, Pt. II. p. 96, 568, 569, 570, 571.

*Hebrew, Greek and Latin* makes no Minister of Christ, Pt. I. p. 473.

*Hivings and Diviners* for Money get vast Sums of it by Selling the Scriptures, Pt. I. p. 85, 235.

*Honour*, the True from the False distinguish'd, Pt. I. p. 64, 345, 424. Pt. II. p. 25, 92.

*Hornby-Castle* robb'd of the Waincot and Bucks-horns in Major Porter's House, Pt. I. p. 546.

*House-Creepers*, leading silly Women Captive, &c. are such as having crept into Temples with Tithes and Offerings, keep People always learning under them, &c. Pt. I. p. 504.

*House of Israel*, the House of God, Pt. II. p. 515, 516, 517.

*Humility* goes before Honour, Pt. I. p. 345. Pt. II. p. 268, 353, 354, 457, 458.

### I

**I***ailer of Darby* Evil, being in him, Pt. I. p. 71 concerning G. F. vinced of Truth, among Friends, wards he writ a G. F. 590, 591.

*Fallers of Carlisle* gainst G.F. Pt. I. 201. so that the put into the Du using him so badly, 210.

*Failer at Lancaster*, Pt. I. p. 308 his Wickedness and Rage against G.F. &c. Pt. I. p. 319. who had been a Thief, and burnt in the Hand, 320, 365. and afterwards was put into *Doomsday* himself, and died in Prison, *ibid.*

*Under-Failer at Lancaster* a very wicked Man, Pt. I. p. 539, 545. and the Upper-failer Hunter was cut off in his Young days, for his Wickedness to G. F. Pt. II. p. 74, 89, 90.

*Failer at Leicester* was very Cruel to Friends in Prison before G.F. came there, Pt. II. p. 9, 10.

R r 2

Failer

# The T H A R D T A B L E

- Fuller of Durham* incensing the Governor and Soldiers of *Scarborough Castle* against G. F. was cut off in his Wickedness, Pt. II. p. 90.
- Jeroboam's* Calves-houses, likened to the Houses called Churches, set up in the Darkness of Popery, Pt. I. p. 157.
- Jerusalem*, which comes down from Heaven, its State described, Pt. II. p. 152, 153. The Children thereof, 555, 556, 557.
- Jesuits*, two of them (fawning upon Friends) discoursed by G. F. concerning the Degeneracy of the Church of Rome, Pt. I. p. 583, 584, 488, 489. who are filthy Dreamers, dreaming they are Apostles Successors, 583. and are in a Rage against the Work of the Lord, Pt. I. p. 131. and persecute to Death for Religion, Pt. I. p. 492.
- A Jew discoursed by G. F. concerning the Coming of the Messiah, Pt. II. p. 299, 300. others would not discourse, 317, 472, to 475.
- Imprisonments* for not Swearing, Pt. I. p. 289. for Tithes, and going to Steep-houses, &c. 393, 427, 442, 266. G. F. imprisoned in a nasty stinking Prison at Nottingham, 67, 68. in *Darby-Prison*, 96, 96, 97, 100, 101, to 106. in *Leicester-Prison*, 303, 307, 308, 317, 318, 319. *Doomsdale*, 320, to 323. *Leicester-Goal*, 324, to 372. at *Leicester*, Pt. II. p. 8, 9, 10. in *Leicester-Prison*, 36, 37, to 74. in *Scarborough-Castle*, 75, to 87.
- Taken at London-Meetings, and had before Magistrates, 142, 144, 145, &c. G. F. in *Leicester-Goal*, 182, 223, to 231. being Premunured, 249, 250. and pleaded the Errors of the Indictment at the King's Bench-Bar, was set at Liberty, 250.
- Friends imprisoned to Death, Pt. I. p. 592. Pt. II. p. 85.
- Independent* women's Prejudice against G. F. Pt. I. p. 268, 269.
- Indian King* discoursed by G. F. and several *Indians* at the King's Cabinet, Pt. II. p. 207. their Gravity and Attention, 212.
- Indictment's* Errors pleaded by G. F. Pt. II. p. 60, to 71, 73, 241, to 244. calls it a bundle of Lyes, 238. is quash'd, 250.
- Informers* hired in *Cumberland*, Pt. II. p. 29. set at work by Priests, 130. A Papist Informer against G. F. 143. They make Spoil, 373, 374, 375. *Hilton*, 377, 378. *Shed*, 407.
- Iron-keepers* in *Wales*, their Treachery to G. F's Horse, &c. Pt. I. p. 430, 431. another (of *Topham*) burns G. F's Leatheren Girdle, 299.
- Inquisition*, Friends Travelling in the Service of the Lord, were many times in danger thereof, but preserved, Pt. I. p. 219. and at *Darby*, 263. Two Women-Friends were in the Inquisition at *Malta*, 591.
- Ireland* Friends Charity for the Relief of Friends Sufferers in *England*, Pt. II. p. 442.
- Judge* and *Juries* wrong Proceedings in G. F's Case, Pt. II. p. 240, 241. A Judge's base Expression, 238. A Judge in *Holland* discoursed by G. F. 317.
- Judging*, the Church of Christ hath Power and Ability to to Judge, &c. Pt. II. p. 333, to 338, 447, to 456, 528, 529.
- Judgments* of God on *Darby*, Pt. I. p. 106. upon a false Accuser of G. F's, 130, 131. on a Persecutor, 175. upon *Adam Smith*, 181, 182. on two persecuting Justices of *Carlisle*, 219. on Conspirators against G. F. 227, 228. on Captain *Drury*, 241, 242, 243. on a Mocker of Friends Meetings, 521. on *Breton's Wife*, 540. upon *New-England*, 579. An Independent Scribb

## Of Matters and Things.

corrupt Pastor, 456, 457. a Soldier speaking Evil of the Light, 67. upon persecuting envious Officers, Pt. II. p. 17, 18. upon Persecutor in General, 21, 22, 23. in Lancashire, 38, 39. on Justice Flemming, 47. on Major Wigan, *ibid.* on Persecutors and bad Men, 85. on Justices, G. F.'s Persecutors, 89, 90. on a Persecuting Justice, 94. upon a common Swearer in Barbados, 163, 164. on Justice Simpson, 243. and on Justice Sweet, *ibid.* on Persecuting Powers, Pt. I. p. 517, to 520. Day of Judgment, see *Day*.

Justices fail Promises at Worcester Assize broken, Pt. II. p. 226. ensharing Questions, 278, 279.

Justices sitting about Hiring of Servants, were Admonished and Exhorted by G. F. to Justice, and the Servants to do their Duty, Pt. I. p. 52. Courts of Justice warned by G. F. to do Justly, 69.

### K.

**K**ing Capt. his base Carriage to G. F. Pt. I. p. 305, 306.

King Charles II. his Coming in, Pt. I. p. 508, 509, 530, 531, 541, to 544.

King's Judges executed, Pt. I. p. 569. To the King and Council, a Declaration, 562, to 567.

Kings of France and Spain, and the Pope to prove all things, &c. in an Epistle of G. F.'s to the Pope, and all Kings and Rulers in Europe, Pt. I. p. 255, 256.

King's Bench-Bar, G. F. being removed by Habeas Corpus, had his Tryal there, Pt. I. p. 553, to 556. Pt. II. p. 232, 233, 239, 240, 241, 242.

King's Evil, a Friend's Daughter being healed of, Pt. II. p. 252.

Kingdom of Christ has been set up above Sixteen Hundred Years ago, Pt. II. p. 36. is in Peace and Righteousness, Pt. I. p. 563. the

Heirs of the Kingdom of Christ, are such as are Regenerated and Born again, Pt. II. p. 492, to 497.

**L**andmark, those that removed it, to cause the Blind to wander, were Cursed, Pt. II. p. 519.

Languages, see *Tongues*.

Law of God is perfect, Pt. I. p. 42, 48. is written in the Heart, 404, to 411.

Lawyers, must be reformed, and brought into the Law of God, Pt. I. p. 54, 55.

Liberty and Freedom Man is brought into by the Ministry of Christ, and his Teaching, Pt. I. p. 44. an Intention was in the Government of granting Friends Liberty, 557. Pt. II. p. 120, 121. true Liberty is in that which puts down Sin and Iniquity, 348. outward Liberty from Prisons is the Lord's Mercy, 456, to 459, 484, 485, 486. the false Liberty is from the way of Truth, 439, to 448.

Life Eternal is in Christ, not in the Scriptures, Pt. II. p. 500, 501, 502.

Light is not Natural, Pt. I. p. 425, 426, 433, 61, 62, 222, 223, 234, 239, 302, 303, 310, 311, 312, 379, 380, 402, 443. Light and Grace, 454, 455. Light cursed by the Scotch Priests, 455, 497, to 501. all are enlightened, Pt. II. p. 47, 48. The Light to be in the Indians, was denied by Dr. Wixey, 78, 79. and a Doctor in Carolina denied it also, 202. which Light gives the Light of the Knowledge, &c. 221, 486, 495, 496, 497, 537, to 541.

Little Bafe, a Prison or Hole, where into Richard Sale was squeezed, that not long after he died, Pt. I. p. 572, 573.



# The THIRD TABLE

Love of God, its Infiniteness, Pt. I. p. 40, 47. Pt. II. p. 267. Love and Charity's Effects, 459, 461, 462, 530. Love and Unity is from the Spirit of God, 530.

M.

**M**agistrates must yield to Truth, Pt. I. p. 428, 429, 431, 438, 203, to 209, 435. are to do Justice, 524, 525. and stop Profaneness, 590. their Sword against Evil-doers, Pt. II. p. 23, 24. Magistrates of *Danzick*, their Work of Persecution, 325, to 332, 443, to 446, 524, to 527.

**Marriages**, Pt. I. p. 33. *Hated*, Pt. II. p. 83, 90, 91. The Proceedings thereof settled, 104, 105, 163, 166, 276. To be laid before the Monthly and Quarterly Meetings, 104, 105. and to have Certificates, *ibid.* A Case of Marriage tried at *Nottingham-Affizes*, Pt. I. p. 587, 588. A Marriage in *Road-Island*, Pt. II. p. 188. Friends Care therein, 416. Marrying, Meats and Drinks, Pt. I. p. 388, 389.

**Major-General of Northamptonshire**, an Old Persecutor, sharply reprov'd by G. F. Pt. I. p. 380.

**Meetings**, G. F. meeting with some Friendly People in *Derbyshire*, &c. Pt. I. p. 35, 36. at *Broughion*, 45, &c.

**Meetings of Friends** set up, Pt. I. p. 157. at *J. Lepers*, 171. *Arnside*, 187. Great Meetings at *London*, 245. near *Alton* in the Fields, 247. A Meeting near *London*, where Friends were much abused, 506.

**Monthly and Quarterly Men and Womens Meetings** set up in *London*, and in the Nation, Pt. II. p. 96, 104, 112. in the Power of God, which is the Authority thereof, 262, 268, 269. and are of God's ordering, 462, 463. being set up

in the Wisdom of God, 554. **Womens-Meetings** set up, and the Service thereof, Pt. II. p. 218, 219, 271, to 276.

**Yearly-Meetings**, Pt. I. p. 413, 426. In *Bedfordshire*, *ibid.* to 488. at *Bally (Bantbie, Yorkshire)* 522, 533. *York*, Pt. II. p. 529. and at *London* a Yearly-Meeting, 138, 158.

**Meetings for Sufferings** at *Slipin* set up, Pt. I. p. 534.

**Powerful Meetings** in *Ireland*, Pt. II. p. 124, 131.

**Ministers** went forth, Pt. I. p. 188, 213. from the North-Country over *England*, 219, 220, to 227. into *Scotland*, 247. and beyond the Seas, 261. Truth spreading into *England*, 343.

**True Ministers Trial**, Pt. I. p. 477. Exercising their Gift, 480. and founding abroad their Trumpets, Pt. II. p. 127, 128, 129.

**Ministers of Christ**, Pt. I. p. 33, 37, 44. Pt. II. p. 80, 261. Take no Hire, 189.

**Miracles** wrought by the Power of God, Pt. I. p. 289. She that was ready to die, raised up again, 204. the Lame made whole, 187, 188. the Diseased restored, Pt. II. p. 252. A Distracted Woman healed, Pt. I. p. 69, 70. (See *Trouble of Mind*.) A great Man given over by Physicians, restored, 73, 74. Pt. II. p. 12. G. F. prays for a Woman ready to die, and for a Distracted Woman at *Chichester*, Pt. I. p. 296. Restores *Jabn Jey's* Neck broke (as the People said) by a Fall from a Horse in *East-Jersey*, Pt. II. p. 193, 194. speaks to a sick Man in *Mary-Land*, who was raised up by the Power of the Lord, 127. and prays the Lord to rebuke J. C's Infirmity, and the Lord by his Power soon gave him ease, &c. 391.

Mont,

General, his Order, requiring Officers and Soldiers to forbear to disturb the Quakers Meetings, &c. Pt. I. p. 530, 556, 57. which are not Seditious, 568. & disturbed, 574. Pt. II. p. 102, 123, 121.

*Wetbanks Vanity*, Pt. I. p. 65. *their Ignorance*, 413.

*Magistrate Judge*, G. F. discouraging him at his Chamber (in London) about Tithes, Pt. II. p. 346, to 39.

*gletonians*, Pt. I. p. 584.

*cheto's in Amer.* (little Flies or Gnats.) Pt. II. p. 190.

*ick and Singing*, Pt. I. p. 62, 65.

## N.

*Ames* are given to Things according to their Nature, Pt. I. p. 53.

*ures* of Creatures outward to be read within Man, Pt. I. p. 46, 57, 53, 154. That all things come by Nature, refuted, 51.

*lor James*, running into Imaginations, is warned by G. F. Pt. I. p. 374. his Recovery, *ibid.* his followers, 393.

*bachadnezzar's Dream* of Christ's Kingdom, which is not of this World, Pt. I. p. 95, 584, 585.

*groves and Family-Meetings* recommended, Pt. II. p. 547, 548, 549. (see *Blacks*.)

*W-England Professors* proclaimed a Pest, Pt. I. p. 501, 502. soon after put four of our Friends to Death, and became bloody Persecutors, 575, 576, 577. G. F. charged their Magistrates with Murdering them, according to their own Confession, 578, 579. who felt God's Judgments for their Wickedness, Pt. II. p. 319.

*ews* hearing and telling, Pt. I. p. 126. Pt. II. p. 443.

*Whores*, see *Strab*.

Oath or Engagement to O. C. Pt. I. p. 219. Swear not at all, 230, 310, 311, 312. Oath of Abjuration, 283, to 286. tendered to G. F. 304. his Paper against Swearing read in Court, 312, 318. Oaths and Swearing, 557. Pt. II. p. 533. refused by G. F. 81, 82, &c. being unlawful, *ibid.*

— *Allegiance and Supremacy*, Pt. I. p. 588. Pt. II. p. 7, 10, 11, 246, 247. Oaths taken falsely against Friends, 18, 34, 45. Oath tendered to G. F. 59, 64, 65, 68, 69, 70, 227, 228. Allegiance, wherein it consists, 79, 109. what G. F. could say instead of it, 227, 228. and of Supremacy, 232, 233, 240, 241.

*Offering*, the true and the false, Pt. II. p. 481, to 484, 499, 500, 504, 543.

*Old Cause*, the setting up thereof was for themselves, Pt. I. p. 519.

*Oldenburgh Magistrates and People*, a Warning to them, Pt. II. p. 557, to 566.

*Openings of G. F.'s*, Pt. I. p. 30, 31, 33, 34, 37, 40, 46, 47, 51. of the Things of the Creation, 53. of Physick, Divinity, and Law, 54, to 60. Pt. II. p. 512, 515, 534, 535.

*Opposers of the Faithful* come to naught, Pt. II. p. 554, to 557.

*Order of Badmin-Sessions for the Prisoners ease*, Pt. I. p. 321.

*Order and Discipline in the Church of Christ* maintained, Pt. II. p. 436, 437, 438. is of the Spirit, 469.

*Oxford and Cambridge-Teachers* cannot make Ministers of Christ, Pt. I. p. 33, 37.

*Oxford-Scholars Rudeness*, Pt. I. p. 270, 271, 382.

## P.

*Papists*, their Superstition of Consecrated Bread and Wine, Pt. I. p. 490, 491. Images, Crosses and Relicks,

# The THIRD TABLE

Relicks, 489, 592. Pray by Beads, 584. Pt. II. p. 125, 479. and sprinkle Children, 116, 117. their Putgatory, *ibid.* and Mother-Church pretended, 118. A Warning to them, Pt. I. p. 255, 256. and their murdering false Doctrine confused, Pt. II. p. 78. *Prison* being offered by the King to G. F. he could not take it, Pt. II. p. 248. and was fairly freed without it, 249. *Parliament-men* discoursing G. F. in Prison, Pt. II. p. 80. *Rachel James* Convinced (1653.) Pt. I. p. 201. was a Dispute of G. F. against eight Priests, *See at Drayton on an Hill* (1644.) 233. Imprison'd in Colchester-Castle (1655.) 202. is visited by G. F. in Prison, 266. The Gadder's Wife threatened to lose his Blood, *ibid.* who died by a Fall from a Ladder, going up to his Prison, 202. of whom Professors (to cover their Cruelty) said, he fasted himself to Death, *ibid.* *Patience and Faith's* Exorcise, Pt. I. p. 446. *People* flew like Chaff before the dreadful Power of God, Pt. I. p. 75, 153. People trembled and shook in Carlisle-Steepchouse, 197. (see *Shaking*.) *Perfection*, a Priest discourses G. F. about it, Pt. II. p. 296. *Perfection* in Christ, is above Adam's, Pt. II. p. 171, 454. Imperfection pleaded for by Professors, Pt. I. p. 82, 83, 212. *Persecution* Judged, Pt. I. p. 173, 174, 175. testified against, and Persecutors warned, 496, to 501. they being blinded, 348, 442; to 446, 550. and not knowing what Spirit they are of, 548. Persecutors to Blood, Pt. II. p. 109, 119. Persecutors restrained, 91, 92, 99, 100, 125, 126, 127. Persecutions violent at London-Meetings, 149,

*Powers of the Earth*, Pt. I. p. 100. *Prayers* in Signs and Steeds, Pt. II. p. 448. how to Pray, Pt. II. p. 479, 480. *Preachers* (Congregational) at Meeting with G. F. Pt. I. p. 100. *Prisoners of G. F.* Pt. II. p. 278, 79 of two Friends in Drayton, 101. *Councillor Ower's* Plea for G. F. in Court, 249. *Presbyterian Meeting* kept with Bread and Cheese, &c. Pt. II. p. 108, 103. *Press-masters* on Board G. F.'s Vessel Pt. II. p. 199, 104. *Pride in Apparel*, Pt. I. p. 352, 253. *Priests* sell the Scriptures, Pt. I. p. 66. Pray by Form, 237. their Spirit, 66. they are Hirelings, 192, 234, 235, &c. Title taken, 386, 387. Robbers of the People, and not Ministers of the Gospel, Pt. II. p. 71, 72, 120. plead for Sin and Imperfection, Pt. I. p. 82, 83, 106. are confounded, 119. dreaded the Man in Leathers Britches, 118. A Priest trembles, 133. hides himself from G. F. 149, are

improved by Judge Fell, etc. at  
 sessions for their gross Assertions,  
 164, 165. reproved in the  
 trees, 166, 167. Eight Priests  
 dispute against G. F. 733. are  
 the Prophets and Antichrists,  
 92. Pt. II. p. 468. One pleads  
 an Admiralty, 236. One beats  
 friends, Pt. I. p. 117. Pt. II. p.  
 22. are checked by a Parsonage,  
 t. I. p. 74. and love a fat Bene-  
 ce, 289. Pt. II. p. 80. so much  
 Year, Pt. I. p. 539. The De-  
 il's Lawyers and Counsellors,  
 47. Oppressors, Pt. II. p. 71, 72.  
 persecutors, Pt. I. p. 253. Pt. II.  
 93, 94, 140, 151, 152, &c.  
 phcy of A. Jones vain, Pt. I. p.  
 26. of Bryn's, see Brown. A  
 Woman's Prophecy of the King's  
 coming in, 509. Prophecy of  
 riots and Professors against the  
 makers vain, 214, 215. false  
 prophecies, and false Prophets,  
 26.  
 son of G. F. its badness, Pt. II.  
 59, 66, 67, 68, 73, 74. and that  
 of Scarborough-Castle, 75.  
 on-Keeper struck with Terror,  
 t. I. p. 83. Prisoners many, 502.  
 friends offer their Bodies one for  
 another, *ibid.* died Prisoners, 506,  
 89. Pt. II. p. 38, 39, 43, to 46,  
 51, 86, 109.  
 owners set at Liberty by the King,  
 t. I. p. 556. Pt. II. p. 456.  
 ices, Pt. II. p. 159, 160, 161,  
 81.

Q  
 Quakers first so called, Pt. I.  
 p. 84.  
 Quakers Love to all Men, Pt. II.  
 92.  
 Quaker's upright Verdict, being  
 upon a jury, commended by the  
 judge in Court, Pt. I. p. 230.  
 Quaker's Principle stated to the King  
 by G. F. Pt. II. p. 244, 245, 246,  
 47.

R  
 R. Air fell after a Meeting in  
 R. Cheshire, in a great Drought,  
 Pt. I. p. 419.  
 Ranters confounded, Pt. I. p. 72, 73,  
 114, 115, 116, 220, 231, 244, 264,  
 265, 381, 584. A Ranting Woman  
 at Lev; Pt. II. p. 19, 20. Their  
 Wickedness, and the Judgment  
 fallen on them, 111, 112. G. F.  
 had a Meeting with the Ranters  
 in Road-Island, 188.  
 Rebellion and Plots deated, Pt. II.  
 p. 434.  
 Regeneration must be known; to en-  
 ter into the Kingdom of God,  
 Pt. II. p. 492, to 494.  
 Religion, the Reformed by Tradit-  
 tion, Pt. I. p. 496, to 501. The  
 true one is the Life and Power of  
 God, 547, 548. Pt. II. p. 290, to  
 294. The Pope's, Pt. I. p. 497.  
 (see Papist.)  
 Repentance of some that had run out;  
 Pt. II. p. 96.  
 Repentance goes before the Gospel;  
 Pt. II. p. 488, 489.  
 Reports raised of G. F. falsely, Pt. I.  
 p. 412. at Nailsworth, Pt. II. p. 232.  
 of G. F. and Friends at Barbados,  
 172, to 178.  
 Restitution made of Wrong done;  
 Pt. I. p. 67, 68.  
 Restoration out of the Fall, into the  
 State that never fell, Pt. II. p. 134.  
 Revelation of Job is a Seal'd-up  
 Book, said the Priests to G. F.  
 Pt. I. p. 34, 35. By Revelation  
 God is known, 37, 38, 39.  
 Righteous Men are preserved from  
 Destruction, Pt. II. p. 472, to 473.  
 Rude People at Meetings and Inns,  
 Pt. I. p. 411. in Wales, 429, 430.  
 at Manchester, 438. in Scotland,  
 456, 457. Rude Fellows by the  
 Way-side, 464. Rude Serving-  
 Men abusive to Friends in and  
 out of Meetings, 471, 172. and to  
 Women going home, 535, 536.  
 Fellows encompassing G. F. by  
 S C the

# The THIRD TABLE

the way, 380, 381. Rude Priests, 539, 540. Rude People, 574. Pt. II. p. 27, 107.  
*Rule of Life*, Pt. II. p. 235.

## S.

**S***acraments* of Bread and Wine, the Denial of it objected, and answer'd, Pt. I. p. 389, to 392, 400, 401, 490, 491, 492.

*Sally-men* of *W<sup>or</sup>*, that gave Chase to the Vessel *G. F.* went in to *America*, his Report thereof, Pt. II. p. 161.

*Salutation* of *G. F.*'s to the Council of *Edenborough*, being had before them, Pt. I. p. 455.

*Schools* set up for Friends Children, one at *Walsham Abbey* for Boys, Pt. II. p. 105. and at *Shacklewell* another for Girls, 105, 156, 220.

*Scots* challenging a Dispute with Friends, were overthrown, Pt. I. p. 456. A *Scotch* Officer's impious Sayings, 457. *Scotch* Priests Principles, 452. Curses, 455. Blindness, 461, 462, 463.

*Scriptures* are the Words, not the Word of God, Pt. I. p. 185, 360. and understood by the Spirit, 61, 62, 63. Pt. II. p. 400, 401, 402. being given forth by it, 174, 175.

*Scripture* - Knowledge, without the Life, vain, Pt. I. p. 36, 37, 45, 46. Pt. II. p. 290, to 294.

*Seekers*, Pt. I. p. 584. Pt. II. p. 289.

*Separation*, and its Spirit, a Warning against it, Pt. II. p. 272, to 276. Pleads a Liberty, 289. has the Name of Truth, but not the Nature, 289, 307, 310, to 313, 320, 333, to 338, 339, 359, 370, 371, 372, 409, to 413, 461, 462, 463. Unruly Spirits at *Reading*, 321. in *America* *G. F.* had a Meeting with them, 185, 186.

*Serpent*, Pt. I. p. 39. speaking in People, 47.

*Serving-men*, see *Rude*.

*Sessions* at *Lancaster*, Pt. I. p. 166 to 170. Pt. II. p. 35, 36. *Letter*, 10, 11. *Wrester*, 226, 227, 228, 240, 241, 242. *Bedmin*, Pt. I. p. 321.

*Shaking of the House*, *G. F.* *Praying*, Pt. I. p. 49. A Meeting of Friends were greatly shaken, 52. *People* *Book*, 197. (See *Simple House*.)

*Sheriff* of *Lincoln* *Confronted*, Pt. I. p. 229. (See *Craven*.)

*Sheriffs* to be Chosen by Friends, such as they can give their Voices for, Pt. II. p. 374, 375.

*Shipwrecks* called *God's Grace*, Pt. I. p. 522, 525.

The Sick and Afflicted restored. (See *Troubled in Mind*, and *Miracles*.)

*Sign*, *Thomas Aldam* a Sign to *O. C.* Pt. I. p. 509. *Robert Huntington*, 572, 573. Some in *Sackcloth* and *Albes*, Pt. II. p. 72, 88. Another before the Fire of *London*, *ibid.* Another going Naked, *ibid.* A Woman going before the Parliament, &c. Pt. I. p. 509. (See *Prophecies*.) *Richard Sale* carrying a *Lanthorn* and *Candle*, &c. 572.

*Silent Meetings*, Pt. I. p. 123.

*Singing* in the Spirit with a melodious Sound, Pt. I. p. 465.

*Sin* Priests preach up Term of Life, Pt. I. p. 76.

*Sin's* Entail and Original cut off, Pt. I. p. 446, to 449. Professors distinguish the Guilt and the Power of it, 504, 505, and plead for Sin, Pt. II. p. 236, 237. Sin's Deceitfulness to be watched against, 395, 396, &c.

*Sirrah*, and other reproachful Nicknames given by Magistrates to Prisoners, reprov'd, Pt. II. p. 41.

*Slander* raised by a Priest on a Meeting of Friends he was at Pt. I. p. 185.

*Socinians*, Pt. I. p. 584. Pt. II. p. 220, 289.

friends, one proffer'd G. F. to as-  
 sist him, Pt. I. p. 160, 161. o-  
 thers were convinced, and their  
 Wives at Meetings, 192, 195, 196.  
 and at Cranbrook, 261. Another  
 draws his Sword at a Friend,  
 123. Some could not take the  
 Oath to Q. C. 219. others took  
 it, and fell into danger, *Ibid.*  
 A Soldier's wicked Saying of  
 Christ, 304. Several Officers con-  
 vinc'd in Scotland, 469. Some  
 Soldiers striking Friends at Meet-  
 ing, 526, 530. Troopers came to  
 see G. F. in Prison, Pt. II. p. 75.  
 Soldier's Testimony of him, 88.  
 Lewd Soldiers in Germany, 303.  
 Blind Men are not lifted for Sol-  
 diers, (neither outward nor in-  
 ward) 342.  
*nerfer-House*, Pt. I. p. 509.  
 ul, a People holding, *That Women*  
*have no Souls*, Pt. I. p. 35.  
 iris of Discerning in G. F. Pt. I.  
 p. 47, 194. The Spirit tries Do-  
 ctrines, 67. and leads into all  
 Truth, 404, 403, &c. A measure  
 of it is given to every one, Pt. II.  
 p. 47, 48. Its Fruits, if obeyed,  
 245, 248. A Spirit in the Ship,  
 and in the Steeple-house, Pt. I.  
 p. 116. Pt. II. p. 161.  
 ors and Feastings denied, Pt. I. p. 33.  
 eeple-houses and Markets, Truth  
 preached in them, Pt. I. p. 442.  
 The Sound of its Bell seemed  
 like a Market-Bell, Pt. I. p. 66,  
 75. G. F. in the Steeple-house at  
 Beverly and Cranrick, 109, 112, 113.  
 Minsheld-Woodhouse, the People  
 fall upon him, &c. Steeple-house  
 shook, 144, 185, 197. Friends de-  
 claring Truth in Steeple-houses,  
 260, 265, 283, 304, 322, 464. o-  
 thers admonished the Bowlers,  
 371, 372.  
 ings, Truth preached in them,  
 Pt. I. p. 429, 435.  
 Stone laid in Sion rejected, Pt. II.  
 p. 346, 347. That became a great  
 Mountain, 502, 503, 504.

*Stillness*, the Mind feels the Princi-  
 ple of God in it, Pt. I. p. 493,  
 494, 495.  
*Students at Aberdeen*, some Convin-  
 ced, Pt. II. p. 252.  
*Sufferings of G. F. and Friends*, for  
 being contrary to the World's  
 Ways and Customs, Pt. I. p. 64.  
 G. F. cruelly beaten by a Clerk  
 in the Steeple-house, 132, 133.  
 by a Rude Multitude, 162, 163.  
 Banished, (see *Banishment*), suf-  
 fered in bad Prisons, Pt. II. p. 61.  
*Sufferings of Friends for Travelling*  
 about their occasions, Pt. II. p.  
 343. For going to Steeple-houses,  
 &c. 442, &c. laid before Q. C.  
 503.  
*Sufferings of Friends at Meetings*,  
 Pt. I. p. 505, 506. by Imprison-  
 ments, 507, 589. Pt. II. p. 72, 72,  
 113. And after the Monarchy-  
 Men's Rising, Pt. I. p. 560. Some  
 Banished, &c. *Danrick-Friends*  
*Sufferings*, Pt. II. p. 324, to 332,  
 443, to 448, 524, to 527.  
 Swear not at all, Pt. II. p. 65, 66.  
 Friends not Swearing, how dis-  
 cerned from others not Swearing,  
 119, 126. see 358, 407, 408. Of-  
 fices served by Friends without  
 Swearing, 533. Justices and Jury  
 forsworn at *Launcester* Assizes in  
 G. F.'s Case, 60, 61. Three Of-  
 ficers of the Court forsworn in  
 the same Case, 69, 70.  
*Syllogisms*, and Sophistick Arguments  
 overthrown, Pt. I. p. 458, 459.

## T.

*Talents*, Pt. I. p. 406, 407. and  
 the Nocturnal Servant, Pt. II.  
 p. 547, 548, 549.  
*Talkers airy*, Pt. I. p. 38, 48, 318,  
 319.  
*Tawnies*, see *Blacks*.  
*Teacher*, God was the first Teacher  
 in Paradise, &c. Pt. II. p. 215,  
 216, &c.



# The THIRD TABLE

- Tempest* great with Thunder and Rain, Pt. II. p. 94.  
*Temples* made with Hands; God dwells not in; Pt. I. p. 34, 75.  
*Temptations* to Despair upon G. F. Pt. I. p. 30, 32, 35, 38. for the Trial of his Faith, &c. was under great Temptations sometimes, 46, 47.  
*Thee* and *Thou* to a single Person, Pt. I. p. 469, 508, 518, 519, 580, 581. Pt. II. p. 80. (see *Ann.*)  
*Thieves* lying hid by the Highway in Scotland; reprov'd by G. F. Pt. I. p. 464.  
*Times* Quakers cannot pay, Pt. II. p. 210, 557. Great Havock and Spoil made for them by Priests, 279, to 283, 570, 571. Some imprisoned to Death for them, Pt. II. p. 37, 38. Friends to keep up the Testimony against them, 282, 285, 366, 367, 439. *Times* pleaded for by the Priests, Pt. I. p. 386, 387, &c.  
*Tongues* and Languages, the Beast has Power over, Pt. I. p. 472, 474.  
*Tolerance* pray'd against by a Priest, Pt. I. p. 573. How to use it, Pt. II. p. 484, 485, 486.  
*Two Thrifts* in Man, Pt. I. p. 38, 39.  
*Thrones* on Earth contended for, Pt. II. p. 518.  
*Trading* of Friends increased, People seeing their honest Dealing, Pt. I. p. 215, 216.  
*Transgression* of the Life of God, what it leads to, Pt. I. p. 493, 494, 495.  
*Trouble* of G. F.'s into  
 1657—*Wales*, Pt. I. p. 414, 423.  
     —*Scotland*, Pt. I. p. 451, 471.  
 1669—*Ireland*, Pt. II. p. 123, to 131.  
 1671—*Barbados*, Pt. II. p. 162, to 178.  
     —*Jamaica*, Pt. II. p. 178, 179, 180.  
 1671—*Maryland*, Pt. II. p. 180, 181, 182.  
     —*E. and W. Jersey*, Pt. II. p. 184.  
     —*Long Island* in N. E. Pt. II. p. *ibid.*  
     —*And Island*, Pt. II. p. 186, 187, 188.  
     —*Jersey*, Pt. II. p. 192, 193, 194.  
     —*Maryland*, Pt. II. p. 196, 197.  
     —*Virginia*, Pt. II. p. 200, 201.  
     —*Carolina*, Pt. II. p. 201, to 204.  
     —*Virginia*, Pt. II. p. 204, 205, 206.  
 1673—*Maryland*, Pt. II. p. 206, to 213.  
     Returning thence to England, he went over to  
 1677—*Holland, Friesland, Germany, Saxony, &c.* Pt. II. p. 286, 317.  
 1684—*Holland and Friesland*, Pt. II. p. 416, 417, 418.  
*Trembling* and Quaking owned, Pt. I. p. 272, to 283.  
*Trials* of G. F.'s, &c. see *App.*  
*Two Travellers* from *Wales*, both were Convicted, Pt. I. p. 218, 219. A pretended *Friend* of *Spirits* confounded, 260, 261. A Day of *Trials* is coming upon all, &c. Pt. II. p. 57, 58, 434, 435, 436, 513, 514.  
*Troubles* of *Mind* spoken to, Pt. I. p. 493, 494, 495. of a *Woman* in *Maryland*, for whom G. F. interceded the Lord, Pt. II. p. 410. *Troubles* upon a *Trooper* concerning G. F. Pt. I. p. 95.  
*Truth* is Honourable, Pt. I. p. 484, 485. is Pardonable, Pt. II. p. 365, 366. in *History*, 461, 462. the *Pearl*, 487.  
*Tumult* of the People at *Bydnech*, Pt. I. p. 415.  
*Turks* and *Turkish* Patrons give Liberty of Religion, Pt. II. p. 525, 526, 527.

## Of Matters and Things.

### V.

**Vengeance** is the Lord's, Pt. I.

p. 580.

**Try** and overcoming of Temptations known, 28, 285.

**Of G. F.'s, or a Bear, &c.** Pt. I.

p. 133. **Of a desperate Creature,**

See 449. **Of a Man's Sufferings to Death,** 575.

**Concerning the Turk,** Pt. II. p. 70.

**Of himself to be taken Prisoner,** 223.

**A Vision in Ireland,** 125. **and in his Voyage for America,** 159, 160,

161. **The Christians at Jerusalem had a Vision before its Destruction,** 472, to 475.

**ice coming to G. F.** Pt. I. p. 37.

38. **(see Vision, &c.) The Voice of the Lord to a Trooper,** 95.

**pages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Wages of G. F.'s to Poland,** Pt. II.

p. 123. **for England,** 131. **to Barbadoes,** 160, 161, 162.

**Fall,** 511, 512, 513. **None to go down to Egypt for Help,** 514,

515. **it is not per Principle,** 516,

465. **but to testify against it,**

**Pt. II. p. 54, to 57. and is not becoming Christianity,** 577, to

580. **being a Work of Darknes,**

**Pt. I. p. 241.**

**Watches** set up in the Streets and

**Highways in Cornwall, &c. to**

**stop Friends from Travelling,**

**Pt. I. p. 343, to 347, 352, 353**

**254. &c.**

**Weakness of G. F.'s Body,** Pt. II. p.

95. **by long and close Imprison-**

**ment, &c. 253, 480. by con-**

**tinual Travel, 283. and spent at**

**Meetings, &c. 486. His Health**

**being much impaired, 513. A**

**great Exercise came upon him,**

**514, 515.**

**Wicked Man cut off,** Pt. II. p. 85.

**another plagued, 86.**

**Worship, the World's,** Pt. I. p. 62, 63.

**Will-Worship,** Pt. I. p. 363, 364. **The**

**Dragon's and the Beast's, 285,**

**286.**

**The Worship in the Spirit,** Pt. I. p.

581, 582.

**Wrong, see Restitution.**

### Y.

**Ye and Nay,** Pt. I. p. 28, 214.

**is more binding than an Oath**

**to many, Pt. II. p. 66, 67, 246**

**247.**

### Z.

**Zal** against Unrighteousness,

**many will God provoke unto,**

**Pt. I. p. 549, 550.**

# The FOURTH TABLE

## The FOURTH TABLE; being a Catalogue of the Epistles, Letters and Papers of G. F's, and Others, contained in this Journal.

|  |  |
|--|--|
| <b>T</b> HE Appearance of the Lord's Everlasting Truth, &c. Testim. Pt. I. p. 25 1650. | To T. Crofton and C. Studholm, 203                         |
| G. F. his <i>Mittimus</i> by Bennet and Barton, Justices, 76                           | G. F. to the Magist. at Carlisle, 207 1654.                |
| To the Priests of Darby, 77  | To Friends in the Ministry, 220                            |
| To the Magistrates of Darby, <i>Ibid.</i>  | To all Professors of Christianity, 247                     |
| To Barton and Bennet; Justices, 78, 79   | To such as follow the World's Fashions, 252                |
| To Justice Bennet, <i>Ibid.</i>  | To the Justices trying Ministers, 257 1655.                |
| To Justice Barton, 80  | To those that scorn at Trembling and Quaking, 272          |
| To the Mayor of Darby, 81  | To Churches in outward Forms, 279                          |
| To the Court of Darby, 82  | To Friends to offer themselves for their Brothers, &c. 286 |
| To the Ringers, <i>Ibid.</i>   | An Encouragement to Friends, 287                           |
| To Friends and others, 85, 86, &c.   | To Friends in the N. of Ireland, 294                       |
| To the Convinced People, 88, 89  | To the 7 Parishes at Londonderry, 302 1656.                |
| To the Faithful an Encouragem., 89   | Concerning Swearing, 310                                   |
| To the Justices of Darby, 90   | Peter Ceely's <i>Mittimus</i> , 314                        |
| To the same, <i>Ibid.</i>  | E. P. to J. Giff, Chief Just. 325                          |
| To the Priests of Darby, 90, 91  | To Magistrates of Watches, 344                             |
| To the Justices of Darby, 92, 93   | Answer to Exor. Warrant, 347                               |
| To Col. Barton, Justice, 93, 94 1651.  | To Priests and Professors, 353                             |
| To the Judges, 98, 99  | To Friends in the Ministry, 361                            |
| To the same, <i>Ibid.</i>  | E. P. to Major Gen. Desbarrain, 366                        |
| To Justice Barton and Bennet, 99   | G. F. to the same, 367                                     |
| To the convinced and tender People, 102  | Concerning Pleasures, 370                                  |
| To the Magistrates of Darby, 103, &c.  | To the Bowlers, 371  |
| A Lamentation over Darby, 105, 106 1652.   | To all the Elect, 393                                      |
| P. Naylor's Account of Lancaster Sessions, 167 to 200                                  | To Friends to keep up Meetings, 393                        |
| To Justice Sawyer, 173, 174, 175   | Judging any in Meetings, 394                               |
| To William Lampit, 176, 177  | An Answer to a Professor, 398                              |
| To the Priest of Ulverston, <i>Ibid.</i>   | Professors, Priests, &c. Darknefs, 402 1657.               |
| To the Followers of Priest Lampit, 179, 180, 181                                       | The trust Fast, and false, 418                             |
| To Adam Sand, 181, 182 1653.   | Of Lusts, Affections, Desires, 440                         |
| A. P. to the Judges of Assize, 199, 200  | To try all things, &c. 442                                 |
| G. F's Challenge to Profess. 202, 203  | Be valliant for the Truth, 446                             |
|  | Order of Council in Scotland, 459                          |
|  | To the Council of Edenborough, 461 1658.                   |

# Of Epistles, Letters, &c.

|                                       |       |  |     |
|---------------------------------------|-------|--|-----|
| 1658.                                 |       | 1668.                                  |     |
| Bedfordshire Yearly-Meeting,          | 480   | Against the Dark Spirits,              | 109 |
| To the Lady Claypool,                 | 493   | 1669.                                  |     |
| Concerning Fasting,                   | 496   | Isaac Lindley's Letter to G. F.        | 125 |
| To the Parliament, of Professors,     | 502   | Sound, sound abroad, you faithful Ser- |     |
| To Friends to go on faithfully,       | 507   | vants of the Lord,                     | 127 |
| About the Image of O. C.              | 510   | Of putting Children to Trades,         | 136 |
| 1659.                                 |       | 1670.                                  |     |
| To keep from Plots, &c.               | 511   | To Margaret Fox,                       | 139 |
| To keep out of Powers, &c.            | 517   | Conc. the Act against Meetings,        | 140 |
| Of the Day of Reconpence,             | ibid. | Friends to stand to their Test,        | 141 |
| Concerning Shipwracks,                | 522   | Encouragem. under Sufferings,          | 151 |
| 1660.                                 |       | Visitations abused, &c.                | 154 |
| J. Monk's Order,                      | 530   | All Friends that do marry,             | 155 |
| J. F's Answer to his Mitimus,         | 540   | 1671.                                  |     |
| M. Fell to all Magistrates,           | 544   | G. F's Prayer to the Lord,             | 166 |
| Concerning true Religion,             | 547   | From Barbados to Fr. in England,       | 166 |
| Against Persecution,                  | 548   | Another Epistle to Fr. in Engl.        | 167 |
| Concerning Change of Governm.         | 549   | For the Governor of Barbados,          | 172 |
| To King Charles the Second,           | 550   | To Margaret Fox,                       | 178 |
| The Sheriff of Lancast. Return,       | 555   | 1673.                                  |     |
| The K's Order for G. F's Release,     | ibid. | To the same,                           | 215 |
| Judge Mallet's Warrant,               | 556   | G. F's Mitimus to Worcest. Pril.       | 220 |
| To Friends to send up Sufferings,     | 561   | To Margaret Fox,                       | 223 |
| A Declaration against Plotters,       | 562   | To the Ld. Windsor, G. F's Case,       | 226 |
| The King's Mandamus to N. E.          | 577   | G. F's Habeas Corpus,                  | 231 |
| 1661.                                 |       | G. F's Allegiance and Suprem.          | 239 |
| Of the true Worship,                  | 581   | 1674.                                  |     |
| Keeping on the Hat in Prayer,         | 586   | To the King, the Quak. Princip.        | 244 |
| The World saith, Kiss the Book,       | 588   | H. Parker to the Gaoler,               | 248 |
| 1662.                                 |       | 1675.                                  |     |
| To the King, Friends Sufferings,      | 589   | To Friends in Westmorland,             | 254 |
| T. Sharman's Letter to G. F.          | 590   | 1676.                                  |     |
| The grounds of Persecution,           | 592   | To Friends at the Yearly-Meet.         | 255 |
| The End of the Epistles in Pt. I.     |       | Spirit of Opposers, and Work,          | 272 |
| Concer: E. B's Decease, Pt. II. p. 13 |       | 1677.                                  |     |
| 1663.                                 |       | To Margaret Fox,                       | 279 |
| Of Oliver Atherton's Death, p. 38     |       | A Testimony against Tithes,            | 283 |
| Lancast. Prisoners to Just. Fleming,  | 43    | The Spirit of Separation,              | 289 |
| 1664.                                 |       | To Princess Eliz. Herwerden,           | 290 |
| G. F. to Daniel Fleming,              | 47    | The Princess her Answer to G. F.       | 294 |
| To Judges giving Nick-names,          | 49    | Fasting, Prayer, &c.                   | 361 |
| A Testimony against Plotting,         | 54    | Getting the Affections of People,      | 306 |
| A Day of Tryal and Exercise,          | 57    | To Friends at Danzick,                 | 307 |
| To keep out of J. P's Spirit,         | 58    | To Magist. & Peop. of Oldenburg,       | 557 |
| 1665.                                 |       | To Magist. & Pr. of Hamborough,        | 573 |
| Concerning Tithes,                    | 71    | To the Embassadors at Nimeguen,        | 577 |
| 1666.                                 |       | The Spirit of Separation,              | 310 |
| G. F's Discharge and Passport,        | 87    | To Margaret Fox,                       | 319 |

# The FOURTH TABLE, &c.

|                                   |     |  |  |     |
|-----------------------------------|-----|--|--|-----|
| 1678.                             |     | The King opening Prisons,                  |  | 459 |
| To Margaret Fox,                  | 324 | In Christ is no Separation,                |  | 461 |
| To John III. King of Poland,      | 325 | Men and Womens Quart. Meet.                |  | 462 |
| To Friends in Amsterdam,          | 332 | Church clothed with the Sun,               |  | 464 |
| Concerning Prescriptions,         | 333 | The Falling away, &c.                      |  | 468 |
| Let Life reign over Death,        | 338 | Noah and his Family were called,           |  | 472 |
| The hurt of Disorderly Spirits,   | 339 | The First and Second Adam,                 |  | 475 |
| To Quart. and Monthly Meetings,   | 341 | 1687.                                      |  |     |
| To the Churches of Christ,        | 343 | Concerning the two Seeds,                  |  | 476 |
| To Friends in Prison,             | 345 | Concerning Prayer,                         |  | 479 |
| 1679.                             |     | True and false Offering,                   |  | 481 |
| To Friends of the Yearly Meet.    | 346 | Caution in time of Liberty,                |  | 484 |
| Be valiant for the Truth,         | 352 | God's Goodness to Mankind,                 |  | 486 |
| To dwell in Humility,             | 353 | Repentance before Baptism,                 |  | 488 |
| 1680.                             |     | God's People to be like him,               |  | 490 |
| To the Parliament against Plots,  | 358 | The Right Way to Christ,                   |  | 490 |
| To Magistrates to be moderate,    | 359 | Except a Man be born again,                |  | 492 |
| 1681.                             |     | The Jews Rebellion, their Loss,            |  | 498 |
| To the Quarterly Meetings,        | 365 | God so loved the World, that he            |  | 500 |
| Spirit of Strife and Division,    | 370 | The Stone became a Mountain,               |  | 502 |
| 1682.                             |     | Regeneration and Sanctification,           |  | 504 |
| Informers convicting Friends,     | 373 | 1688.                                      |  |     |
| To the Sheriffs to be Chosen,     | 375 | All you Believers in the Light,            |  | 510 |
| To the People that Choose them,   | 376 | An approaching Storm,                      |  | 513 |
| To distinguish Truth and Error,   | 379 | Moses and Christ's House,                  |  | 515 |
| Exercises from Magist. and Apost. | 381 | Thrones on Earth contended for,            |  | 518 |
| Feel the Power of God in you all, | 386 | The World's empty Teachers, <i>ibid.</i>   |  |     |
| Be valiant for Truth,             | 387 | Not to remove the Land-mark,               |  | 519 |
| 1683.                             |     | Apostles Husbandmen, &c.                   |  | 520 |
| To the Yearly-Meeting in Lond.    | 393 | 1689.                                      |  |     |
| To Friends, a Salutation,         | 395 | Hearing and telling News,                  |  | 522 |
| My Love is to you all,            | 400 | To P.H. and Friends at <i>Danversick</i> , |  | 524 |
| Fruits of Peace and Quietness,    | 403 | To the Magistrates of <i>Danversick</i> ,  |  | 525 |
| To all the Elect, &c.             | 409 | Great Shakings in the World,               |  | 528 |
| 1684.                             |     | To keep in Love and Unity,                 |  | 530 |
| To the Duke of <i>Holstein</i> ,  | 421 | To Friends in <i>Barbados</i> ,            |  | 530 |
| To Friends, an Epistle,           | 426 | To Quarterly and Yearly Meetings           |  |     |
| 1685.                             |     | in <i>America</i> ,                        |  | 534 |
| Keep out of the World's Spirit,   | 428 | 1690.                                      |  |     |
| Excess in Apparel,                | 431 | Against Fashions, &c.                      |  | 536 |
| To Friends who are Called,        | 434 | Christ the Ensign, &c.                     |  | 537 |
| Among all Societies, &c.          | 436 | Stand still, and see Salvation,            |  | 542 |
| Here you may see when—            | 439 | To Friends in the Ministry,                |  | 545 |
| To John III. King of Poland,      | 443 | To Fr. in the Minist. in <i>America</i> ,  |  | 547 |
| Concerning Judging,               | 447 | To Suffering Friends in <i>Ireland</i> ,   |  | 549 |
| 1686.                             |     | G. F's Death and Burial,                   |  | 551 |
| Anc. Prisoners at the Yearly-M.   | 456 | His Epistle left Sealed up,                |  | 554 |

F I N I S.

**BOOKS Printed and Sold by J. Sowle, in White-Hart-Court in Gracious-street, 1710.**

**S**ACRED History; or the Historical Part of the Holy Scriptures of the **OLD Testament**, digested into due Method, with respect to Order of Time and Place; with some Observations, tending to illustrate the same; with a Table to the whole, by *Thomas Ellwood*. Price 40 s.

**S**ACRED History; or the Historical Part of the Holy Scriptures of the **NEW Testament**, digested into due Method, with respect to Order of Time and Place; with some Observations, tending to illustrate the same; with a Table to the whole, by *Thomas Ellwood*, Price 9 s.

A Journal, or Historical Account of the Life, Travels, Sufferings, Christian Experiences, and Labour of Love in the Work of the Ministry, of that Ancient, Eminent and Faithful Servant of Jesus Christ, *George Fox*. the second Edition in two Volumes Price 10 s.

A Collection of many Select and Christian Epistles, Letters and Testimonies, written on sundry Occasions, by that Ancient, Eminent, Faithful Friend and Minister of Jesus Christ, *George Fox*. Price 11 s.

Gospel Truth Demonstrated, in a Collection of Doctrinal Books, Containing Principles, Essential to Christianity and Salvation, held amongst the People called *Quakers*, given forth by that Faithful Minister of Jesus Christ, *George Fox*, Price 18 s.

*The Enormous Sin* of Covetousness detected; with its Branches: *Fraud Oppression, Lying, Ingratitude, &c.* And some Proposals how to escape these Dangerous and Destructive Evils. by *William Crouch* Price 2 s.

Scripture Truth demonstrated, in 32 Sermons, or Declarations of *Stephen Crisp*, late of *Colchester* in *Essex*, two of them not before Printed in his other three Vol. now all done in one Vol. on a larger Character P. 3 s.

The Work of *William Dell*, Minister of the Gospel, and Master of *Gorvil and Cains Colledge* in *Cambridge*; All Reprinted in 1 Vol. pr. 5 s.

A Dissertation concerning the Lords Supper. The second part, by the Author of the First part. Price 3 d.

An Encouragement early to *Seek the Lord*: And be Faithful to him: In an Account of the LIFE and Services of that Ancient Servant of God, *Thomas Thompson*. Price 6 d.

A Brief account of the Rise and Progress of the People called *Quakers*, in which their Fundamental Principle, Doctrines, Worship, Ministry and Discipline, are plainly declared, to prevent the mistakes and Perversions that Ignorance and Prejudice may make to abuse the Credulous. With a Summary Relation of the former Dispensation of God in the World, by way of Introduction. By *W. Penn*. Price bound 1 s.

The Christian-Quaker, and his divine Testimony, stated and vindicated, from Scripture, Reason and Authority. by *W. Penn*. Price 2 s.

A Treatise concerning *Baptism*, and the Supper. Shewing, that the *One Baptism* of the Spirit, and *Spiritual Supper* of the Lord, are only and alone, Essential, and Necessary to *Salvation*. Wherein, the Strongest Arguments for the use of the Outward *Baptism* and *Supper* are Considered, the People called *Quakers* Vindicated; and the greatest Objections against them, for their disuse of these *Outward Signs* are Answered, by *Joseph Pike*. price bound 1 s. 6 d.

The Works of *Samuel Fisher*, in Folio.

Primi-



**B O O K S Printed and Sold by J. Sowle.**

**Primitive Christianity Revived, in the Faith and Practice of the People called Quakers.** Written in Testimony to the present Dispensation of God, through them to the World; that Prejudices may be removed, the Simple informed, the Well-inclined encouraged, and the Truth and its Innocent Friends rightly represented. by W. Penn. Price 1 s.

**A Defence of a Paper entituled, Gospel-Truths, against the Exceptions of the Bishop of Cork's Testimony against the Quakers.** by W. P. pr. 11.

**An Account of W. Penn's Travels in Holland and Germany, for the Service of the Gospel of Christ; by way of Journal.** Containing also divers Letters and Epistles, writ to several great and Eminent persons whilst there; the second Impression. Corrected by the Author's own Copy; with Answers to some of the Letters not before Printed. price 2 s.

W. Penn's Key in English price 3 d. French 4 d.

**England's present Interest considered, with Honour to the Prince, and safety to the People, In Answer to this one Question, What is most Easy, and Safe to be done, for allaying the Heat of contrary Interests, and making them Consistent with the Prosperity of the Kingdom; Submitted to the Consideration of our Superiours.** by W. Penn. price 1 s.

**More Fruits of Solitude; being the second part of Reflections and Maxims relating to the Conduct of Humane Life.** by the Author of the former. price 9 d.

**The Harmony of Divine and Heavenly Doctrines, demonstrated in several Declarations, on Variety of Subjects. Preached at the Quakers Meetings in London, by Mr. W. Penn. Mr. G. Whitehead. Mr. S. Faldensfield. Mr. B. Cole. taken in Short-hand, as it was delivered by them, and now Faithfully transcribed and published for the Information of those, who by reason of Ignorance, may have received a prejudice against them.** by a Lover of that people. price 1 s. 6 d.

**No Cross, No Crown. A Discourse shewing the Nature and Discipline of the Holy Cross of Christ; and that the Denial of Self, and daily bearing of Christ's Cross, is the alone way to the Rest and Kingdom of God.** to which is added, the living and dying Testimonies of divers Persons of Fame and Learning, in Favour of the Virtue and temperance recommended in this Treatise. by W. Penn. the Sixth Edition. price 3 s.

**The Harmony of the Old and New Testament. and the fulfilling of the Prophets, concerning our Lord and Saviour Jesus Christ, and his Kingdom and Glory in the latter Days with a brief Concordance of the Names and Attributes, &c. given unto Christ: and some Texts of Scripture collected, concerning Christ's Humiliation and Sufferings, also his Excellent Dignity and Glorification.** Published for the benefit of Christians and Jews by John Tomkins. with an Appendix to the Jews, by W. Penn. the 3 d Edit. with Additions. price 1 s.

**The Works of the Long Mournful and sorely Distressed Isaac Pennington, whom the Lord in his tender Mercy at length visited and relieved, by the Ministry of that Despised People, called Quakers; and by the springing of that Light, Life and Holy power in him, which they had truly and faithfully testified of, and directed his Mind to, were these things written, and now published as a thankful testimony of the goodness of the Lord to him, and for the Benefit of others.** In two Parts. price 12 s.

**The Work of that memorable and ancient Servant of Christ, Stephen Cripp;**

**Crisp**; containing also a *Journal of his Life*, giving an Account of his Conversion, Travels, Labours and Sufferings in and for the Truth. price 5 s.

Truth's Innocency and Simplicity shining, through the Conversion, Gospel-Ministry, Labours, Epistles of Love, Testimonies and Warnings, to Professors and Profane (with the Long and Patient Sufferings) of that Ancient and Faithful Minister and Servant of Jesus Christ, *Thomas Taylor*. price bound 5 s.

The Memory of the Righteous revived, being a Collection of the Books and written Epistles of *John Gamm* and *John Audland*; together with several Testimonies relating to those two faithful Labourers. p, 2s.

The design of Christianity testified, in the Books, Epistles, and Manuscripts, of that Ancient and faithful Servant of Christ Jesus, *John Crook*, who departed this Life the 26<sup>th</sup> Day of the 2<sup>d</sup> Month, 1699. in the Eighty-second Year of his age. price 3 s. 6 d.

A Collection of the writings and Epistles of our ancient deceased Friend *John Whitehead*, price 3s.

*Sion's Travellers* comforted, and the Disobedient Warned. In a Collection of Books and Epistles of that Faithful Minister of Jesus Christ *Charles Marshall*, price 3 s.

A Collection of the Christian writings Labours, Travels and Sufferings, of that faithful and approved Minister of Jesus Christ, *Roger Hadock*, with an account of his Death and Burial. price bound 1s 9d.

An Apology for the true Christian Divinity, as the same is held Forth and Preached by the People, called in Scorn Quakers; Being a Full Examination and Vindication of their Principle and Doctrines, by many arguments, deduced from Scripture and right Reason, and the Testimonies of Famous Authors, both ancient and Modern, with a full Answer to the strongest Objections usually made against them. By *Robert Barclay*. the Fifth Edition in English. price bound 4 s.

*Robert Barclay's* Apology Translated into French, for the Information of Strangers. price 5 s.

*New England* Judged, In two Parts. First, Containing a Brief Relation of the Sufferings of the People called Quakers in *New England*, from the Time of their first Arrival there, in the Year 1656, to the Year 1660. Wherein their Merciless Whippings, Chainings, Finings, Imprisonings, Starvings, Burning in the Hand, Cutting off Ears, and putting to Death, with divers other Cruelties, inflicted upon the Bodies of Innocent Men and Women, only for Conscience-sake, are briefly described. Second Part, being a farther Relation of the cruel Sufferings of the People called Quakers in *New England*; continued from Anno 1660, to Anno 1665. Beginning with the Sufferings of *William Leddra*, whom they put to Death. Published by *George Bishop*, in Anno 1661 and 1667. and now some-what abbreviated. with an Appendix, containing the Writing of several of the Sufferers; with some Notes, shewing the Accomplishment of their Prophecies, and a Postscript of the Judgments of God, that have befallen divers of their Persecutors. Also, an Answer to *Cotton Mather's* abuses of the said People, in his late History of *New England*, printed anno 1702. price 5 s.

*Vindiciae Veritatis*: Or an Occasional Defense of the Principles and Practices

**B O O K S Printed and Sold by J. Sowle.**

*Practices of the People called Quakers: In Answer to a Treatise of John Stillingfleet's, miscalled, Seasonable Advice concerning Quakerism, &c.* By Daniel Phillips, M. D. price 1 s. 6 d.

*Two Treatises of Thomas Lawson's Deceased. The First A Mine into the Treasury, being a word to Artists, especially Heptatechnists, the Professors of the Seven Liberal Arts: Shewing what is therein owned by the People call'd Quakers, and what is denied by them: with several other things touching the Divinity of the Heathen, and School-titles, Habits, Degrees, &c. The Second, a Treatise relating to the Call; Work and Wages of the Ministers of Christ and Antichrist.* price 1 s. 6 d.

*Piety Promoted, in a Collection of the Dying Sayings of many of the People called Quakers. with a Brief account of some of their Labours in the Gospel, and sufferings for the same. In three Parts by John Tomkins.* price bound 1 s. each Part.

*A Catechism and Confession of Faith.* by Robert Barclay: price 9d.

*Fruits of Retirement; or Miscellaneous Poems, Moral and Divine: Being some Letters, Contemplations, &c. written on Variety of Subjects; By M. Molineux, late of Liverpool, deceased.* price 1 s. 6 d.

*Truth Prevaleant; and the Quakers discharged from the Norfolk Rector's Furious Charge. In a Sober Answer to their Book, falsely titled, The Principles of the Quakers further shewn to be Blasphemous and Seditious: By these thus remarked Authors, viz. Edward Beckon, D.D. Rector of Gratton-Thorp; Henry Meriton, M. A. Rector of Oxborough, Lancaster T. peliff L. L. B.--- Rector of Huckwall; Norfolk Upon due Examination Answered, by G. Whitehead.* price 2 s.

*A Light shining out of Darkness: Or, Occasional Queries, submitted to the Judgment of such as would enquire into the true State of things in our Times. the whole Work revised by the Author, the Proof's Englished and augmented, with sundry Material Discourses concerning the Ministry, Separation, Inspiration, Scriptures, Humane Learning, Oaths, Tithes, &c. With a brief Apology for the Quakers, that they are not Inconsistent with Magistracy. By an indifferent but Learned Hand. the 3d. Edit. pr. 1 s. 6d.*

*God's Protecting Providence, Man's surest Help and Defence, in Times of the greatest Difficulty, and most eminent Danger. Evidenced in the remarkable Deliverance of Robert Barrow, with divers other Persons, from the devouring Waves of the Sea, among which they suffered Shipwrack: and also, from the cruel Devouring Faws of the Inhumane Canibals of Florida. Faithfully related by one of the Persons concerned therein, J. Dickenson.* 8d.

*A Scripture Catechism for Children,* by Ambrose Rigge. price B. 6 d.

*Truth's Vindication; or, a gentle Stroke to wipe off the foul Aspersions, false Accusations and Misrepresentations, cast upon the People of God, called Quakers. both with respect to their Principle, and their way of proselyting people over to them.* price bound 1 s.

*A brief Testimony to the great Duty of Prayer; shewing the Nature and Benefit thereof; to which is added, many Eminent and Select Instances of God's Answer to Prayer: Collected out of the Record of Holy Scriptures, by J. T. one of the People called Quakers. With a Postscript by J. F. The Second Edition, with Additions. p. 6 d.*

*The Poor Mechanick's Plea; against the Rich Clergy's Oppression: shew.*

**BOOKS Printed and Sold by J. Sowle.**

**Shewing Tithes are no Gospel-Ministers Maintenance:** In a brief and Plain Method, how that Tithes, (as now paid) are both Inconsistent with the Dispensation of the Law, and Dispensation of the Gospel. also how they were brought into the Church many Hundred Years after Christ, and testified against by several ancient Christians and Martyrs. with several sober Reasons against the payment of them, By J. Bockett. price 3 d

**Academia Coelestis: The Heavenly University; or, the Highest School,** where alone is that Highest teaching, the teaching of the Heart. By Francis Rouse, some time Provost of Eaton Colledge. A Treatise written above threescore Years since. the third Edition, Revised and Compared with the Latin, price 1 s.

**A Dissertation of the Small Pox;** by Daniel Phillips, at his Commencing Doctor of Physick in the University of Leyden in Holland, in the Year 1696. translated by T. E. price 9 d

**Mercy covering the Judgment Seat; and Life and Light Triumphant over Death and Darknes:** In the Lord's Tender Visitation, and Wonderful Deliverance, of One that Sat in Darknes, and in the Region and Shadow of Death. Witnessed unto in certain Epistles and Papers of living Experience. by Richard Claridge. price 6 d.

**Lux Evangelica Attestata. Or a further Testimony to the sufficiency of the Light within.** Being a Reply to George Keith's Censure, in his Book, intituled, An account of the Quakers Politicks, upon certain passages in my Book, intituled, Mercy covering the Judgment-seat, &c. For the clearing of Truth from G. K's Misrepresentations, and satisfying of sober Enquirers into the true state of the Controversie between us. by R. Claridge. 1 s.

**Anguis Flagellatus; or a Switch for the Snake.** Being an answer to the third and last Edition of the Snake in the Grass, wherein the Author's Injustice and Falshood, both in Quotation and Story, are discovered and obviated; and the Truth Doctrinally delivered by us, stated and maintained. in opposition to his Misrepresentation and Perversion. By Joseph Wyeth, to which is added, A Supplement, by G. W. price 4 s.

**The Clergy-Man's Pretence of Divine Right to Tithes, Examined and Refuted.** Being a full answer to W. W's Fourth Letter, in his Book, intituled, The Clergy's Legal Right to Tithes asserted. By J. Gratton. 6d.

**A Treatise concerning Baptism and the Lord's Supper.** Shewing that the true Discip's. of Christ are sent to Baptise Men into the Name of the Father, Son, and Holy Ghost; for the carrying on of which, Christ is with them, and will be, to the End of the World. also a few words concerning the Lord's Supper; shewing, that those that Sup with him, are in his Kingdom. By John Gratton. price 9 d.

**A Brief Concordance of the Names and attributes.** with sundry Texts, Relating unto our Blessed Lord and Saviour Jesus Christ. Collected out of the Scriptures. by John Tomkins. price 4 d.

**A brief Apology in behalf of the People called Quakers.** written for the Information of our sober and well-inclined Neighbours in and about the town of Warminster in the county of Wilts. By W. Chandler. A. P yot. J. Hodges. and some others. price 6 d.

**The Saints Travel to Spiritual Canaan;** wherein are discovered several false Rests, short of the true Spiritual coming of Christ in his People, with  
\* 3 a brief

## BOOKS Printed and Sold by J. Sawle.

*A brief Discovery of what the coming of Christ in Spirit is, who is the alone true Rest and center of Spirits. By R. Wilkenfon. the second Edit. pr. 1 s.*

*The Possibility and Necessity of the Immediate Revelation of the Spirit of God, towards the Foundation and Ground of true Faith proved, In a Letter writ in Latin to the Heer Paets; and now put into English By R. Barclay. price 3 d.*

*A Plain account of certain Christian Experiences, Labours, Services, and Sufferings, of that Ancient Servant, and Minister of Christ, Roger Hebdon. containing both Warning, Consolation, and Instruction in Righteousness. price 6 d.*

*Judas and the chief Priests conspiring to betray Christ and his Followers: Or, an Apostate convicted, and truly Defended. In answer to George Keith's Fourth ( False, Partial ) Narrative of his Proceedings at Turners Hall ( against the Quakers ) &c. By J. Whiteing. price 2 s. 6 d.*

*The Arraignment of Popery. Being a Collection taken out of the Chronicles, and other Books of the state of the Church in the primitive Times. I. The state of the Papist, how long it was before the Universal Pope and Mass was set up; and the bringing in of Rudiments, Traditions, Beads, Images, Purgatory, Tythes and Inquisitions. II. A Relation of the Cruelties they acted after the Pope got up, being worse than Turk and Heathen; New Rome proving like Old. III. What the People of England worshipped before they were Christians. IV. To which is added, the Blood of the Martyrs is the Seed of the Church. With several other things, very profitable for all that Fear God to read, try, and give judgment by the Spirit of Truth against the Worship of the Beast and Whore. price bound 1 s. 6 d.*

*The peoples Ancient and just Liberties Asserted, in the Tryal of William Penn, and William Mead, at the Sessions held at the Old Baily, in London, the First, Third, Fourth and Fifth of Sept. MDCLXX. against the most arbitrary Procedure of that Court. price 4 d.*

*The Spirit of the Martyrs Revived, in a brief compendious Collection of the most Remarkable Passages and Living Testimonies of the true Church, Seed of God, and Faithful Martyrs in all Ages. contained in several Ecclesiastical Histories and Chronological Accounts of the Succession of the true Church from the Creation, the Times of the Fathers Patriarchs, Prophets, Christ and his Apostles. price 3 s.*

*The Trial of Spirits both in Teachers and Hearers, wherein is held forth, the clear Discovery and certain Downfall of the Carnal and Antichristian Clergy of these Nations. Testified from the word of God, to the University Congregations in Cambridge. whereunto is added, a Plain and Necessary Confutation of divers gross Errors delivered by Mr. Sydrach Symphon, in a Sermon Preached to the same Congregation at the Commencement, Apr. MDCLIII. by W. Dell, Minister of the Gospel, and Master of Gonville and Caius Colledge in Cambridge. price bound 1 s. 6 d.*

*A few Queries relating to the Practice of Physick, with Remarks upon some of them. by H. Chamberlen, Physician in Ordinary to King Charles. 1 s.*

*A Diurnal Speculum; containing, I. A plain and easie Method to find out those things that are most useful to be known Yearly; and may serve as an Almanack of Thirty Years; and many other things suitable to the Matter,*

*&c.*

## BOOKS Printed and Sold by J. Sowle.

**Sec. II.** *An Explanation of Weights, Money and Measures, both Scriptural and Usual, with sundry Tables depending thereon, &c.* **III.** *Some Remarks on England; or a brief Account of every County, with the Names and Days of the Markets, and the chief Commodities therein, &c. The whole consisting of great Variety. explained by divers Examples, the like in all particulars not extant; as by the Contexts does more at large appear. Collected by J. Bockett. price bound 1 s. 6 d.*

Dagon's fall before the Ark, written *Primarily*, as a Testimony for the Lord, his Wisdom, Creation, Products of his Power, useful and Necessary Knowledge, Capacitating people for the concerns of this Life. *Secondarily*, As a Testimony against the Old Serpent, his foolishness with God, his Arts, Inventions, Comedies, or Interludes, Tragedies; Lascivious Poems, Frivolous Fables, Spoiling Philosophy, taught in Christians Schools, wherein, as in a glass, Teachers in Schools and Colleges may see their concern, neither Christian nor Warrantable. *Barriζμαλογία* Or, a Treatise concerning Baptisms. whereunto is added, a discourse concerning the Supper, Bread and Wine, called also Communion, by *Thomas Lawson*. price bound 1 s. 6 d.

Instructions for right Spelling, and plain directions for Reading and Writing true English. with several delightful things, very Useful and Necessary, both for Young and Old to read and learn. price bound 6 d.

A New Book for Children to learn in, with many wholesome Meditations for them to consider. with Directions for true Spelling, and the Ground of true Reading and Writing of true English. price 3 d.

Instructions for Children and others: by way of Question and Answer Demonstrating to them, how they may come to know God and Jesus Christ, whom to know is Life Eternal. by *S. Hunt*. price 3 d.

A short Work but of greatest Concern. by *William Tomlinson*. p. 3 d.

The Friendly Enquirer's Doubts and Objections answered: concerning the Light within, the word of God, the Church of Christ, Gospel Ministers, Ordinances in General and in Particular, Water Baptism, and the Lord's Supper: Together with a brief Testimony against Oaths and Tithes, first intended and written for the Satisfaction of some Particular Acquaintance; and now published for more General Service, by *James Jackson*. price bound 6 d.

The Spiritual Guide, which dis-intangles the Soul, and brings it by the inward way, to the getting of perfect Contemplation, and the Rich Treasure of Internal Peace. written by Dr *Michael de Molinos*, Translated from the *Italian* Copy. price bound 9 d.

A Call to Christendom. In an Earnest Expostulation with her, to prepare for the great and Notable day of the Lord that is at the Door. By *W. Penn*. the Third Edition. price 3 d.

Tender Council and Advice, by way of Epistle to all those who are Sensible of their day of Visitation, and who have received the call of the Lord, by the Light and Spirit of his S O N in their Hearts, to partake of the great Salvation. By *W. Penn*. the Third Edition. price 3 d.

A Testimony to the Truth of God; as held by the People called *Quakers*: being a short Vindication of them, from *Abuses* and *Misrepresentations*.



**BOOKS Printed and Sold by J. Sowle.**

*sermons* often put upon them by *Envious Apostles*, and *Malignant Adversaries*. price 3 d.

The Glorious Brightness of the Gospel-Day, Dispelling the Shadows of the Legal Dispensation: and whatsoever else of *Human Invention* hath been super-added thereunto. Set forth, in some Observations made on a late *Pamphlet* called a *Divine Treatise*, (written by way of *Essay*, and pretending to Demonstrate, according to the *Mosaical Philosophy*, that *Water-Baptism*, *Imposition of Hands*, and the Commemoration of the Death and Passion of our ever Blessed Lord and Saviour, under the Species of Bread and Wine, were all of them suitably and Homogeneally adapted to the present imperfect State of Nature, as Man consists of Body, Soul and Spirit.) By *Thomas Ellwood*. price 1 s.

*Cerintbus* and *Ebion*: Or the Heresie of Tithing under the Gospel Detected: in some Observations upon a Book entituled, *An Essay concerning the Divine Right of Tithes*: By the Author of the *Snake in the Grass*. Together with an Essay concerning the First Rise of Tithes: And an Essay against their Divine Right. price 8 d.

An Abridgment of *Eusebius Pamphilus's* Ecclesiastical History, in two Parts. Part I. A Compendious Commemoration of the Remarkable *Chronologies* which are contained in that Famous History. Part II. A Summary or brief hint of the Twelve Persecutions sustained by the *Ancient Christians*: with a Compendious *Paraphrase* upon the same. whereunto is added a Catalogue of the *Synods* and *Counsels*, which were after the days of the Apostles; together with a hint of what was decreed in the same. by *William Caton*. price 1 s.

A Brief History of Trade in *England*, containing, the manner of its Birth, Growth, and declension; and the several Occasions thereof: With some proper Remedies to recover it from its present Languishing condition, to its former Flourishing Estate. by *Thomas Tryon*. price 1 s. 6 d.

A New Discourse of Trade, wherein is Recommended, several weighty Points relating to the Companies of Merchants. The Act of Navigation, Naturalization of Strangers, And our Woolen Manufactures. The ballance of Trade, &c. by *Sr. Josiah Child*. price bound 2 s.

The way to Health, long Life and Happiness: Or, a Discourse of Temperance, and the particular Nature of all things requisite for the Life of Man, &c. by *Thomas Tryon*, Student in Physick. Price bound 4 s. 6 d.

The good House-wife made a Doctor, Or Healths choice and sure Friend. Being a Plain way of Natures own Prescribing, to Prevent and Cure most diseases incident to Men, Women and Children, by Diet and Kitchen-physick only, with some Remarks on the Practice of Physick and Chimistry, by *Thomas Tryon*. Student in Physick. The Second Edition. To which is added some Observations on the Tediuous Methods of Unskilful Surgeons; with cheap and Easie Remedies, by the same Author, price bound 1 s. 6 d.

Where also may be had Bibles, Testaments, Concordances, Spelling Books, Primers, Horn-Books; with Writing-Paper, and Paper-Books, &c. Marriage Certificates on Parchment, Stamp'd.



